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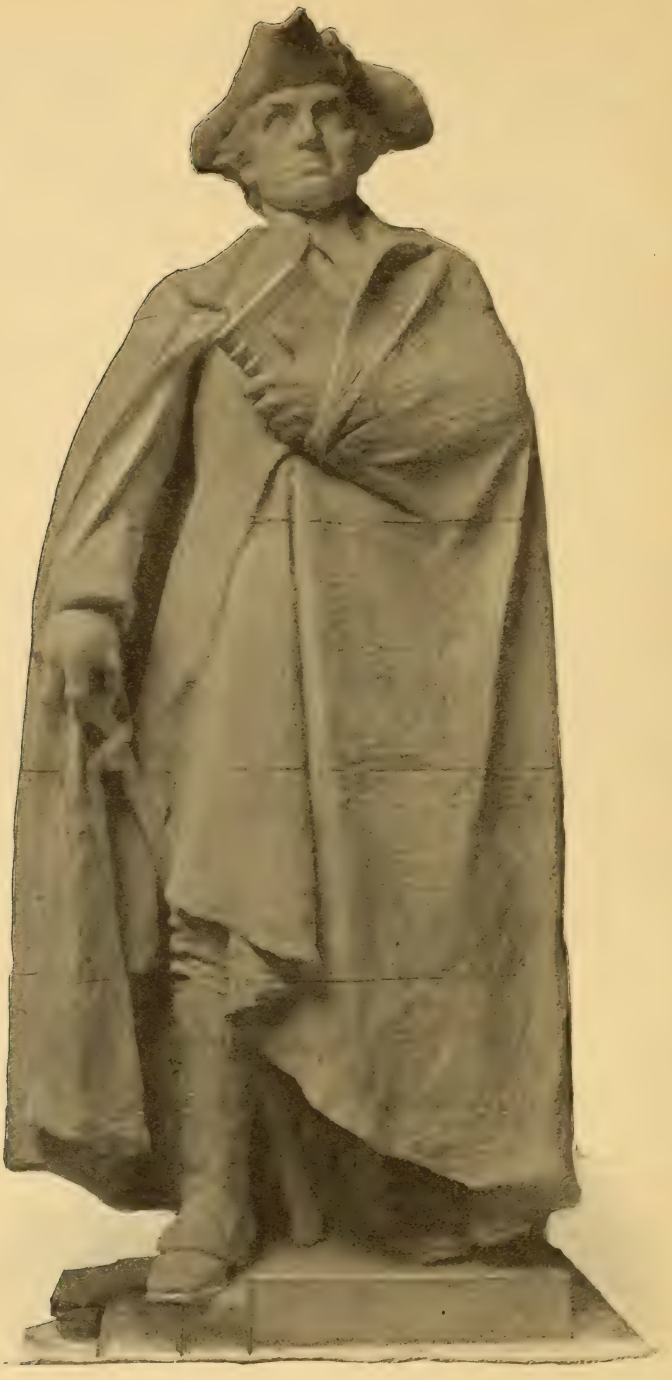
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Rev. James Caldwell.

Statue on the front wall of the Witherspoon Building, Philadelphia.

THE CHURCH

AT HOME AND ABROAD.

JULY, 1898.

CURRENT EVENTS AND THE KINGDOM.

The Gospel and the Kingdom.—The purpose of this department of our magazine —"Current Events and the Kingdom"—is forcibly stated in a bit of wise counsel which Mr. Amos R. Wells gives to teachers in his "Sunday School Success:" Every session of Congress considers many matters of highest importance for the kingdom of God. Our great offices are filled with men of strong character, acting out upon a grand scale lives potent for good or evil. In the lands across the sea great events are occurring, each exhibiting some phase of godliness or sin. You will exalt the gospel mightily in the minds of your scholars if you can show them how its principles solve the problems of our government, and underlie all wise action of the nations of the world.

A Highway for the Gospel.—Buluwayo, which was four years ago literally what its name signifies, "the place of killing," is now linked by bands of steel with the civilization of older countries. The new railway, which may become a highway for the gospel, is one of the opportunities of the Church.

National Relief Commission.—In response to the injunction, "Bear ye one another's burdens," and that fellow-citizens at home may lighten the burdens, relieve the pains and share some of the hardships of the two hundred thousand men of our army and navy exposed to perils on sea and land, this commission has come into existence. It is organized in the spirit and with the general purpose of the Christian and Sanitary Commissions which operated so effectively during the Civil War. While its primary object is to aid the government in caring for soldiers and marines who may be disabled by sickness or wounds, a secondary and most important purpose is to aid chaplains and others in maintaining the moral tone of the men in the army and navy. The Commission will endeavor in every possible way to help these men with kindly, healthful and moral influences.

Patriotism of Race.—"There is a patriotism of race as well as of country," writes Mr. Richard Olney in the *Atlantic Monthly*. Commenting on this felicitous and suggestive sentence, Mr. Herbert Welsh describes in an editorial paragraph in *City and State* the spirit of that effort for the betterment of mankind which the Church is making through its aggressive missionary agencies. He says: There is a broader significance in the apt phrase, which the genuinely intelligent of the earth are rapidly coming to recognize. There is a patriotism of race which includes not merely a single branch family, but the entire family of mankind, nobler and more beneficent than any Anglo-American fellow-feeling. Patriotism or love of country is good; patriotism of race is better; but patriotism that is world-wide and honestly regards every human being as a brother—that is best. Therein is the highest upreach and outreach. It is the only true patriotism.

Korea's Advance.—In connection with Homer B. Hulbert's article on "The Enfranchisement of Korea," in the June *North American Review*, it is interesting to find in the current *Korean Repository*, an editorial note on Korea's new responsibility —self-government. Korea has gained during the last four years, says the writer, her independence, a new form of govern-

ment, and new life. The laws have been so codified that something like justice can be administered by officials who earnestly desire to do so. The finances of the country have been reduced to something of a system. The solvency of the country has been demonstrated to the world. Business is increasing. Education has received a decided impetus. Young men are pursuing, with something bordering on enthusiasm, studies that give breadth and solidity to the student. There has been a remarkable change in the attitude of the people toward Christianity. Idols are given up, ancestral tablets are surrendered, Christian books are bought and read; churches and chapels are built; colporteurs and preachers, supported by the churches, are sent out to sell books and "teach the doctrine."

The Jews in Russia.—It is reported that in a recent conference with a committee of the Jewish Colonization Association, M. Pobiedonostzeff, procurator of the Holy Synod of Russia, disclaimed hostility to the Jews on religious grounds. They are an able people, said he, in substance. In school the Jewish pupil is diligent, while the Russian is lazy, inattentive and irregular. In business the Jew is capable, energetic and industrious, while the Russian is somewhat frivolous. The Russian loves drink, whereas the Jew is always sober. For these reasons we fear them. If we were to let them progress without putting obstacles in the way they would push us out of everything and become our masters. From a Russian standpoint, we cannot permit anything of the kind. Hence have originated all our measures against the Jews. We persecute no one; we only defend ourselves, and we must be careful to protect our interests while there is time. The *Jewish Messenger* finds in this policy a repetition of the methods of Pharaoh, and comments thus: "These are days of historical whitewashing. Haman was justifiable; he only defended Persia. Torquemada was perfectly excusable; he only wished to protect the Church. Weyler was an angel; he only desired to uphold the national dignity of Spain. And the Russian government sees no other way to reward a sober, energetic, studious, industrious, thrifty body of its subjects than to set upon them the bloodhounds of persecution under the mask of self-defense. But the Russian will improve in time, and with his full emancipation there will be civil and religious liberty in Russia for all creeds."

The Gospel in Africa.—An act of touching liberality reported by Bishop Tucker illustrates the transforming power of the gospel in darkest Africa. Toro, a country bordering on Uganda, was a few years ago so completely devastated by the Soudanese that the inhabitants said they had "forgotten what the bleat of a goat was like;" and the country is even now poverty-stricken. And yet, when the Christians of Toro heard that the Baganda, owing to the mutiny, had not funds enough to pay their native Christian teachers, they made a collection "for the poor saints in Uganda," and sent them an offering valued at £30. These are people who first heard of Christianity only four years ago.

Through the courtesy of the *Michigan Presbyterian*, the face of Moderator Radcliffe appears on p. 10.

Dr. Rosetta S. Hall, of Seoul, Korea, gratefully acknowledges generous gifts from Presbyterian missionaries toward the building of the first Methodist Episcopal church erected in that city.

The Rev. W. C. Gault writes from Big Batanga, West Africa, announcing the marriage, April 14, 1898, of Mr. Peter Menkel and Miss Louise A. Babe, both members of the Gaboon and Corisco Mission. Mr. Menkel, who is captain of the mission vessel, *Nassau*, is a practical mechanic, and devotes much of his time to the building and repairing of mission houses and churches. Mrs. Menkel joined the mission in 1892, and has recently returned to her work after a furlough.

Presbyterian missionaries who wish to visit Chautauqua the coming season are invited to occupy rooms, free of expense, in the cottage connected with the Presbyterian House at Chautauqua, for two weeks in July or August.

A letter from the Rev. Shivaram Masoji, stated clerk of the Presbytery of Kolhapur, and pastor of our church in the city of Kolhapur, announces the organiza-

tion of a new church at Wadgaum. In behalf of the seven churches of Kolhapur Presbytery, Mr. Masoji earnestly requests the prayers of the American churches.

THE *Indian Witness* assures us that when missionaries and real Christians apply the epithet "heathen" to the Hindus, the term is used compassionately, not contemptuously. Nevertheless, since its use in India may be an offense to some, it would be gracious and wise to drop it; and perhaps the term "non-Christian" is as comprehensive and inoffensive as any that could be substituted.

"WE are bereaved by the loss of one of our best men," writes Dr. S. E. Wishard, announcing the death, at the age of seventy-two, of the Rev. Andrew Calvin Todd, of Springville, Utah. Dr. Wishard testifies that he was a man of great courage, a wise pastor, a preacher of great ability, who lived as he preached and preached as he lived. His mind was clear, strong, logical, and was moved by a warm heart, full of faith and noble endeavor.

WHAT we now need, says Elder Thomas McDougall, is not less faith, less certainty, less confidence; we need more faith, more confidence in the doctrines revealed in the Word of God and set forth in the Standards of our Church. At this hour we need men like Paul, Calvin, Knox and Livingstone. To have such characters we need a revival of the faith set forth in these Standards, and a firm adherence and unswerving fidelity to its fundamental doctrines.

A POINTED reply to a question about the comparative merits of home and foreign missionary literature, given at a recent convention, is thus reported in the *Mission Field:* We should read the whole story. It is very much as if a mother received two letters from two daughters, one far away in China and the other way out in Nebraska. The first is wonderfully interesting, telling of the climate, the unfamiliar scenes, the strange people and their peculiar customs and of the good work that is being done. The mother reads these letters aloud to her friends and neighbors, that they may enjoy with her the thrilling tale. The letter from Nebraska tells a very commonplace story of a little home in the midst of the prairie, a new church just beginning, and the new schoolhouse close by. It tells of the Sunday-school, the drouth, the threatened harvest, and the anxieties of new people. It tells of new industries and renewed hope. It tells of little kindnesses to the children, of loving care for the sick, and of good cheer for the lonely. A very simple tale indeed, but the warm mother-heart can read between the lines the story of patient service and of heroic self-sacrifice. The letter from China and the letter from Nebraska will both be read and reread with tear-dimmed eyes, and for both distant daughters will a mother's prayer ascend that the dear Lord will hold them in his loving care. So should it be with the mother Church.

THE question of the observance of the Lord's Day has been a live issue in Portland recently, as we learn from *The Occident.* The "Woman's Emergency Corps" proposed to give, on May 8, a Sunday afternoon concert, to raise money for the Oregon volunteer soldiers at Camp McKinley. A number of patriotic Christian women, enthusiastic members of the organization, promptly and earnestly protested, but in vain, against such a needless use of the Lord's day to raise money. They then repudiated all share in the Sunday concert movement, and united in a pledge to raise one hundred dollars, the sum desired for each company, by Saturday evening, May 7, which they successfully accomplished with a considerable surplus.

THE Rev. E. D. Martin, of Lahore, India, writes of great excitement among the Mohammedans in Ferozepore. A girl in a prominent family, once a pupil of Mrs. Foreman, in Lahore, having received successful treatment in Miss Newton's hospital, went home to her friends. But she recently returned to the hospital, declaring that she was determined to be a Christian. She is of age, and her people were allowed to see her. Every inducement was used to persuade her to go back with them, but she was firm in her decision. The excitement was intense, and Dr. Newton's life has really been in danger. The deputy commissioner at Ferozepore declared before the excited crowd that he was neither a Christian nor a Mussulman, but would see that justice was done.

SALT LAKE INSTITUTE.

In the article in our issue for May on Sheldon Jackson College mention was made of Salt Lake Institute, which has offered room for the freshman class of the college, and which, it is expected, will one day become a department of the college.

In addition to this well-known, useful institute doing its high order of work, we have Hungerford Academy at Springville, with an enrollment of 110; Wasatch Academy, at Mt. Pleasant, with ninety-five enrolled, and New Jersey Academy, at Logan, with 130 in attendance. These academies are supplemented by mission schools at various points. The academies are favorably located apart from each other in centres of population. The quality of their buildings and the excellency of their teachers have won for their work the favor of many Mormons in spite of their priesthood. It should be remembered that in addition to the control which Mormons have of higher education in the State Normal School, Agricultural College and University, they have their own Church schools in which Mormonism is the most prominent subject taught from the beginning to the end of the course, and that they have in training in these schools something like two thousand American youth. In the presence of the training of this large number of youth in Mormon principles, can the patriotic and Christian people of our country abate one jot or tittle of the quality or the amount of the Christian education offered? What is accomplished in our academies and mission schools, it will be seen, adds to the considerations in favor of the college. Where is there greater need or a better scheme for Christian education? How wisely our pioneers in this field have planned! What a rich harvest has already been gathered!—gathered out of Mormon communities and often out of Mormon families. How many thousands touched by Christian influences in these schools are now



Salt Lake Institute.



Hungerford Academy, Springville, Utah.

maintaining Christian homes and are Christian citizens, bearing aloft the banner of patriotism and Christianity, while among the special results we count two of our efficient ministers and another about to graduate at Auburn; Christian professors in colleges and others as Christian teachers actively extending the influences needful to the perpetuity of our free institutions.

It should not be forgotten that all this educational work, so well directed and so full of consequences, has been under the direction of our Woman's Board of Home Missions.

A HOME-MISSION ENTHUSIAST.

REV. JOHN B. HILL.

The Rev. Seth Gold Clark, who died at his home in Appleton City, Mo., on Friday, April 22, 1898, was one of the most enthusiastic and indefatigable home mission pioneers in the central West. For over fifty years incessantly active in the work he loved, he was one of the best examples of a missionary type now fast disappearing.

He was born in Delaware county, N. Y., August 13, 1817, and, after a boyhood spent on farms in New York and Ohio, graduated at Western Reserve College in 1843 and Western Reserve Seminary in 1846. He was licensed by the Presbytery of Cleveland, October 7, 1845, and began at once supplying three little mission churches in Ohio. From there he went to Bainbridge, O., where he was ordained in May, 1847, and remained two years. During his next pastorate, at Aurora, O., his health failed. Then followed eleven years' service as district secretary of the A. B. C. F. M., and three as chaplain of the 10th Ohio Vounteer Cavalry, from 1862 to 1865. Ten days before Atlanta was taken, he was captured, but was soon released as a non-combatant. The twenty days' furlough he was then given to visit his family he "spent in helping reëlect Lincoln." The mayor of Cleveland telegraphed the President to keep him in Ohio till after election, which he did. Unable on his return to the army to reach his regiment, then on its march to the sea, he was assigned by Gen. Thomas to the work of raising funds for the Sanitary Commission. In August, 1865, he became chaplain of the House of Correction in Detroit and of the Seamen's Friend Society. This he kept but a short time until, on January 2, 1866, he left his home to take up the work in which he was to become most successful, and for which he is best known.

At the close of the war, western Missouri, which had been repeatedly ravaged by both armies, retained but few of its former inhabitants and scarcely any churches. At



Rev. Seth Gold Clark.

the request of Dr. Henry Kendall, Mr. Clark came to Missouri to assist in reorganizing Presbyterian work. Of his beginnings here he once wrote: "The Board, by my request, made full provision for my salary the first year. I told them that if I went to such a burned-over country I did not want to intimate to any man, woman or child that a missionary needed anything to eat, drink or wear. I did not say money for a year, except when I paid my bills. The people were just as modest as I was—they never said money to me. I obtained a hardy mustang pony, and went in all directions, preaching the gospel wherever I found an opening." Does that seem a haphazard method, not to be reasonably expected to produce good results? In less than three years he organized churches at Holden in Johnson county; Greenwood in Jackson county; Harrisonville and Austin in Cass county; Butler, Lone Oak and Papinsville in Bates county; Hudson (now Appleton City) in St. Clair county, and Lamar in Barton county. Each of these churches he supplied until they were able to obtain regular services otherwise. Some years later two of these towns, unable to obtain expected railroads, died a natural death, as did their churches. Two other churches were outstripped by later organizations by other Presbyterian denominations. There remain to-day five good churches organized before 1870 by that one missionary "settled on horseback."

From 1871–76 Mr. Clark was financial agent for Highland University. The last two summers of that time were spent with a missionary tent outfit, furnished by Sunday-schools in the East. He traveled through northern Kansas and southern Nebraska, preaching daily to congregations averaging 100 on week nights and from 150 to 300 on Sundays. This was strictly pioneer work in regions beyond ministers and churches. He was everywhere gladly welcomed. This tent work he was accustomed to regard as the most successful work of his life. During 1877–78 he supplied the churches of Iola and Carlyle, Kans.; 1879–80, Baxter Springs, Galena and Empire, Kans.; 1881–5, Rich Hill, Rockville and Hume, Mo., all three of which he organized. He then spent ten years in southwestern Kansas, where he found nine counties adjoining, in neither of which was an organized church. During those years he organized eight churches, seven of which, in spite of drought and consequent depopulation of large districts, are still on our "Minutes." The year 1895 was spent with the Church of Raymore, Mo., which under his labors was much revived, and built a beautiful house of worship.

At last, when nearly eighty, with mind and voice unimpaired, he was forced by physical infirmities to give up his active ministry. It was an affecting scene, when by vote of Presbytery he was "honorably retired," and recommended to the Board of Relief. All knew of his active life, and realized that it was not boastfulness which led him to rise and say that, able as he then supposed to preach better than ever before, he would gladly sacrifice his right arm rather than go onto the Board, if only he were physically able to continue in the ministry. No service did he ever shirk as too hard, no field as too unattractive. Always and everywhere he loved to proclaim salvation to the uttermost through Jesus Christ. Like every other true missionary, he recognized no bounds of race or clime, but worked and prayed for the universal spread of the gospel. No wonder Miss Mary Clark, the daughter of such a home missionary, should be found to-day a foreign missionary in distant Persia.

Mr. Clark was twice married; in 1866 to Miss Lucy Peck, who died in 1873, leaving five children; and, in 1875, to Miss Emma Perry, who survives him.

What a record! It will never be fully written on earth. His mission work in at least five States, the organization of thirty-one churches, most of which during his ministry erected houses of worship, his army chaplaincy, his evangelistic work in prisons, battlefields, mining camps, frontier settlements and in the well-settled communities east and west, his vigorous advocacy of education at home and missions abroad—these are a few of the reasons why he will long be held in grateful remembrance. A few months ago he modestly wrote of himself that his had been "a very busy, checkered life; possibly some good may result."

THE MEN OF THE WESTMINSTER ASSEMBLY.

From an admirable address on "The Worthies of Westminster," by the Rev. John S. MacIntosh, D.D., just issued by the Westminster Press, we reproduce the following paragraphs:

They are the flower of British life. They are picked men. They are chosen for quality, dignity and ability. There came from England sixteen peers of the realm, thirty members of the House of Commons, including several knights and about one hundred and forty clerical members. Scotland sends six ministers and nine elders, nearly all of whom are peers.

There was that heaven-born son of consolation, Samuel Rutherford, with all the schoolmen's love in his capacious mind and the glory light of Immanuel's land on his saintly face. With him George Gillespie, a very Rupert in the onset of debate, a Gamaliel in cautious counsel, "the young Solomon of our Kirk."

The third of the mighties was Alexander Henderson, more than match for the craftiest of king's statesmen, whose piercing eye was feared even by the subtle Wentworth, and whose wide-ranging, but thorough learning Paris vied with Geneva in crowning with honor.

There is one other name which no lover of sacred letters, of broad-minded toleration, and of honorable Church unity dare ever forget—the saintly and statesman-like James Ussher, Archbishop of Armagh, who did once make possible the harmony and union of Anglo-Saxon Protestantism.

They were men of patient toil. To use their own favorite term, they were "painfull students of the truth." Hasty work at no time did they approve for God's house. Beaten oil they must always have for the sanctuary. And in their solemn convocation at Westminster they knew that they were were required by the Parliament, the Reformed Church and the King and Head of the Church, to give their very best to the spiritual enlightenment of their own age and the guidance and determination of the true faith for generations to come.

Four years of the best thought, of the ripest scholarship, of the fullest Biblical knowledge of these preëminent divines are embodied in their most noble and still potent declarations.

They were masters of English speech. Too little attention has been given to the choice diction, the calm majesty, the elevated precision, the clean-cut clauses, the compact logic, the symmetric build, the rare rhythm, and the frequent quiet beauty of the Confession and the Catechisms. Here is prose worthy of the early days of our rhythmic and familiar version and of the stately and sonorous prose of Milton in his 'Liberty.' There are few passages like that on the word of God. And in the Catechisms there are sentences which De Quincey or Macaulay or Ruskin or Stevenson might envy for their swing and sweetness.

They gave to childhood its rightful place in the Church, and a perfectly unique manual. By no council in the history of the universal Church had the children ever before been recognized as worthy not only of special consideration, but also of the ripest wisdom, the finest lessons, the very essence of finished thinking of a council of divines. The Catechisms, and especially the Shorter, were the last work, some not unfairly say the noblest trophy, the richest, rarest fruit of this never-surpassed Assembly. By them the Master's command, "Feed my lambs," received loving attention and unstinted fulfillment.

AT THE GENERAL ASSEMBLY.

"Winona," said Dr. S. C. Dickey, "is a union of Chautauqua and Northfield : a union of educating and religious forces."

The individual Communion cup was used in the Assembly's celebration of the Lord's Supper.

The Westminster exhibit at Winona was pronounced by Dr. Henry C. McCook to be the finest and largest historical Church exhibition ever attempted in America.

The fraternal greetings of the General Assembly to the Assembly of the Southern Presbyterian Church in session at New Orleans quoted the passage, "There is one body and one spirit, even as ye are called in one hope of your calling ; one Lord, one faith, one baptism, one God and Father of all, who is in you all."

The Southern Assembly said in reply : "Your greetings received with high esteem and prayerful sympathy in your work in the extension of the kingdom of Christ, with special reference to our coöperative labors in Brazil, Korea and Japan. We send you our cordial salutations."

This is a most opportune time for the Presbyterian Church, North and South, to rally under the common banner of Presbyterianism, and, with united heart and effort, go forth to battle for the upbuilding of the Master's kingdom.—*Governor Mount.*

Only one-seventh of our churches contribute to the work of all the Boards.

The missionary conference at the General Assembly adopted the following resolution :

We commend the plan of systematic giving now in use in many of our churches, which has as its distinctive feature the preparation of a complete roll of the church members, and as its object to secure a contribution, however small, payable weekly or monthly, from every member for the support of the local church, and also in a similar manner an offering for each of the Boards.



Moderator Wallace Radcliffe, D.D.

The Standing Committee on Foreign Missions called attention to the fact that more than one-third of the annual contributions of the Church are received during the last eight weeks of the fiscal year. If these gifts were more evenly distributed through the year it would result in a saving of interest charges, of economy in the office force, and would enable the department to prepare a final statement of the year without overtaxing the officers and the clerical force.

The contributions for the past year from all sources to the funds of the Board of Foreign Missions, including the special gifts for payment of debt, have been, in round figures, $881,000. The Standing Committee estimated that to go through the present year without planting the seeds of a new debt, to place the work upon its normal basis, and to make any advance whatever, it will be necessary for the churches to contribute not less than $1,000,000. To reach this sum there must be an average increase in contributions all over the Church of not less than twenty per cent.

More than thirty-three per cent. of the receipts of the Board of Foreign Missions for the past year have come through the Women's Boards and the Young People's Societies.

Under God, the missionaries are the architects of a new civilization. They are the knights of a new chivalry.—*Dr. N. D. Hillis.*

A telegram was sent from the office of the Home Board in New York to the moderator of the Assembly, announcing that the Board of Home Missions had just received twenty thousand dollars from the Presbyterian Church of Clinton, N. J.

In view of the fact that tens of thousands of people are pushing their way into the gold fields of Alaska, among whom are large numbers of Presbyterians, the Assembly recommended that the Board of Home Missions appoint at least five additional male missionaries for work in that territory, a grand new field for the Church.

Among the resolutions on synodical support, adopted by the Assembly, is the following:

That in order to preserve and manifest to the Church the unity of the whole work, each synod having a plan of synodical work shall be required, on or before the thirty-first day of March annually, to present a full statistical report to the Board of Home Missions of the home missionary work carried on within its bounds; that this report shall be incorporated in the annual report of the Board to the General Assembly, and that forms for this purpose shall be prepared by the Board.

One of the prime requisites of a home missionary is sanctified common sense.—*Rev. George F. McAfee.*

The last quarter's receipts of the Woman's Board of Home Missions are more than one-half the entire receipts of the year. This necessitates the payment of interest that would be avoided if the money were paid regularly every quarter.—*Miss Lincoln, Treasurer.*

The total receipts of the Woman's Board of Home Missions for the year were $324,248, an advance of $4891 over last year. For the first time in six years the balance is on the right side of the ledger.

Mrs. C. H. Montgomery reports that the day-schools in Indian Territory support themselves. The work of the missionaries is to help the pastor in his work, teach in the day-school, carry on the Sunday-school and work among the Indians.

Through the aid of the Board of Church Erection, 177 churches and manses were completed during the past year, representing an aggregate value of $423,827.

To our home mission churches 7995 persons were added last year on confession of faith.

The Freedmen's Board, which was compelled to report a debt, was directed by the Assembly to make enthusiastic and persistent effort to secure an offering from every congregation equalling at least an average of twenty cents from each communicant. This will wipe out the debt and provide means for the year's work at the present rate of expenditure.

The net profits of the Board of Publication and Sabbath-school Work for the past year amount to $31,000. This is an increase of more than $4600 over the profits of the previous year. Two-thirds of the net profits are every year turned over to the Sabbath-school and Missionary Department.

On the basis of Christian education and intelligence must the Presbyterian Church build for the future. Men become Presbyterians by rational conversion, or they do not become Presbyterians at all. Their faith cometh by hearing and studying the word of God. Therefore the Church must depend largely upon the Sunday-school for its extension and growth.—*Dr. J. A. Worden.*

The Board of Ministerial Relief, by permission of the General Assembly, made use last year of unrestricted legacies in addition to the contributions of the churches. While its roll has increased from 835 to 875 families, making its payments larger than last year—$5771 more than ever before—it was able to go to the Assembly entirely out of debt.

Our missionary literature should stand the test of highest literary criticism. Much of it goes into the waste basket because it lacks literary merit.

A missionary library, to be a beneficent influence, must have a character that, while awakening interest, also quickens the intellectual and spiritual life to the highest planes of living.—*Rev. Lee W. Beattie.*

Sixty-five years ago five godly men knelt in the snow in the unbroken forest in this State (Indiana) and dedicated a tract of land for the foundation of a college. Dr. John Finley Crowe planted amid privation and self-denial another college in the wilds of this State. The power for good that has emanated from Wabash and Hanover Colleges is beyond human ken, and can only be measured by omnipotent wisdom.—*Governor Mount.*

The majority of the presbyteries having signified their assent, the Form of Government, chapter 9, was amended by the addition of a new section to be

known as Section 7 (the succeeding sections to be renumbered as 8, 9 and 10).

Section 7 (subject to the provisions of the Directory for Worship).—The session shall have and exercise exclusive authority over the worship of the congregation, including the musical service, and shall determine the times and places of preaching the word and all other religious services. They shall also have exclusive authority over the use to which the church buildings may be put, but may temporarily delegate the determination of such uses to the body having management of the temporal affairs of the church, subject to the superior authority and direction of the session.

The report of the committee on statistics of Young People's societies in the Presbyterian Church shows that in the 162 presbyteries that reported there are 6506 organizations. Of these, 5281 are Christian Endeavor (senior, junior and intermediate), 981 are missionary, 192 are independent young people's societies, nineteen are Westminster Leagues, fifteen are King's Daughters, eleven are Boys' Brigades, seven are Brotherhoods of Andrew and Philip.

The first break in the dyke of the divine law which holds back the floods of immorality and vice is usually a secularized Sabbath. The real cause of this growing disregard for the Lord's Day is found in a latent infidelity that is careless of obedience to any and all divine law, in a conscious and sometimes unconscious belief that deadens the conscience, destroys faith in God and saps the spiritual life of the people. By many of our people the standard of Sabbath observance, instead of being found in the Decalogue, is found in personal convenience, the interest of worldly gain and sensuous pleasure, and is one of expediency rather than of principle.—*From Report of Committee on Sabbath Observance.*

The Assembly urged ministers and elders to bear frequent, pronounced and public testimony against intemperance as a menace to all social institutions and a regnant influence arrayed against the achievement of every Christian ideal.

The following resolution was adopted :

That the General Assembly recognizes, with profound and devout gratitude, the widespread and sympathetic expressions of fellowship on the part of the people of Great Britain with our country in the present crisis of our national history, discerning in this fellowship and sympathy a common confession with us of faith in the brotherhood of the Anglo-Saxon race, and those who have become affiliated with us, by blood alliance and political kinship, and in our common love and devotion to the cause of universal human liberty.

Dr. W. H. Roberts, in his address at the celebration of the Westminster Standards, said :

"As the destroyer in Scotland of a church government alien to the faith and the spirit of the people ; as the penman of the solemn league and Covenant ; as the unifier of the forces of righteousness and order in Church and State, Alexander Henderson stands as a man whose like has seldom been known. He was great with the greatness of the God whom he served.

"In a land but little known during his lifetime the memory of Alexander Henderson is to-day gratefully remembered and lovingly acknowledged. His hope for the unity of the Church of God is not yet realized, but the liberty for which he strove and the faith for which he contended, how they have flourished in this land west of the Atlantic. The men of the Westminster Standards are the men who made this Republic what it is. In the year 1648 those standards were adopted both by Presbyterians and Independents at Cambridge in Massachusetts. They were also adopted a little later by the English and American Baptists. The men of the American revolution, almost without exception, were believers in the Westminster Standards."

PRESBYTERIAN WOMEN AT WINONA LAKE.

MRS. W. B. JACOBS.

Away from the smoke of battle and the din of the hurrying hither and thither across the continent of thousands of soldiers, several hundred women of the Presbyterian Church met at quiet, beautiful Winona Lake, Ind., to confer about the interests of the Master's kingdom in our own beloved land, and in the regions beyond which the brave soldiers of the Church have gone to conquer for our King.

The two-days' conference preceding the meeting of General Assembly, with Mrs. Hillis' paper on "How Best Cultivate and Direct the Spirit of Missions Among Young People;" Mrs. Coyle's paper on "Spiritual Power and Foreign Missions;" the talks on

literature by Mrs. Gilson and Miss Parsons, together with the testimonies and experiences of a score of missionaries, was a fitting preparation for the annual meeting of the Woman's Boards of Foreign Missions held in connection with General Assembly.

The meeting convened in the chapel of the Woman's Building. No business was transacted, each of the Boards having already held its annual meeting. The chapel was beautifully decorated with flags of the different nations where we have missionaries, two banners brought from the annual meeting in Minneapolis, and a good supply of red, white and blue.

In the absence of Mrs. H. H. Forsyth, the president of the Board of the Northwest, which was hostess on this occasion, Mrs. N. D. Pratt, presided. Six of the seven Boards answered to the roll call with messages from their annual meetings. The exercises of the day were interspersed with solos, duets and trios sweetly rendered by Mrs. T. D. Wallace and the Misses Pratt and Yarnelle.

Mrs. Nelson gave glimpses of her life in Syria and took her hearers with her on a tour, crossing swollen streams and sleeping in crowded native houses. She pictured the eagerness of the women to hear the gospel, and the cruel persecutions which they endure for their faith, and we could almost hear the

> "Bleating, bleating of the sheep
> On the mountains cold and drear."

Miss Irwin gave a snap-shot view of her school in India for high-caste girls.

Miss Sharp presented the problem, Why, if God has all power, if the gold and the silver and the cattle upon a thousand hills are his, why are we constantly striving to get money to carry on his work? Answer: We are partners with God, but the trouble is, we are not doing our part of the business, we are not living up to the contract, we do not give ourselves *wholly* to him. When we do this there will be an abundance of money in the treasury. Miss Parsons referred to the fellowship and voluntary work of the Woman's Boards and gave news from the front, showing the different stages of growth of the work from the mustard seed to the full-grown tree.

The old hymn, "Fling Out the Banner," scarcely recognized itself sung as a medley with "The Star-Spangled Banner" and "All Hail the Power of Jesus' Name."

Dr. Ewing, of India, gave a missionary's view of the Student Volunteer Movement. He said it meant much to those at the front —it brings a ray of hope as did the Scottish bagpipes at the siege of Lucknow. It meant much to the native Church, for it encourages the young men to give themselves to the work.

Dr. Gillespie says the great need of the year is an "adequate force adequately equipped and adequately supported."

The Student Volunteer Movement can supply the "force"—will the Church do the rest?

Mrs. Fanny Corbett Hays answered the question, "What is a Foreign Missionary?" in a most entertaining address.

"Missionaries' Hour" was conducted by Mrs. S. J. Rhea. As well attempt to describe a pyrotechnical display as to describe the bright, helpful things said in this hour.

Referring to a bouquet of laurel blossoms sent by a home missionary in South Carolina, Mrs. Rhea said she would present a bouquet of buds from foreign lands, and therewith proceeded to introduce six little children of missionaries, after which she called a long list of older missionaries to the platform and introduced them. Several were dressed in native costumes. These were no raw recruits—all had been at the front and would have been glad of an opportunity to tell of victories won for their Captain, had there been time.

The veteran, Dr. Wilson, closed the hour by singing in the Laos tongue the hymn, "God Be With You Till We Meet Again," the audience joining in the chorus. Mrs. Radcliffe, the wife of the Moderator, said, in referring to the missionaries, "when their names on the church rolls are called, some one will answer, 'absent, but accounted for.'" We must not forget to pray for those who are absent on duty. We could not tarry long in that hallowed spot—ships were waiting to carry the beloved missionaries to distant lands, trains to take the rest of us to our different homes, and we shall never all meet again this side of the river, but the memory of that delightful meeting will always linger in our memory and we can reëcho the words of the Japanese girl written to a missionary: "I am so glad to service my Lord."

REPORT ON "THE CHURCH AT HOME AND ABROAD."

To the General Assembly of 1898, in session at Winona, Ind., the Committee on THE CHURCH AT HOME AND ABROAD *respectfully presents its twelfth annual report:*

Since the retirement of the Rev. H. A. Nelson, D.D., from the editorship of the magazine, to whose services of eleven years appropriate and appreciative reference was made in our last report, by arrangement of the committee, the editorial department has been under the exclusive management of Rev. Albert B. Robinson, who, without any assistance save such as the chairman of the committee could render, has carried on with complete satisfaction to the several Boards and the general committee the whole work of editorship.

In January the editorial office was removed to the new and commodious quarters on the fourth floor of the Witherspoon Building, assigned to the magazine by the Board of Publication. It is only right in this connection to state that in the making of this transfer and in the arrangements for the efficient and comfortable conduct of the business of the magazine the Board of Publication has continued to manifest that large and unselfish interest in the magazine and its success which from the very beginning has been unstintedly and unweariedly shown. Special thanks are due to the secretary, the business superintendent and the building committee of the Board. The General Assembly ought to be distinctly reminded that through the constant care and unpaid labor bestowed upon the magazine and its general work by the officers and the several agents of the Board of Publication, your committee has been enabled to avoid what under other conditions would have been from year to year a large and serious outlay.

In the report of this committee to the Assembly of 1896 it was stated that since the *Assembly Herald* had undertaken to print the monthly account of treasurers' receipts, it was thought wise to omit them from the pages of THE CHURCH AT HOME AND ABROAD; and the Assembly approved the discontinuance of the detailed account of contributions and directed the publication of a summary of monthly receipts. This arrangement, which made it possible to cut down the number of pages from ninety-six to eighty, was continued until September, 1897, when, at the request of the Boards, we resumed the publication of detailed receipts, adding for the purpose the sixteen pages that had been dropped.

Efforts have been made during the past year to popularize THE CHURCH AT HOME AND ABROAD and render it more attractive as well as more useful to its readers.

Among these efforts are the following:

(*a*) The magazine appeared in July, 1897, with a new cover which is recognized as appropriate and significant, presenting artistic designs of the seals of the General Assembly and the eight Boards of the Church. This new cover, with the brief description in the issue for August, 1897, of the heraldic significance of each seal, has led some of the young people's societies to devote an evening to a study of the Church seals. The designs are reproduced with pen and ink or in colors upon large charts, and several members in turn explain the meaning of each detail and give a clear and concise account of the General Assembly and the work of each Board.

(*b*) Since the beginning of the present year our pages have been beautified by a large increase of illustrations. Volume 23, which is completed by the issue for June, contains more than two hundred portraits and other pictures, an average of thirty-four each month. In no previous volume has the average been more than seventeen each month. While it may not be possible with our present limited circulation to keep pace with the secular magazines in attractiveness, we must not fall too far behind them, since our constituency includes men and women of the most cultivated tastes.

Among the unsolicited commendations that come every day to the editorial office are the following: "I congratulate you on the attractiveness of the last issue, especially the excellent quality of the illustrations." "The illustrations add much to its value." "The magazine, always good, appears to grow better, especially in the pleasing feature of illustrations." "It is steadily improving in attractiveness and value."

(*c*) Special attention has been given to the young people's department, to the end

that the sympathy of our young people may be enlisted and that their enthusiasm and active coöperation may be utilized in the great work of the Church. And since the Church expects the young people to read what it says each month through its authorized agencies, constant reference is made in this department to the best things in other parts of the magazine. By means of the question page, which has been a feature for three and one-half years, attention is called to the great inspiring facts concerning the Presbyterian Church and her world-wide work, so attractively presented in our pages. An examination of the questions in any issue indicates a rich feast of good things. Other periodicals, such as *Reformed Church Tidings* and *Woman's Work for Woman*, have testified to the value of this method by adopting it.

Numerous evidences come to us that Presbyterian young people are reading THE CHURCH AT HOME AND ABROAD. It is kept on file in church libraries, the questions are used in Sunday-schools, and the number of Young People's societies that subscribe for the magazine is increasing. The missionary committee of a Christian Endeavor society in Baltimore, believing there was no better way to awaken a deeper interest in the cause of missions than by subscribing to our own periodicals, ordered two copies to be sent to the society during 1897. A year later the same committee sent for four copies, saying that interest in missions had been increased through the reading of the magazine.

We have been encouraged by testimonies like that from the Presbytery of Fort Dodge, which at its fall stated meeting ('97) indorsed the magazine and commended the progress made toward making it of greater interest to the Church at large through the introduction of the Christian Endeavor department and the Christian Training Course.

The Christian Training Course, which was approved by the Assemblies of 1896 and 1897, has been continued during the nine months, October to June, inclusive. It has consisted of (1) a brief doctrinal study of questions in the Shorter Catechism; (2) a Biblical study following "Our Sixty-six Sacred Books" by Dr. Edwin W. Rice; (3) a historical study, using Ogilvie's "Presbyterian Churches;" (4) a missionary study, based upon a series of sketches of modern missionary heroes, written especially for the course by Mrs. Albert B. Robinson, and published in THE CHURCH AT HOME AND ABROAD, fresh articles in the magazine on the home and foreign missionary concert of prayer topics.

Many of the presbyteries have during the year called the attention of their Young People's societies to the General Assembly's commendation of the Training Course, have added their own hearty approval, and have urged its adoption and use.

The Presbytery of Rock River said to its young people:

"Your society needs something like this for its development and increased activity. There is nothing equal to it for Presbyterian Endeavorers. Investigate it."

The chairman of the Committee on Young People's Societies in this presbytery writes: "The course is so valuable and so well adapted to the needs of our young people that in my judgment its adoption ought to be vigorously pushed that it may find its place in every Christian Endeavor society in the Church. The finest meetings our society has held for two years have been by use of adaptations of your programs and material."

In the *Occident* for April 21, we find this report: At the meeting of Oakland Presbytery, held in Pleasonton, April 12, the following resolution was presented by Elder Cornell, of East Oakland — Brooklyn Church: "The Presbytery of Oakland desires to express its approval and appreciation of our missionary journal, THE CHURCH AT HOME AND ABROAD. It is ably edited, and deserves the confidence and support of the whole Church. Every department is full of practical information. The Young People's department is a marked feature, and our young people as well as the older ones could not do better than subscribe for this our Church magazine." Elder Cornell supported this resolution with well-timed remarks, in which he referred to the Training Course which has been introduced into the work of the magazine. The course of reading is prescribed, and is something like the Chautauqua course. It is missionary in character, and very instructive. The resolution was passed with great unanimity on the part of all who were present.

The Westminster League in Santa Cruz,

Cal., spends two evenings each month on the Biblical department; one on the historical and one on the missionary. The pastor writes: "It appears to be the very thing that our people were hungry for. The books were eagerly secured, a number who could not possibly attend the meetings buying them for home study." He adds: "The sooner all our young people settle down to such a course of study, the better it will be for the future of our beloved Church."

Elder John Willis Baer writes: "I am glad to see that more and more the young people are taking up the Christian Training Course. I wish all could see the great advantage in it, and that pastors would encourage their young people to adopt the course. The result would be a better equipped body of young people."

The committee have in contemplation certain improvements suggested by experience and resulting from widespread correspondence, but pending the report of the special committee on the affairs of the magazine, these changes have not in the meantime been made, though very strongly commended by one of our most experienced members, and unanimously approved by us after long and careful consideration. Your committee is prepared, if it be the will and direction of the Assembly, to carry out these and other improvements at the earliest possible moment, which we are persuaded would give increased popularity and in all probability greater efficiency.

ABSTRACT OF ACCOUNT.

Balance due Board of Publication, December 1, 1897		$6,187 64
Expenses for the year		16,883 61
Liabilities to subscribers		1,165 61
		$24,236 86
Receipts	$14,265 67	
Assets	5,198 34	
		19,464 01
Deficiency		$4,772 85
Average monthly circulation in 1897		13,459
Average circulation for the first four months of 1898		14,158

The deficiency may seem very large, but the committee would recall the fact that in 1886 the net deficiency on the magazines then published amounted to $5311.12.

It should also be noted that through the retirement of Dr. Nelson the expenses for 1898 will be considerably decreased.

Through this reduction in salary and other changes, your committee sees its way to make for 1898 and future years a saving of almost $3000 annually.

Three years ago, at a meeting of the secretaries and officers of all the Boards of our Church, it was resolved that the agency for communicating intelligence and impulse should represent the historic work of the Church, should present the policy, the methods, the fields and all the interests of this great work in permanent form, and thus preserve the continuity of our past, present and future missionary history. That THE CHURCH AT HOME AND ABROAD has in some measure reached this ideal is attested by the fact that so many careful readers, finding the magazine a great repository or encyclopedia of missionary intelligence, call for missing numbers to complete files for binding, and request the preparation of an index to the twenty-three volumes.

Your committee has previously closed its report with recommendations for the future conduct of the magazine, but in view of the fact that the last General Assembly, in its wisdom, referred the whole question of missionary publications to a special committee, we leave the whole subject regarding the future of this publication to the wisdom of the General Assembly.

After a discussion of the report of the committee on authorized missionary publications the General Assembly resolved to discontinue THE CHURCH AT HOME AND ABROAD and *The Assembly Herald* on January 1, 1899.

The Assembly also authorized the publication of a magazine, *The Assembly Herald*, to begin with January 1, 1899, with the Rev. W. H. Hubbard as editor and manager for the first year. The editorial and business offices are to be in the Presbyterian Building in New York.

A committee of five, two ministers and three laymen, no one of whom is an officer of any Board or permanent committee of the Church, was appointed to supervise the publication of the new magazine.

FOREIGN MISSIONS.

NOTES.

What China Needs.

Special attention is called to a paragraph found elsewhere in the communication of Rev. J. L. Whiting, D.D., namely this: "A man of some rank called upon us a few days since, and while he sought to obtain instruction for some young men in the English language and in science, he said distinctly, that it would be a calamity to the empire if the Chinese gained the power conferred by a knowledge of Western learning and arts before they gained a better moral foundation than they now possessed."

Here is a remarkable utterance surely from a man of high rank, who knows China and its upper classes and the real wants of the country. A mere secular civilization without ethical import is what China does not want. It might involve danger and be a curse. If any are tired of missionary methods and long for the proclamation of a gospel of Western improvements and inventions and Western push, here is food for reflection.

Spiritual Life at Wei Hien, China.

Miss Charlotte E. Hawes writes, February 8, 1898: "Mr. Mateer has just closed a very deeply spiritual series of meetings here, and we are rejoicing over the results. He invited the Chinese Christians from neighboring villages to come and stay a week. They came in such numbers from every direction that our little compound was packed with people, carts and animals. They attended the services without growing weary, and at the close of the meeting a great many who were not Christians stood up for Christ, and declared they believed in him, and many Christians rose and promised to preach in houses where God was not worshiped. Between these services, the women visited me in my study, and every day I had the pleasure of talking about God to crowds of women and helping them to understand better what they had heard. One evening Mrs. Mateer asked me to lead the evening worship for the women who could not come out at night with their babies. I took a Christian Chinese woman with me, and we both talked to them and taught them personally. Three women promised to study who had not believed before. Then on Sabbath the church was so full to overflowing, I held an overflow service in the hospital. Two of our schoolgirls helped me and we had a very blessed service. The women were eager to listen and asked for printed hymns and prayers. My first year in China will be completed next month, and I will be examined in the language. I hope to go forth and help teach the women in the country villages. The harvest truly is plenteous, and oh, how I do thank God that I am one of the few laborers! God bless you in your part of the work."

Graphic Pictures by Dr. Mary Eddy.

I wonder if you have ever been out in a tent during a storm with no shelter near you. To-night I am alone in my tent and the wind is howling in the rocks above the olive trees around me; and the tent creaks and groans as the blasts strike it. The man has just gone all around striking on the heads of the heavy iron stakes to see if each is holding on bravely and warranted to stand at its post during the long hours of the dark night. I have two persons this time who are unused to tent life—the Bible woman, Leeza, and my new assistant, Miss Katharine Sandrecsky. They sleep together in an adjoining tent, and I am learning through their fears and anxieties the disadvantages of tent life. Every time our big watchdog Philo barks they are sure some thief approaches the encampment. The instability of canvas walls is ever present before them, and no charms of adjacent scenery turns their minds from the memory of past hours in the quiet of a four-walled house in the city. All day throngs have surrounded our tents. A man was passing by the house of a poor widow in the village above us. Her dog was very hungry, rushed out, bit a very large piece from the calf of the man's leg and then ate it before his eyes. I dressed the leg and enjoined quiet in the house, but the man went off to the plain with his cows. I pull a tooth for one boy, open an abscess the next moment,

use electricity the next moment, following this with an eye operation, then an examination of heart or lungs, then a breathless messenger rushes in with a note from some sufferer in an adjacent town, or a traveler stops in to see what this encampment under the olive trees is for. Just between our tents sleep three women. They are terror-stricken at the approach of any one in a uniform, as during the late troubles their village was raided and burnt by the soldiers. Last night one of them lived over the scenes in her dreams, and her cries and moans were most pitiful. It is late, the man goes early to Jedaide to take the post and bring my letters. How far away we are to-night from every one we hold dear, but we are sustained by the sense of God's care, and the many prayers that are ever ascending for us.

Hindu Aggressiveness.

The plan adopted by the Hindu Tract Society of Madras in their aggressive campaign is thus stated: "Learned Pandits must go forth and put the missionaries to shame by their dialectics. Tracts against Christianity must be published in all the vernaculars and distributed over all the land. Committees must be formed in all the towns and villages to warn the people against listening to Christian preachers."

Missions in the Barbary States.

"As late as 1876 there were no organized missions to the natives of the Barbary States, though there were a few individuals, pastors, working among the French Protestants and the Jews in Tunis, Algiers and Mogador. Since then others have entered the field. Work is now being done there by the British and Foreign Missionary Society; by the French Wesleyans; by the Southern Morocco Mission; by the Gospel Union, associated with Mr. and Mrs. Baxter, of the *Christian Herald;* by Mr. Herman Harris, and by the World's Gospel Union of Kansas. Most of the pastors referred to are to be found in Algeria, and are supported by the French government. They do not, as a rule, extend their labors beyond the nominal Protestants whom they represent."—*The Outlook*, January 1, 1898.

A Remarkable Statement.

The following is from Mr. F. C. Mozoomdar, of the Brahmo-Somaj:

"The anniversary discourse on 'The Place of Christianity in the Future Religion of India' was meant by me to form a new departure in the history of our movement. Hitherto we had accepted the life and teachings of Jesus Christ. Now I intended that we should accept the principles and teachings evolved in the progress of the Christian religion; for I felt, as there was no Christianity without Christ, so there was no Christ without Christianity. I hope before long to publish in America the substance of what I said on this subject. It ought to be pointed out that our thoughts on Christ and Christianity, openly and frankly stated, have often made us very unpopular, not only in Hindu society, but, I am sorry to say, in the Brahmo-Somaj also. Nevertheless, I am convinced that these advanced views, although disagreeable at first, exercise in the long run a wholesome and elevating influence upon the public mind. It can be honestly said that the Brahmo-Somaj has done as much to prepare and familiarize the Indian mind with the essential truths of Christ's religion as any denominational Christian missionary agency has done, perhaps very much more so."

The True Leaven.

Sir Charles Aitcheson, speaking on "The Startling Leavening Process," has said, what will bear repeating, that "missionary teaching and Christian literature are leavening native opinion in a way and to an extent quite startling to those who take a little personal trouble to investigate the facts.

"It is not too much to say that the whole Brahmo movement which takes a lead in all social and moral reform in India, and which, although decidedly unchristian, pays to Christianity the sincere flattery of imitation, is the direct product of missionary teaching.

"They have been the pioneers of education, both vernacular and English, and they are still the only body who maintain schools for the low castes and the poor.

"To the missionaries, and to the missionaries alone, we owe the movement in favor of female education.

"It is to the example set by missionary ladies, during the last eight or ten years, in mission hospitals and in house-to-house visitation, that the present wide-spreading demand for medical aid and medical training to the women of India is mainly due."

Our Foreign Politics.

The foreign politics of the United States of America are Foreign Missions. Starting into national life, free alike from the ecclesiastical bonds, the feudal institutions and the political interests of Europe, but possessing the full heritage of British history, literature and character, the Americans were from the first prepared to become the chief messengers of Christ to the human race. In four hundred years they have, by Christian colonization and home missions, evangelized their own continent from the Atlantic to the Pacific Ocean, bringing into the Church the remnant of the Red Indian tribes, and giving to Christendom its "richest acquisition" in sixty-five millions of Christian citizens, whom every year increases in number and influence. In the whole development of mankind during six thousand years there has been only one people and one land ready made, as it were, to be itself free, and to all beside the apostle of liberty in its highest form the freedom which is in Christ Jesus. — *George Smith, LL.D.*

Russian Aggression in the Eastern Churches.

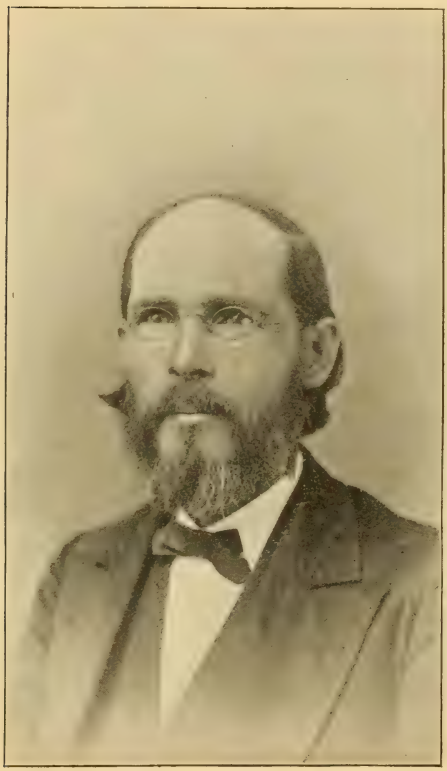
The Russians are displaying new activity in opening Syrian schools. In Tripoli they have 300 boys in their school, and in the Meena they have a girls' school with three Russian ladies, two native teachers and 240 pupils. They are also occupying the Greek villages in the interior of the Tripoli field, being determined to resist both Protestant and Roman Catholic propagandism. "We cannot hear," says Dr. H. H. Jessup, "that they have a firman or a permit for a single school. American schools seem to be the only ones requiring 'permits,' and the 'cuts' will soon eliminate them as a factor in the tribulations of the Turk." The following from the *Independent* reveals similar conditions in Persia:

"Some time ago there were reports from Urumia in Persia of a movement to bring the whole of the Nestorian Church into connection with the Orthodox Church of Russia. Some Russian priests went into Persia, and they had a very large following. Subsequently the movement appeared to collapse, and recent statements from that



Tripoli, Syria.

region imply that there is great disappointment. Just now, however, comes a report from St. Petersburg that a clerical deputation of Nestorians, headed by one of the local bishops, has been to St. Petersburg with an appeal, signed, it is said, by 15,000 out of the 65,000 whom they claim to represent, for union with the Russian Church. A conclave of the higher members of the Russian hierarchy and the Russian Synod was assembled. After answering certain formal questions the Nestorian bishop signed the necessary document and the Holy Synod unanimously resolved to ' receive the Syrio-Chaldean flock into the fold of the Russian Orthodox Church . . . . by means of a deciaration as to renouncement of errors.' The formal ceremony of union was performed with much pomp on the morning of April 6 in one of the monastery churches. The Nestorian priests repeated the articles of faith and were robed, before the altar, in rich and costly vestments. They then joined in the service of the liturgy together with the high Russian ecclesiastics. It is stated that they will finally renounce their native dress and return to Persia in the regular habit of the Russian monastic clergy. In connection with this movement it is reported that the Holy Synod is organizing a special mission to Urumia for the purpose of establishing schools and churches there and elsewhere through the mountains as well as among the Nestorians in the vicinity of Mosul. There is very much of interest expressed in the relation of this movement to Russia's political influence in the East."



Rev. William Bird.

Rev. William Bird.

Rev. William Bird is the son of a missionary. His father, Rev. Isaac Bird, a graduate of Yale College and Andover Theological Seminary, sailed for Syria with his wife and in company with Mr. and Mrs. Goodell in 1823. After a stay of some months in Malta, they sailed for Beirut, arriving in December of the same year. In April, 1828, they were obliged to leave Syria on account of the unsettled condition of the country, and they again spent two years in Malta, at the end of which time they joined Mr. and Mrs. Whiting as associate missionaries at Beirut.

Upon the failure of the wife's health in Beirut, Mr. and Mrs. Bird went to Smyrna in 1835, but after unfavorable experiences there they returned to the United States.

Rev. William Bird was born in Malta in 1823, was graduated at Dartmouth College in 1844 and Andover Seminary in 1850. He was married to Miss Sarah F. Gordon in 1853, and left Boston for Beirut in March of that year, reaching his destination in the following June.

Mr. Bird's whole missionary career has been spent on the slopes of Lebanon at Abeih and at Deir il Komr, and for many years he was most intimately associated with the late Rev. Simeon Calhoun, whom the late Dr. William Adams styled " the Cedar of Lebanon."

Mr. and Mrs. Bird were driven from their station (Deir il Komr) at the time of the Druze massacre in 1860, the station being entirely destroyed and the work broken up. After a furlough in the United States they returned two years later and have been stationed at Abeih.

With the exception of visits to America on furlough, Mr. and Mrs. Bird have con-

tinued their labors in the field chosen in their youth. Veterans indeed are they, and are held in honor and esteem by all in the Syria Mission, as well as by thousands of natives who have learned to honor the integrity and piety of their faithful missionaries. Many friends in this country will be glad to look upon the face of Mr. Bird.

REV. S. H. KELLOGG, D.D., LL.D.

Dr. Kellogg was born at Quogue, L. I., in 1839. His father, Rev. Samuel Kellogg, was at that time acting as stated supply of the local church. Dr. Kellogg was trained most thoroughly in the Bible and in the Shorter Catechism. He also fed largely upon *The Foreign Missionary* and *The Missionary Herald*. He was prepared for college by his parents at home, with the exception of five or six months toward the close. In 1856 he entered Williams College, but was obliged to leave on account of ill health. He entered Princeton in 1858 and graduated in 1861, after which he pursued a theological course in Princeton Seminary. During the last two seminary years he acted as tutor in mathematics in the college. A farewell sermon preached by Dr. Henry M. Scudder in the First Presbyterian Church of Princeton, 1858 or 1859, turned the drift of the young student's thoughts and purposes toward the mission field.

He was married in 1864 in Montrose, Pa., to Miss Antoinette W. Hartwell. As navigation was much disturbed by the Civil War then in progress the young couple were delayed for some time in embarking for their mission field in India. At last they took passage on a merchant vessel bearing a cargo of ice from Boston to Ceylon, fondly hoping to reach that land in a hundred days. But on the third day out, they were struck by a cyclone, in which their Christian captain was washed overboard, and the ship was barely saved from foundering. The captain's death placed the first mate in charge, and he proved to be one of the most ignorant men ever placed in charge of a vessel for so long a voyage. His ignorance was equaled by his wickedness and brutality. Very soon after the storm a plot was laid by the crew to get rid of this incompetent and brutal commander. It was soon discovered, however, and suppressed, and as a last resort the new captain, finding out



Rev. S. H. Kellogg, D.D., LL.D.

accidentally that Dr. Kellogg had studied navigation, asked him to take the mate's place in directing the vessel. Thus within a week after leaving Boston, the young missionary found himself with the nautical library and instruments of the late captain placed at his disposal, and took the necessary daily observations and acted as navigator until they reached Ceylon—not in a hundred, but in a hundred and forty-eight days from Boston. For although they made the Cape of Good Hope in fifty-eight days, the captain, being totally ignorant of the laws of the monsoons beyond that point, and yet overruling Dr. Kellogg's urgent advice, took a different course, which cost a needless delay.

On reaching India with his wife and his fellow-missionary, the lamented Rev. Mr. Myers, in 1865, he was stationed for some months alone in the Barhpur Mission in charge of all the work. "It was hard at first," he says, "but had the good result of bringing me on in the language much faster than I should have otherwise learned it." Within six months he began regularly to take his turn in the Sabbath Urdu service in the native church. He remained in Fatehgarh till 1871, dividing his labor be-

tween the Anglo-Vernacular High School and itinerant evangelistic work and the instruction of native preachers. It was during this time that he began the important work of preparing a Hindi grammar, which proved a most useful and important addition to the grammatical literature of India. It was instrumental in giving him a place in the Congress of Orientalists held in Stockholm in 1889 under the presidency of King Oscar II. The grammar was also prescribed by Her Majesty's civil service commissioners for India, as an authority to be studied by all candidates for the India Civil Service. In 1871 Dr. Kellogg was assigned by the Synod to a professorship in the theological seminary just then established. In 1875 Mrs. Kellogg, who had labored faithfully with him during all his years of service, was removed by death, leaving him with four little children. It was this bereavement and the peculiar care resulting from it which brought Dr. Kellogg home and kept him in this country for several years. He was called meanwhile to the pastorate of the Third Presbyterian Church of Pittsburgh, and later to the Chair of Systematic Theology, just then vacated by the Rev. Dr. A. A. Hodge, in Allegheny Seminary. In 1886, Dr. Kellogg accepted a call from St. James' Square Presbyterian Church, Toronto, Ont., where he labored for six years, the church greatly prospering under his pastorate. At the end of that time the missionary body composed of representatives of different Boards in India, together with the British and Foreign Bible Society, sent Dr. Kellogg a most earnest call to return to India, and act as one of three retranslators of the Old Testament into Hindi, a language understood by a hundred millions of people. He was accordingly reappointed by the Board of Foreign Missions, with the understanding that this should be his special work.

While in this country, both as professor and as pastor, Dr. Kellogg exerted a powerful influence in leading young men to enter the foreign missionary service. While professor in Allegheny, twenty-one of those now in the service of the Board in various fields were under his instruction, among them the late Dr. A. C. Good and Dr. J. C. R. Ewing, president of the Lahore College. Also while pastor in Toronto he had the satisfaction of seeing several enter the mission field, while still others were left in the course of their preparation. Altogether Dr. Kellogg has shared in the training of thirty-six missionaries for the foreign field.

During the fifteen years spent in this country, Dr. Kellogg published (1) "The Jews; or, Prediction and Fulfillment," (2) "From Death to Resurrection," (3) "The Light of Asia and the Light of the World," (4) "An Exposition of the Book of Leviticus," (5) "The Genesis and the Growth of Religion," being the Stone Lectures for 1892, delivered in Princeton Theological Seminary. While in Toronto he also spent considerable time in revising his Hindi grammar.

Dr. Kellogg has been honored by the degree of Doctor of Divinity, conferred by Princeton College, and Doctor of Laws by Wooster University.

DEATH OF MISS FANNIE E. WIGHT.

A cable message was received April 29, announcing the death of Miss Fannie E. Wight, of the West Shantung Mission. She was prosecuting her work with her usual zeal and success, when she was prostrated by an attack of pneumonia which quickly proved fatal.

Miss Wight was born in Shanghai, China, September 3, 1850. She was the daughter of the Rev. and Mrs. Joseph K. Wight, who were formerly missionaries under the care of this Board in China. She received her education in Victoria College, Ireland. She was appointed a foreign missionary July 20, 1885, and, with the exception of one furlough, she has spent the remainder of her life in Shantung, China. She was at first engaged in educational work, but later, in accordance with her strong desire, was assigned to evangelistic labor. Into this she entered with single-hearted devotion. Free in the use of the Chinese language and with a richly sympathetic nature, she was always welcome in the homes of the people. Itinerating evangelistic work involves much physical privation, but Miss Wight so thoroughly believed in the importance of it, and found such joy in bringing the gospel directly to the poor people in the outlying villages, that she made light of all difficulties. Her

death is a sore bereavement to the Board as well as to the mission, and the sympathies and prayers of many friends have gone out toward her honored father and his bereft family.

SELF-SUPPORT IN THE CHIENG MAI SCHOOLS.

REV. JOHN H. FREEMAN.

Altogether the most encouraging feature of our work in Chieng Mai during the year past is our success in raising a considerable part of the means, for the support of the schools, among those whose children attend them. The movement was favored by the fact that foreign food and foreign ways of life had never been introduced in these schools. Save that cleanliness and order are insisted upon, the manner of life differs little from that in their own homes. Consequently, our schools have not been built up on a scale where self-support is impossible.

Two years ago the movement toward self-support began, but very naturally those most directly concerned in the schools feared any radical change in the policy of the mission, lest it keep the children away from school. The fathers and mothers were asked to contribute, but no concerted effort in this direction was made. A few, a very few, responded. A little rice and a few rupees in cash were the net result.

The cut in our estimates for this year made a cut on the schools inevitable. Either the terms must be shortened or the means to carry on the schools must be raised among the people. We had seen that to ask in a general way for contributions would be futile. The request must be specific. What we decided to do was as follows:

First, we fixed the rate of tuition at one rupee per month, and board at two rupees per month. A close estimate showed that this would meet the expenses, except the salary of the missionaries in charge. The sum may seem ridiculously small to friends at home, one dollar per month for tuition and food, yet if every one in the school paid this, the question of self-support would be solved. Then we decided that pupils from non-Christian households must pay, while the question who among the Christians ought to pay, in full or in part, was left to a committee of missionaries and natives, who did their work very wisely and successfully.



1. Sala or Rest House. 2. Pagoda. 3. Temple.
Siam.

The matter was systematically presented in every church, and in most of the Christian villages of Chieng Mai and Lampoon provinces. Almost all the fathers and mothers readily agreed to give something; a few paid in full, others less, but even the poorest were urged to give something. When they could not give money, a number of the boys agreed to work outside of school hours, and some of them have been very faithful in so doing.

It was with fear and trembling that some of the members of the station agreed to these rather radical changes in reference to the schools. They felt, however, that the pressure of the cut made them necessary. But some of us felt confident that if the matter were fairly presented to the people they would be both able and willing to help. The result has more than justified our hopes. In all, about $500 have been paid in by natives for the work of the schools during the term just closed, nearly or quite one-half of the total amount expended. As regards attendance, it would not be fair to compare with the last term, as the term after harvest is always larger; but comparing with the corresponding term last year, we find as follows: In the boys' school, the attendance was 96, as against 110; in the girls' school, 54, as against 72. As will be seen by this comparison, a larger number of girls than of boys were kept at home by reason of the change. This was to be expected. Moreover, a new free school maintained by the Siamese Commissioner has drawn away not a few non-Christian boys who attended our school last term, so the reduction is not wholly due to the pressure.

On the whole, we may certainly feel greatly encouraged at these results. When people are willing to pay for a thing, they have begun to appreciate it; and what they are paying for, they will increasingly appreciate. I expect some reaction. The appeal was made for a special reason, in part; and if it be harder to maintain the degree of self-support now reached, than to attain it, I shall not be surprised. It will require steady effort, and no little patience and wisdom, to carry out what has been so well begun. But I am sure that most of us feel that the cause of Christian education here has taken a long step in advance, and we thank God and take courage.

Help from home will still be needed, for many years perhaps, but the outlook for a self-supporting, self-propagating Laos Church is the brighter for the work of these past few months.

CONTINUED ENCOURAGEMENT IN NORTHERN KOREA.

J. HUNTER WELLS, M.D.

The missionary work here in Pyeng Yang, Korea, which, on account of its simplicity of spirit and success, has attracted so much attention, continues on in the same way, though with added interest and instruction. The features of self-help, self-support, large dispensary and hospital attendance, almost daily organization of places of worship, with the natural conclusion of converts that it is their duty to go and tell their neighbors when they have learned of the Way, the Truth and the Life, increase constantly and make us happy, though with it comes concern as how best to administer to the growing spiritual needs. Where there were but four or five meeting places for Christians two and a half years ago, there are now over a hundred such places, and where there were less than a hundred professing Christians there are now over three thousand. But few days pass in which we do not hear of new meeting places or little churches started, in places never visited by a missionary. Last week seven such places were reported from one district. It has been impossible, so far, to respond to all these Macedonian calls. We are not asking for more missionaries, for when those assigned all come here and are adequately provided for in salary and teachers, which was not done last year because of the "cut," we can take care, fairly well, of the large work given into our hands. A few material needs in the way of houses are necessary, though, for with four families, two single ladies and two single men assigned—though all these are not here yet—we have only two fairly good houses, one shack changed from a Korean house, and four small rooms owned privately. The glorious work we are engaged in makes us neglect necessary health precautions, so while we are taken up body and soul with the spiritual work before us, do not let it be said that the Presbyterian Church cannot adequately provide shelter and material comforts such as will preserve



A Syrian Boys' School.

our health for this great work in the midst of which we are engaged.

We could send most interesting reports of work, for each of the thousands of conversions are important not only to the one concerned, but to the angels in heaven who rejoice over one sinner brought to repentance. Many of the large numbers who have come out from darkness, not having had much instruction, see as yet through a glass darkly. They frequently take the gospel literally, and one late instance of a well-to-do woman who built a little church, and gave largely of her means in other respects, and who is a sincere believer, is *now* looking for a *tenfold* return from her gifts to the Lord! We have had many instances of what they thought was demon-possession, which they tried to cure by prayer. None of the cases, however, have stood the test of investigation as to their being genuine demon-possession as of old, though some of the reported cures and "casting out" we didn't understand. One of the most marked cases turned out simple hysterics, while another was a simple malingerer. They often report dreams and visions; one marked instance being when they reported as having seen a star at midday when one of the little churches was "dedicated" by them—in their own way. And so we could go on. The happiest reports though are like one that came to us lately, when one of these small churches provides the means for a home missionary who shall be appointed by the missionary. The natives have been made to realize that the Korean Church is their Church, that the conversion of their neighbors is their business, that if money is necessary, theirs is available. The work here has come to such a happy pass that the duty of the missionary has become that of a bishop. We have true apostolic pictures in the many different phases of our work.

The little hospital and dispensary, costing about four hundred dollars a year and treating twenty thousand patients in two and a half years, being my particular care, calls for mention in this letter. As in those converted, each case is a particular one to many concerned, so reports of particular cases are impossible. The last ones to hand are easiest in memory; though hundreds of others of the past are more interesting.

In coming from church last Sunday I was asked to see a boy so blind he couldn't see to walk. One eye was entirely gone and the other obstructed by the cicatrix from corneal ulcer. The next day he came to the hospital and by the operation of iridectomy we were able to restore his sight. The week before it was an old woman with cataract. I have operated over a hundred times in twenty-nine months for cataracts and for blindness such as in the boy's case above, and have had uninterrupted success. In other respects also we have been blessed with so much surgical and medical success that patients often request operations that are unnecessary. The attendance in this cold and windy month of March is between thirty and sixty a day. When it is known that the population of the city is only about 35,000, while the surrounding regions are not thickly settled, and that besides ours there is a Methodist hospital and dispensary, besides the native and Japanese doctors, it will be seen that the attendance is very large.

The 20,000 patients, most all of whom are from the country about, have worked and mingled and mixed with the people. The literature they received at the dispensary and the word they heard there has been scattered among thousands more. It is impossible to estimate the influence of the hospital in this way during the past two and a half years. Our schools haven't as yet been developed, so our only means in the past have been the dispensary and hospital and itinerating by the missionaries. All things have worked together. The secret of our success from a worldly point of view is, we think, the *esprit du corps* among the missionaries and among the natives. The true secret, which is no secret at all, is the presence of the Holy Spirit in power.



River Jordan.

Concert of Prayer For Church Work Abroad.

July—Christian Literature in Missions.

(*a*) Necessity for a Christian literature—the Bible, religious works, text-books, etc.

(*b*) Processes of creating—translating, printing, difficulties attending.

(*c*) Colportage.

(*d*) Mission newspapers and magazines.

A SPECIMEN MISSION PRESS.

The following interesting and able account of the American Mission Press was prepared by Prof. Orne, of Cambridge, about six years ago. With his permission this extract was made for the use of the Presbyterian Board. It furnishes a clear and striking illustration of the value and influence of a mission press in a country like Syria. In a prefatory note Prof. Orne states as an extreme illustration of the prevailing ignorance in regard to missionary work of this kind, that he had met a college-bred and scholarly gentleman who proved to be ignorant not only of what had been accomplished in the Arabic language, but of the very existence of such a mission station as Beirut.

The paper, of which the following is only a part, alludes to the changes which have occurred in Beirut since the first Presbyterian missionaries landed in that city between sixty and seventy years ago. It then had 8000 population. Now there are not less than 100,000. No printing presses existed in the country, no carriage roads, and no schools. The first missionaries were looked upon as enemies. Now the city abounds in schools conducted by the various religious sects. There are substantial and convenient residences, macadamized streets, fine roads leading to the suburbs, gas light, and water furnished by an acqueduct leading from the Dog river. There are four colleges, five female seminaries, ninety-three schools of all kinds, with 295 teachers and 8926 pupils, of whom 4150 are girls. Of the ninety-five schools, thirty are Protestant, having 116 teachers, 761 boys and 2281 girls.

One direct influence of the Mission Press is seen in the establishment of a similar press by the Jesuits and four or five private printing enterprises. In addition to all that the Mission Press of the Presbyterian Board has accomplished, a still larger output of books of all kinds has resulted from the first example. Arabic literature, which Islam had not had the energy and enlightenment to reproduce and disseminate, has been put into permanent form, and is now sold everywhere in the bookstores of Beirut. If the literary work of the Presbyterian Mission described in the following paper had been the only result of missions in the Levant, it would repay a hundred times over all the outlay in the results so accomplished.

"The American Press, the one in which we are at present more particularly interested, was founded in 1822 at Malta, to which island the missionaries had fled from the political troubles in Syria; afterwards, in 1834, it was removed to Beirut, where it became firmly established and has remained ever since.

"The issue from this press of works on theology, history, science, literature, medicine, and of educational text-books, maps, cards and other instruments of instruction, besides many works of a miscellaneous character, has been steadily going on for more than seventy years, and the catalogue of its publications is ever increasing its list. It has become not only a decided power in Syria, but its influence is felt in Egypt and other portions of Africa, Asia, India, China, and in other places where there is an Arabic reading population.

"The equipments of the American Press are large and complete. It makes use of ten fonts of Arabic type of superior quality, which have been employed by the great printing presses of Germany, and in many cases have supplanted the old fonts in use. The British and Foreign Bible Society has also adopted the Beirut type for its Arabic publications. The printing office, which occupies a substantial stone structure, is furnished with steam presses of the latest improved patterns, and of great power and capacity; hand-presses, a hydraulic press, a lithographic press, embossing presses, a hot-rolling press, a type foundry, apparatus for stereotyping and electrotyping; and the office is prepared to do the work with these ample appliances not only for the use of the mission and its patrons, but for any other parties who may desire it. In fact, the Mission Press, really the largest and most active Arabic Press in the world, is as thoroughly furnished as any European, English or American Press, to do printing of a high

degree of excellence, in several languages, either directly from the forms or from electrotype and stereotype plates; even to *make* type, to do artistic work, bind books, mount maps, and do everything else that is within the province of a completely furnished printing and publishing house. The Press does the Arabic work for the American Bible Society, the British and Foreign Bible Society, the London Religious Tract Society, the American Tract Society, the Syrian Protestant College, as well as for private individuals. The American Press was established to further the cause of the American Board of Foreign Missions in Syria. Subsequently it went into the hands of the Presbyterian Board of Missions, and continued its work in the same religious interests.

"As might be expected of a mission press, the publications partake more of a religious than secular character, although not a few educational treatises for the use of the mission secular schools and the Protestant College and Medical School have been issued.

"Of religious publications the Bible takes the lead both in the number and variety of its editions, and in the superior excellence of its typographical execution of some of them. The full-voweled edition of the whole Bible, printed from electrotyped plates in style of the first font, is one of the most elegant books in the Arabic language.

"The Bible, Old and New Testaments in whole and in parts, is printed in four different fonts, voweled or not voweled, some of them electrotyped, and in several styles of binding. These Bibles are published by the American Bible Society, and several of the editions can be obtained at their depositories in this country. The translation of this Bible is the successive work of Drs. Eli Smith and C. V. A. Van Dyck, of the American Board of Missions, and it is considered a model of pure Arabic. It reflects great honor upon the scholarship of the distinguished divines who for several years toiled over the intricacies of a very difficult language in order that the Holy Scriptures might be in these days read by the descendants of those who first made its history or wrote its pages. 'The little upper chamber where Drs. Smith and Van Dyck labored so many years in preparing this translation has been carefully kept, so far as possible, in its original state; a memorial tablet in Arabic and English has been placed by President Gilman of Johns Hopkins University on the wall of this room, recording the history of the great work done there. The room now forms a part of the Female Seminary.' It may be here stated that through the benevolence, and at the expense of Mr. Mott, an English gentleman, a press and other equipments for printing raised Arabic characters for the use of the *blind*, have been furnished, and already the Gospel of Matthew has been supplied for the edification and comfort of these unfortunates.

"To show the greatness of this special department of the Press, *i. e.*, the Bible department, and to illustrate its industry, there were distributed in Syria volumes of the Scriptures, including Bibles, Testaments, and portions of the same, 31,000 in 1890, and 27,000 in 1891. This represents for the Bible Society alone more than 14,000,000 pages for the year 1890, and about half as many for the British and Foreign Bible Society.

"Of the other religious publications there are some intended more especially for the use of the students in the theological seminary. Many, perhaps most of these, were written in Arabic by the members of the mission, both Americans and learned native Syrians, graduates of its schools and its seminary. Among these works are 'Systematic Theology,' in two volumes, by Rev. Dr. J. S. Dennis; 'Evidences of Christianity' and 'Biblical Interpretations,' by the same author; 'Homiletics and Pastoral Theology,' by Rev. Dr. Henry H. Jessup; Dr. G. E. Post's 'Complete Concordance of the Arabic Bible' and his 'Bible Dictionary;' Rev. S. H. Calhoun's 'Harmony of the Gospels' and 'Life of Christ' and 'Scripture Helps;' Dr. W. W. Eddy's 'Commentaries on the New Testament,' and his 'Historical Foundation of Christianity;' Mr. Ibrahim Sarkis' 'Key to Technical and Unusual Words Found in the Arabic Bible;' Dr. Wortabet's 'Commentary on the Hebrews;' Dr. Eli Smith's 'The Work of the Holy Spirit;' Nofel Effendi Nofel's 'History of Religions;' R. Hassoon's 'Chronological Arrangement of the Four Gospels.' Some of the works are translations from the English of standard works of more or less educational value. Of these are Edwards' 'History of Redemption,'

Alexander's 'Evidences,' Prof. Phelps' 'Studies of the Old Testament,' 'A Treatise on Preaching,' by Bishop Germanus Ferhat, 'Reith on Prophecy,' Mosheim's 'Church History,' 853 pp.

"Of works of general history adapted to all persons of mature mind there are a great many, both original and translated. Some of these are Bourdillon's 'Help to Family Worship;' Dr. Charles E. Knox's 'Year with St. Paul;' Dr. Newton's 'Illustrated Life of Christ,' 'King's Highway,' 'Rays of the Sun of Righteousness' and other works by the same author; "Bunyan's 'Pilgrim's Progress' and 'Holy War;' Thomas à Kempis' 'Imitation of Christ;' D'Aubigne's 'History of the Reformation;' 'Line upon Line and Precept upon Precept,' 'Historical Stories from the Creation to the Babylonian Captivity,' two volumes; Dwight L. Moody's twelve sermons; several volumes of Spurgeon's sermons; 'The Witness of Ancient Monuments to Old Testament Scripture;' Bagster's 'Daily Light on the Daily Path;' Miss Havergal's works, 'Little Pillows and Morning Bells.'

"Of miscellaneous works not religious are 'The Schoenberg Cotta Family;' 'Swiss Family Robinson;' Smiles' 'Self-help;' 'The Dwellers on the Nile,' by E. A. W. Budge.

"Some works of a controversial nature are furnished, such as Haurani's 'Darwinian Evolution and Materialism,' with Haurani's 'Reply to the Darwinian Theory;' 'Mistake on Popery;' Mishaka's 'Reply to the Papists;' Nevius on 'Popery;' 'Popery Tested by the Word of God.'

"Of works on ethics there are 'The Primer of Ethics,' by B. G. Comegys; Ibrahim Sarkis' tract on 'Intemperance and Vice.'

"The smaller books on a great variety of subjects, mostly of a religious or moral character, adapted to all classes of people, young and old, are too numerous to mention, except in a catalogue of publications. They comprise history and fiction, sermons and homilies, works of devotion and consolation, narratives and allegories, biographies, meditations, essays on religious and moral subjects. Drummond's 'The Greatest Thing in the World' and 'The Black Beauty,' a book which has been termed 'The Uncle Tom's Cabin for the Horse,' are books which can be obtained as easily in Beirut in the Arabic language as in Boston in the English.

"Of the multitude of tracts, picture books, picture cards, story books, question books, catechisms, hymn and tune books, and all other appliances for Sunday-school and general religious work, it is unnecessary to make any detailed mention. The mission bookstore in Beirut is as well supplied with all these as is any denominational repository in this country. I say denominational, for all books inculcating opinions and interpretations of Scripture not in harmony with the views of the Presbyterian branch of the Christian Church are conspicuous by their absence from the list of publications of this Press and from the counters of its repository. This fact under the circumstances cannot be criticised or condemned.

"Of the purely secular educational publications there is a good supply. The lists consist of material for teaching persons of all ages and all degrees of mental maturity. There are alphabet wall cards, primers, reading books, of several grades, plain and illustrated; grammar and rhetoric, elementary and advanced, prepared mostly by native scholars, as Yaziji, Ibn Akil, Hammam; special text-books on etymology and prosody; geographies, with atlases, large and small, and wall maps; arithmetics, mental and written; works on algebra, geometry, trigonometry, logarithms, chemistry, physics, geology, botany, astronomy, physiology and natural history.

"These works are all good and reliable text-books on their various subjects. A few of them are translations from the English, but most of them were prepared especially for the use of students in the mission schools, the Protestant College and Female Seminary of Beirut and the Medical School. Their preparation reflects great credit on the scholarship, industry and philanthropy of the members of the mission, both Americans and Syrians. Dr. Post's 'Botany,' his 'Plants of Syria and Egypt,' 'Flora of Syria and Palestine,' 'Natural History,' 'Physiology,' his 700-page treatise on surgery and his materia medica all attest his wonderful versatility of genius, his thorough scholarship and his untiring industry. The same may be said of Dr.

Van Dyck's 412-page 'Chemistry,' his 'Higher Astronomy,' his 'Physical Diagnosis of the Wortabets' Anatomy' and 'Physiology and Hygiene;' Haurani's 'Wonders of Nature and Commercial Products of the Sea;' Dr. Bliss' 'Mental Philosophy.' All these text-books are valuable treatises on their respective subjects, and their English translations would rival similar works in use in our own high schools and colleges.

"There are also on the counters of its store dictionaries, Arabic-English and English-Arabic, notably, Sarkis' 'English and Arabic Vocabulary,' the dictionaries of J. Abcarius, of Kessab and Hammam, Butrus Bistany's 'Great Arabic Lexicon,' in two volumes of 2308 pages; the Wortabets' Arabic-English dictionary, printed, however, in Cairo; Nofel's French and Arabic vocabularies.

"The ancient languages are not omitted from the list of publications of the American Press, for Prof. Harvey Porter has edited a Latin grammar in Arabic containing 130 pages, also a Latin reader with Latin-Arabic vocabulary. There is also a Turkish-Arabic vocabulary of 316 pages by Nofel.

"Of historical works there is by no means a dearth. Such comprehensive works as J. Abcarius' 'Universal History,' 729 pages; Prof. Porter's 'Ancient History,' a large 8vo, 598 pages; Ibrahim Sarkis' 'Summary of Ancient History,' with special histories of Damascus, Jerusalem, of the Romans, and of the Macedonians; Nofel Effendi's 'Notes on Arab History,' 464 pages; and for a philosophical treatise, Ibn Khaldun's 'Introduction to History' (this printed, however, at another press), are enough to render the readers of them among the Syrians and other Arab people intelligent members of their communities.

"For poetical works this press either prints or offers for sale the assemblies of the Sheikh al Yazijy and the Makamat of Hariri, the Diwans of Motanebbi and El Farid, the poetical selections of Ibrahim Sarkis. For ethical instruction there are Sarkis' 'Ancient Arabic Proverbs,' the celebrated books of allegories and fables entitled 'Kalia and Dimna.'

"There is a weekly illustrated paper, the *Neshra*, published by the Mission, edited by Rev. Dr. Henry H. Jessup. It contains religious and secular matter, often a report of a sermon or lecture, and some scientific matter.

"The above list, comprising a part of the religious, educational and miscellaneous publications of the American Press, will give some idea of the enterprise, industry and scholarship of the members of the Presbyterian Mission.

"The extreme cheapness of these publications in the Arabic language is a noteworthy fact."

MISSIONARY BOOK-MAKING.

BENJAMIN LABAREE, D.D.

One of the first impulses of the Protestant missionary is to give the people something to read. He feels the importance of reaching their hearts by the eye as well as through the ear. Especially anxious is he to put some part of the word of God in written form into their hands that the very women and children, as well as possibly scholars among them, may be able to increase in the knowledge of the true God. So look where we may all over the mission field, we see some missionaries engaged in book-making. Translations of the Bible, hymn-books, commentaries, text-books for the common and higher schools are in various stages of construction. A Christian vernacular literature is developing which is to be a great bulwark of the faith for generations yet to come, a guide for immortal souls to eternal life.

But the art of book-making in these mission lands is yet in its infancy, and is encumbered with many difficulties unknown in civilized countries, where science and skilled handicraft have carried the art to such high perfection. The missionary book-maker often has to deal with both the simplest and the most complicated conditions of the art. He has to begin, perhaps, with word-making, grammar and dictionary building, on up to type-casting and book-binding. It will be interesting to take up some of the problems which the missionary must often meet and solve in order to fulfill with highest advantage his divinely appointed purpose of building the Church of God among the people of his mission.

I. PROBLEMS OF LANGUAGE STUDY.

The first perplexity with which the missionary has to wrestle is the strange language

of the people, which he must master before he can write out anything for their instruction. If he is fortunate enough to enter a field where considerable missionary work has preceded his coming, he will find some assistance in rudimentary grammars and dictionaries prepared to his hand. Otherwise, he will have to quarry and build for himself. Dr. Good's method of capturing the language, as given in his lately published memoir, was "to set a Bulu man to talking, and to stop him with questions whenever he used a new word. That would result in gaining a general idea, spread over three or four terms. The hinge of the task was then to extricate the exact meaning in each of these terms." So word by word, and idiom by idiom, he drew out from their dull intellects the secrets of their speech. Did he ask the expression for "my gun," it was correctly given; if then he asked for "my guns," he would be met with the reply, "I have only one gun," and only tireless patience and tactful persistence would surmount the obstacles. A missionary on the Congo tells of his long hunt for the plural ending of nouns, only to discover at last that the plural change was given at the beginning and not the end of the word: *dinkondo* was plantain; *monkondo*, plantains. He was about three months getting the word for "yesterday." Many are the mortifications which the missionary experiences along with his much toil before he masters the philological intricacies of this language instrument. Nor are the anomalies and the novelties encountered in the vocabulary alone, but the idioms of speech are often strange and complex. Unidiomatic phrases and sentences in the missionary's work would not only mar it seriously for the native reader, but might wholly blind the truth he wishes to inculcate. Not a little missionary literature has proven a waste of time and money because of careless authorship in this respect. Rude as the people often are for whom the missionary labors, they cannot be won to Christ by uncouth renderings of the most precious truths into their speech. But many of the languages of Asia, and of Africa even, are peculiarly rich in power of expression, giving delicate shades of thought, which must be well understood in order to effective handling of the language. It is said an African chief once offered to translate a difficult passage in three different forms and use no word but once.

But when the vernacular speech has been acquired with a good degree of accuracy, another problem of much importance arises in some instances as to the character in which it shall be expressed. The language may never have had a written form before. It is perhaps allied to some other language which has already been harnessed into written form, and it might naturally be assumed that the new speech should be put into the same character. Thus the vernacular Syriac was put by our missionaries sixty years ago into the Nestorian character of the Old Syriac. But it has been found necessary in preparing literature in the Osmanli Turkish to use three different alphabets, the Arabic for the Turks, the Armenian for that large body of the Armenians who have lost their own tongue and speak only the Turkish, and the Greek for a similar body of the Greeks living in Turkey. So the Koordish has been printed in the Armenian character for the sake of Armenian Christians who speak only the Koordish language.

Where no necessity exists for some one particular alphabet to be used, some form of the Roman alphabet is probably adopted, as in the case of most of the dialects of Africa and the South Sea Islands.

But even in such a case there is call for much acumen on the part of the translator in differentiating the sounds with precision and in devising methods to represent peculiar tones and accents, such as the clicks in the Bantu languages. Unimportant as some of these details may seem, it is nevertheless a fact that long standing controversies have arisen among zealous brethren on the field as to how to best represent a slight difference of sound. A high order of scholarship was called into service in reducing the vernacular Syriac to a written form which should be etymologically consistent as well as soundly grammatical. The literature which was built upon that basis has commanded the admiration of the most eminent scholars in the Old and the New World.

II. PROBLEMS IN TRANSLATION.

While the translator is getting at the beginnings of book-making, he often makes the painful discovery that the language which he is trying to learn is only a dialect,

and that the language as a whole is a strange tangle of many and mixed dialects. Each geographical district, or each tribe, has its own mode of speech, which is often quite unintelligible to those of another tribe or district. It is clear to the missionary that he must in the main confine his attention to one of these, for his time is too limited for him to undertake to master them all. Nor would it be wise to create a literature in each of them. So it becomes a very practical question to him which he shall honor as the standard for his printed page. Perhaps, choose as wisely as his circumstances will allow, another generation, with a wider knowledge of the facts, will pronounce his selection a poor one. In some mission fields the battle of the dialects is still on. The early American missionaries to the Nestorians chose the Oroomiah dialect as the one out of several which they believed would in time absorb the others. This expectation has not been fully realized, though it is the leading dialect still. Anglican missionaries, coming a half-century later, sought to better handle this confusion of dialects by forming a sort of "literary style" which would serve as a means of intercommunication between the different districts; but it has not proved a success.

These conflicts of claims between dialects as to their relative merit and importance are often the occasion of vexatious annoyance to the missionary. Two or three years ago a mission boarding-school in Batanga, Africa, had to be closed for a time in consequence of a rebellion among the scholars over the dialect in which some of their lessons were assigned. An unpleasant disagreement lasted for some time between the American missionaries in Persia and agents of the British and Foreign Bible Society in the Caucasus over the translation of the Bible into the Trans-Caucasian, or Azerbaijani, Turkish, and two separate versions were in process of preparation. Fortunately the differences were composed in a sane and catholic spirit, with one common version as the result.

Apart from dialectic perplexities, every language presents individual peculiarities that weary the missionary translator incessantly in his efforts to express the great truths of the Christian faith. To this day, after years of controversy, the strongest missionary scholars in China are arrayed one against the other as to whether the word *shin* or *shangti* most completely represents the Christian idea of God. The Chinese has no word corresponding exactly to the Hebrew Jehovah. Whole editions of the Bible have been prepared in which a blank space was left that each missionary might have inserted at pleasure whichever term suited his opinion.* Many other integral ideas of the Christian religion have no existence in the minds of some heathen nations. After much baffling search for some representative word, the missionary is compelled to coin a word, or to import one from a foreign tongue, which after reiterated explanations may come to signify the desired thought to the hearer and reader. A professor in a mission school in Bengal once inquired of his class what was the word for *conscience* in their language. One of them, more honest than the rest, replied: "When we have not the thing itself, how can we have a name for it?"

Dr. S. H. Kellogg has told us in these pages,† that owing to the pantheistic ideas of the Hindus, there is no word in Hindi for "person," and none for "matter" as distinct from "spirit;" and that the word omnipresence suggests rather universal pervasion than what is meant by the English word, presence. One recalls the saying of Luther to Melanchthon: "It is not easy to make the old prophets speak German." How much more difficult it must be to put the words of the Lord Jesus Christ and his apostles into tongues which have never been converted to Christian usage.

Dr. A. C. Good tells us‡ that the Bulus have "for all forms of evil a wealth of names that completely discounts the English," but they have no words to express "thanks," or "thanksgiving." He adds: "It is intensely interesting to stand by and watch the regeneration of a language," a sentiment which a large company of missionaries the world over will heartily indorse.

More than a hundred years ago an Orientalist expressed the opinion that no translation of the Bible could possibly be made into the language of China, because the

* "Notes on Missionary Subjects," R. N. Cust, p. 67.

† CHURCH AT HOME AND ABROAD, July, 1897, p. 26.

‡ "Biography," p. 241.

nature of the language would not allow of any translation being made. The folly of such a statement is now most conspicuous. But who can estimate the toil and trials through which the present mighty volume of Christian literature in Chinese has been created? Nor is the Chinese alone in the marvels which have been accomplished in it by the resolute scholarly labors of missionaries. Dr. Cust estimated ten years ago over three hundred languages in which the Bible had been translated for missionary purposes and almost wholly by missionaries. Each of these languages has had to be dealt with by itself. Each has a genius of its own, and idioms and modes of thought the very reverse possible of the translator's own. The Osmanli Turkish loves long and involved sentences, running over a whole page without a break in the thought or a single finite verb until the very close. It demands rare scholarship to reconstruct one's own mode of thinking and mould it into such a system as this. The builder up of a Christian literature must, moreover, commingle intimately with the people to learn their customs as well as their words and idioms and modes of thought, so as to give a coloring to his books which the native mind will quickly appreciate. Bunyan's "Pilgrim's Progress" in Persian has undergone a good many modifications in the names of the characters, the color of the incidents and its general language in order to appeal to the Persian imagination more forcibly; and doubtless the same is true in many other languages.

It must be borne in mind that the majority of missionaries have not received, previously to their missionary experiences, any special training for such linguistic tasks. That they have wrought so well, winning such wide commendation for their literary success from the Church and from scholars and from grateful native converts, is due, beyond question, to the blessing of the Holy Spirit. Great aid has been rendered them by bright native scholars, many of them even unconverted, yet good scholars in their own languages; but even such are not to be depended on for sharp distinctions of thought and precision of expression.

III. PROBLEMS OF TYPOGRAPHY.

Missionary presses have been a very important part of the agency of missionary stations and missionary societies, and have done splendid service in the spread of gospel light and blessing. But these presses have come to their present degree of efficiency from small and perhaps clumsy beginnings. Often new fonts of type had to be created, either because none existed of any shape, or because existing ones were clumsy and illy adapted. Some marvelously beautiful specimens of type have come from our American Press establishments. All missionary presses in China and Japan are indebted to the genius and artistic skill of Mr. William Gamble, who was manager forty years ago of the Presbyterian Mission Press at Shanghai. By his indomitable energy and his ingenuity, he solved some of the most difficult problems in Chinese printing. The beautiful fonts of Arabic and Syriac type, which are now extensively in use in European publishing houses, were developed by the modest but skillful managers of the missionary presses at Beirut and Oroomiah of early times. They brought into being these tasteful type simply to foster the production and circulation of the new Christian literature in their respective fields of missionary operations. Philologists of the West have admired their work and to a large extent adopted their types for scholastic purposes. The Presbyterian Press at Bangkok has recently brought out a greatly improved font of type for their Siamese printing, making it possible to print the whole Bible in one volume, instead of several, of moderate size. In most instances the management of even a small printing press on foreign soil, at a long distance from its base of supplies and from skilled artisans, in case of a break in machinery, is attended with serious perplexities. Even the printers and the binders and type-founders are the fruit of missionary training through years of painstaking devotion.

IV. PROBLEMS OF CIRCULATION.

When the missionary has toiled through his book-making, and rejoices over books completed, now ready for the instruction of the people he loves, he does not find altogether a plain and easy way for getting them into the hands of the limited reading public to whom he is catering. He is tempted to dispose of them free of charge as widely as possible. But experience has

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27, N. Y.

proven that to be poor policy. On the other hand, the people quite likely possess but little ready cash, and at any rate are not in the habit of spending their loose change for books. Colporteurs must be trained up to circulate the books and tracts, but faithful and tactful men for such service only come out of much discipline and disappointment. Often the missionary must turn bookseller himself and on his itinerating tours devote no small portion of his time to taking in the cheap coin of the country for his books. And yet, in spite of these difficulties, and the hindrances from Mohammedan and heathen opponents, it is surprising how wide is the circulation of Christian books and tracts through missionary agencies. During the past year our Presbyterian mission presses printed over *seventy-seven millions of pages*, to supply the widening demand. Such a figure marks the energy and zeal which conscientious missionaries seeking the extension of Christ's kingdom are putting into this hopeful branch of their work. It tells of their unabated confidence in the power of gospel truth. It is no wasteful, no uncertain procedure they are engaged in. They are putting in, through this carefully prepared Christian literature, telling blows for the overthrow of Satan's kingdom and the sure upbuilding of our Redeemer's throne among the nations.

Letter.

EXTRACT FROM LETTER OF REV. J. H. WHITING, PEKING, FEBRUARY 10, 1898.

A matter of great interest in casting a light on the state of thought in high circles is the fact that the emperor sent for a list of 163 books through the agent of the American Bible Society. I think fully half of these are of a religious character—commentaries, life of Christ, biographies of Christians, etc. He afterwards sent to the A. B. C. F. M. Press here for five copies of each work published by them. The books on the first list cannot be bought here. They have been sent for to Shanghai. When they arrive it cannot be longer supposed that there is no means for the Emperor to learn the truths of Christianity. He will also have within reach books which discuss a wide range of modern learning. It is a cause of rejoicing that religious knowledge is *admitted as readily as science.* We hope it may find hearts ready to accept its precious truths. A man of some rank called upon us a few days since, and while he sought to obtain instruction for some young men in the English language and in science, he said distinctly that it would be a calamity to the empire if the Chinese gained the power conferred by a knowledge of western learning and arts before they gained a better moral foundation than they now possessed. I was glad to hear him state such an important truth.

A very important edict.

You will be glad to learn of the edict issued by the Emperor on the sixth of the Chinese first month (January 27). It gives directions for examinations in practical knowledge and science, to be held in connection with the triennial examinations in Chinese literature. The degrees obtained are to be held of equal merit with those obtained in the old way. The new subjects are divided into six heads.

1. Home government—strategic places, things advantageous or disadvantageous to the State, disposition and habits of the people, etc.

2. Foreign intercourse—laws, politics and public affairs of all nations.

3. Revenue—custom duties, mines, agriculture and commerce.

4. Military and naval affairs.

5. Physical science and mathematics—Chinese and western mathematics, philosophy, acoustics, light, electricity, etc.

6. Practical arts—notably designs, models, methods of manufacture and goods produced, etc.

These are subjects on which written examinations are to be held, but it would seem that it is not considered necessary to have studied all of these subjects. At each examination there are three trials, or entrances. The first is to be on the candidate's special branch. The second on topics of the times. The third on a text taken from the Chinese classics. It is held the first trial is much more important in winning a degree than the other two. In addition to these permanent examinations, there is to be a special examination here in Peking as soon as one hundred candidates of those who have passed the lowest grade shall have been recommended by the high officials of the empire. The emperor says that there is now urgent need of men of talent, and he urges the superintendents of the new schools and the pupils also to do all in their power to second the design of the emperor, to seek help outside the regular channel. This edict will give a great impulse to the desire for western learning. Cannot we improve the opportunity?

CHURCH ERECTION.



AN AMERICAN CATHEDRAL.

Last month we gave a sketch of one of the oldest, if not itself the oldest, of the primitive meeting-houses of New England. In contrast with the picture of "Old Hingham" then given, we think our readers will be interested in seeing an illustration of the most elaborate form of Protestant ecclesiastical architecture in this country.

The Protestant Episcopal Cathedral of St. John now building upon "Morning Side Heights," overlooking the Hudson river at One-hundred-and-tenth street, New York, is designed to be the most beautiful church edifice in America.

It would not be possible, even were it desirable, within the compass of this article, to give an elaborate or detailed description of the building, the general effect of which is plainly seen in the above picture. Of more interest to our readers will be the following words of Bishop Potter, giving his views of the need of such a building and of the influence he hopes it may exert. The quotations as well as the cut of the building are by the courtesy of the publishers taken from the May number of *Munsey's Magazine:*

"Our fathers—at any rate, the earliest and sturdiest of them—came to these shores in a mood of strong recoil from externalism in religion, of which here at any rate they declared they would have none. They were Puritans, they were Quakers, they were Huguenots: but whatever they were, they were weary and impatient of a conception of religion which made it consist largely in costly and splendid ceremonial, and in a pampered and indolent hierarchy. From these things and from everything that seemed to them to be identified with these things their revolt was vehement if not extravagant. And so we have or have had in America, whether in Puritan New England, or Presbyterian Virginia, or among

the Methodists and Baptists of the South and West, a certain stern impatience of the decorative in church architecture, and of all or almost all that was stately or splendid or costly in the structure and adornment of places of worship.

"Am I misrepresenting what I may call the public or social manifestations of religion, its organized expression, as it widely prevails among us, when I say that the Church, in the popular conception, consists mainly of a huge auditorium, with a platform and a more or less dramatic performer, and a congregational parlor, and a parish kitchen? I recognize cordially the earnest purpose to get hold of people out of which most of this has come. But it is well to recognize something else, and that is that religion has never survived anywhere without the due recognition and conservation of the instinct of worship. That lies at the basis of it, always and everywhere. First, there must be something that moves us to that upward reaching thought out of which comes penitence, and prayer, and faith, and all the rest. But a diet kitchen will not do that, nor anything that appeals only to the utilitarian side of life. I appeal to any candid experience whether there is not, on the other hand, something else that does. I ask those who remember Rouen, or Durham, or Salisbury, whether when first they entered some such noble sanctuary there was not that in its proportions, its arrangements, its whole atmosphere, which made it, in a sense that it had never been before, their impulse to kneel? We may protest that this is mere religious æstheticism, and in one sense it is: but until we have divorced the soul and the body, the eye and the mind, the imagination and the senses, we cannot leave it out of account.

"We Americans are said to be the most irreverent people in the world, and of the substantial truth of that accusation there cannot be the smallest doubt. But did it ever occur to us to ask how it has come about? It is time to stop talking about the influence of Puritan traditions to descendants who are so remote from those traditions as to be unable to distinguish between the austerity that hated ceremonialism and the debonair indifferentism that dismisses the simplest elements of religious decorum.

"We have little reverence because we have but a poor environment in which to learn it. The vast majority of church buildings in America are utterly unsuggestive of the idea of worship. There is nothing in them to hush speech, to uncover the head, to bend the knee. And as a matter of fact, they were designed for nothing of the sort. They are expedients devised for a certain use, and that use is one which under any honest construction of it involves an utterly fragmentary conception of the Christian religion.

"We are fond of speaking, on the one hand, of what is archaic and superannuated; and of our cisatlantic wants and conditions as being, on the other hand, somehow absolutely unique and exceptional. But they are not. America wants, I suppose, honesty and integrity and faith quite as much and, indeed, rather more than she wants electric railways and a protective tariff. And if so, she wants the visible institutions which at once testify to and bear witness of these things and that in their most majestic and convincing proportions."

1844–1898.

The work now committed to the Board of Church Erection was inaugurated by the General Assembly (O. S.) in 1844, in response to the report of a special committee appointed the previous year, and from that time has been carried on without interruption. At first the work was in charge of a committee of the Board of Domestic Missions. This, however, gave place in 1855 to an independent committee which five years later became the Board of Church Extension. In the New School branch of the Church the organized work was inaugurated in 1854, and the Board of the Church Erection Fund was incorporated by the Legislature of New York, March 31, 1855. At the reunion of the Church in 1870, the two Boards were consolidated under the corporate name of "*The Board of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America.*"

In response to the request of the Committee of Arrangements of the late General Assembly that the Board would take part in the "*Exhibit*" to be made at Winona of the progress of the Church, a chart was prepared designed to show the amount of

work accomplished by the Board during the fifty-four years of its organization. This chart, which was more than four feet square, was, with other illustrations, exhibited during the sessions of the Assembly in the "Cyclorama Building" upon the Winona grounds.

It gives the number of appropriations and the number of churches aided in each State in each year since 1844, and also the total amount of appropriations, of payments and of the value of the property benefited. It is interesting to notice that the progress of the country is reflected in the constantly lengthening line of States as the years go by and that the episode of the sad Civil War is indicated by the vacant squares representing our Southern States in the years succeeding 1860.

If a satisfactory photograph upon a sufficiently small scale can be obtained we will reproduce this interesting chart in a later number of the magazine, but a very brief summary of the results obtained may be here given and will prove of interest to our readers. During the fifty-four years there have been 7675 appropriations to 6305 churches; the aggregate amount of these appropriations is $3,814,139, and of actual payments $3,495,471.02, while the value of the property secured to the Church is not less than $14,000,000. There has been through the half-century upon the whole a steady progress onward. In the first year there were forty-two appropriations in twelve different States; last year 213 appropriations distributed among thirty-six States and territories.

MINISTERIAL RELIEF.

THE GENERAL ASSEMBLY.

The report of the Board of Relief met with a most cordial reception at the General Assembly at Winona Lake, Ind. A standing committee was appointed to consider and report to the Assembly upon the work of the Board for the ecclesiastical year ending March 31, 1898. Of this committee Rev. Dr. Henry C. McCook, chaplain of the Second Pennsylvania Regiment, was made chairman. He prepared a most excellent and interesting report, which you will find in this number of THE CHURCH AT HOME AND ABROAD.

The Board was exceedingly happy in being able to report to the General Assembly that it had paid all appropriations in full for the past year and went to the Assembly free of debt. For this most desirable result, the glory is due to God who has blessed our unremitting efforts and graciously heard our prayers.

Dr. McCook followed his report with a most effective address, and it cannot but do the hallowed cause of Ministerial Relief an incalculable amount of good to have such a report and such an address as came from the brain and heart of Chaplain McCook on behalf of this important Board. He said among other things that whilst the other Boards are looking out over the fields of battle, "here we are called to face the after-scenes of action. Here we deal with the weary, the injured, the disabled and those who have fallen by the way. This is the Church's sacred Hospice, over which floats the Red Cross of Pity. It is the Inn of the good Samaritan; the Hotel des Invalides, where repose the heroic pensioners of the army of faith. Voices of labor and conflict and earthly ambitions here die away and the soft twilight of closing day falls upon the nook by the ingleside, where the venerable and beloved Levites await in comfort the summons to their eternal reward in the perfect rest of heaven."

Dr. John R. Davies followed Dr. McCook in a soul-stirring address, urging upon all ministers and church sessions to see to it that all our churches contribute generously and magnanimously to this deserving cause, showing that our great Church cannot afford to be indifferent to the righteous claims of the worn-out workers of the Church.

Mr. Henry W. Lambirth, a ruling elder from Philadelphia, said, "We are told that there are over 4000 churches that contributed to this Board, 594 more than ever contributed to this cause in any previous year, but 3000 churches did not contribute a dollar last year. My brother elders, are any of

these churches in your presbytery that did not contribute last year to this Board? I ask you, in view of the needs of this great work, that you will see to it when you go home that your churches all contribute to this most interesting and deserving cause."

Rev. Richard Mayers, of South Carolina, a colored man, began to speak, and some one called "louder," and he replied, "I will speak loud enough when I get warmed up," and so he did; but I have been thinking a great deal about his remark. If our pastors and elders would only get "warmed up" on this holy cause, they would all "speak loud enough" to be heard by all their people, and if the people hear of the needs and deserts of the honored men of God who are cut off from all means of support, they would do their duty and fill the treasury of the Board.

REPORT OF THE COMMITTEE ON BOARD OF MINISTERIAL RELIEF.

The Standing Committee on Ministerial Relief begs leave to present the following resolutions and recommendations:

1. The Assembly learns with pleasure that the Board of Ministerial Relief has entered its convenient and beautiful quarters in the Witherspoon Building, Philadelphia; and while congratulating this Board upon the change, acknowledges its obligations to the Board of Publication and Sabbath-school Work, and to the friends who have contributed the office furnishings, thus enabling the Board of Ministerial Relief to enter its new home without drawing upon its funds.

2. The Assembly notes with great satisfaction the increase in the number of contributing churches during the past year, there having been 594 more than any previous year; also the increase in contributions which has enabled the Board to close this fiscal year without debt, and at the same time pay to its annuitants the amount of the twenty-five per cent. reduction which it had been necessary to announce a year ago. The collections have been greater during the past year by $9073.42 from churches and Sabbath-schools, and by $1820.50 from individuals, an aggregate increase of $10,893.92 over last year. There have also been received unrestricted legacies amounting to $27,893.74. The last-named source of income is an inconstant quantity, and cannot be relied upon. The only certain source, outside of the permanent fund, is the healthy and regular increase in the gifts of the living Church to meet the increasing demands of the work.

3. The churches are reminded that the Permanent Fund of over one and one-half million of dollars, large as it seems, furnishes less than one-half the required income for the aid of annuitants, viz., $69,123, leaving $109,847 to be raised by the churches. While the income from invested funds is subject to decrease, following the general tendency of investments, the advancing yearly increase in the payments of the Board has been nearly $6000 ($5856). It is therefore manifest that the possession of an endowment cannot absolve the churches from the continued urgency for increased liberality.

4. The Assembly is constrained to call serious attention to the startling fact that during the decade between 1888 and 1897, the number of annuitants increased from 564 to 835, sixty-seven and seven-tenths per cent. The amount contributed by the churches on the contrary decreased from $98,922 per year to $74,091, or about twenty-five per cent. It is plain that unless this great disproportion between the two factors of demand and supply shall be overcome by increasing gifts, either the number of annuitants or the amount appropriated to them must be diminished. Even the increase of the current fiscal year does not break the force of this alarming statement, for the number of annuitants has grown from 835 in 1897 to 875 in 1898, involving an expenditure nearly equal to the increase in church contributions.

5. In view of these facts the Assembly most earnestly and affectionately asks the synods, presbyteries, sessions and especially the pastors of churches, to consider the facts printed in the annual report of the Board, and to give a full presentation of them in the judicatories of the Church and before the people. It is believed that if the congregations were informed of the exact condition of things, and of the imperative need for increasingly larger collections, the Board of Ministerial Relief would be able to care adequately for the aged and honored minis-

ters and missionaries and their dependent households. No cause could appeal more tenderly to the hearts and consciences of the people. The Assembly urges pastors to preach upon this subject, and to enforce the claims of our Church's venerable and helpless wards; and it is believed that the facts will appeal potently to the generosity of hearers.

6. The Assembly also urges pastors to call attention to the fact that the work of the Board of Ministerial Relief is not confined exclusively to ministering men. Among the annuitants the ministering women, missionaries both home and foreign, and the widows of clergymen, considerably outnumber the men. Here is a field wherein "woman's work for woman" may have abundant exercise. While money is the chief requirement, boxes of clothing and household supplies will go far to piece out the scanty income of many families.

7. The Assembly commends the course of the Board in securing a thorough audit of its books, by expert professional accountants, and is gratified that the report of the experts, extending over two fiscal years, ending March 31, 1898, shows that the accounts of the treasurer have been carefully, correctly and creditably kept. This gives assurance of the security of the Permanent Fund, and that the Church's current contributions will be cared for with fidelity.

8. The Assembly notes with regret that the sad event foreshadowed by the sickness of the emeritus secretary, Dr. William C. Cattell, has befallen, and that this eminent father of the Church and faithful secretary of the Board of Ministerial Relief, and devoted friend of its helpless, venerable dependents, has fallen on sleep. Attention is called to the commemorative resolutions adopted by the Board and printed in this year's report (p. 13), and the Assembly expresses cordial sympathy with the members thereof in the great loss sustained by it and by the Church, in the removal from earth of his beloved servant of God and helper of his fellow-men. To Dr. Cattell, the Board of Ministerial Relief is indebted, in large degree, for the present healthful state of its finances, and the deep and tender interest felt in its work. The movement to promote especial interest among elders in the Board's work was one of his happy thoughts, and went far to deepen sympathy throughout the Church and a sense of responsibility toward its superannuated ministers and their families. Although the Assembly of last year fully expressed its appreciation of this man greatly beloved, this Assembly is prompted to render this tribute to one who has done such worthy service to the Church, and to its most dependent wards. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

9. The committee would call the Assembly's attention to the following By-Laws, printed on p. 10 of the report, which relate simply to the routine work of the various committees of the Board, and would respectfully recommend approval of the same.

10. The committee having carefully examined the minutes of the Board finds them correct and kept with unusual care, and recommends their approval by the General Assembly.

11. It is recommended that the following directors, whose term expires at this meeting of the Assembly, be reëlected, viz.: Rev. Henry E. Niles, D.D., Rev. Marcus A. Brownson, D.D., George Junkin, Esq., LL.D., A. Charles Barclay, Esq.; also, that the following new members be elected, viz.: Francis Olcott Allen, Esq., of Philadelphia, to fill the vacancy caused by the resignation of Mr. Robert C. Ogden, and Robert H. Smith, Esq., of Baltimore, Md., to fill the place of Mr. Joseph M. Collingwood, resigned on account of the condition of his health.

"I hereby certify that the above is a correct copy of the action of the General Assembly.

"WILLIAM H. ROBERTS,
"*Stated Clerk.*"

From the foregoing report the reader will see that the Board of Relief has the fullest confidence and warmest approbation of the General Assembly; and such being the case, will you not earnestly pray that God's richest blessing may rest upon this hallowed cause, and will you not consider it a sweet privilege and sacred duty to make a generous contribution to its treasury during the current year?

PUBLICATION AND SABBATH-SCHOOL WORK.



Sabbath-school Institute in West Virginia.

A YEAR'S RETROSPECT.

In the rush and hurry of present affairs we are too apt to miss the advantages arising from retrospection. Wisely, therefore, does every business corporation call upon its officers every year for an annual report, that the same may be carefully studied with a view to good management and profit. A Board of the Church is, in one sense, a business corporation, and it is its duty to obtain from its officers and present to the Church every year a full statement of its doings. Some persons may not take much interest in such statements, but it is fair to presume that others will, and that the information they thus become possessed of will serve to guide them in disposing of their gifts to the cause of Christ. Nay, ought it not to be regarded by every Christian a duty as well as a privilege to become acquainted, as far as opportunity may allow, with the principal features and facts connected with the missionary and benevolent Boards of his Church? As the reading through of extended reports, however, is not always practicable, and, even if it were, might prove to be a heavy tax upon time and patience, it is well to have access to concise summaries, such as the one we now present relative to the Presbyterian Board of Publication and Sabbath-school Work.

NOTABLE EXPERIENCES.

To begin then, this Board has, during the past year, passed through two notable experiences. It has removed from 1334 Chestnut street, Philadelphia, where for more than a quarter of a century it had its headquarters, to the new and stately Witherspoon Building, which it has caused to be erected on Walnut street. It has also passed through a serious fire, in which two of its employés besides some eighteen other persons lost their lives. This sad casualty occurred in Chicago, where the Board had a depository on the fifth floor of a large building on Wabash avenue. Beyond the loss of life, which is, of course, in a sense, irreparable, the Board was not a great sufferer by the fire, owing to its carrying a full line of insurance. The work of rehabilitation was promptly started, new quarters were secured, presses were set to work, and the business went on as usual.

A good description of the new building in Philadelphia appeared in the November number of this magazine, from the pen of Dr. Nelson, the former editor. It is therefore only necessary to add that after half a year's occupancy by the various departments of this Board and the other Church Boards and agencies located therein, there appears to be every reason for satisfaction at the change. Not only is ample accommodation provided for all these purposes, but a large rental also comes in from the hundred and forty offices, more or less, not required by the Church, and it is reasonably calculated that from this source alone, after paying all the running expenses and interest, the mortgage debt of $500,000 will be fully liquidated in from ten to fifteen years.

REMOVALS BY DEATH.

During the year, one of the members of the Board—the Rev. R. H. Fulton, D.D. —and one of the missionaries—the Rev. G. G. Matheson, of Minnesota — have passed from their earthly labors to the better country, leaving behind them precious memories.

WORK OF THE BOARD.

Passing to the work of the Board, it appears that the Business department closed the year ending March 31, 1898, with net profits amounting to $31,047.04. This is an increase of $4680.19 over the profits of the previous year—a very gratifying feature of the report. Two-thirds of the net profits of the business are paid over annually to the Sabbath-school and Missionary department. The Board has published during the year twenty-two new books and booklets, besides new edition, tracts, and periodicals, the total issue being 45,049,691 copies. It has given away in free libraries to deserving churches, Sabbath-schools and ministers, 9513 volumes, which added to the number given away during the six years since the commencement of this free distribution make a grand total of 89,220 volumes thus distributed. It is contemplated to continue these donations for the present to deserving applicants coming within the conditions on which the grants are made. The Editorial department promises to add one more to its long and excellent list of periodicals, in the shape of a quarterly publication to be known as *The Home Department Quarterly*, the first number of which is to appear on the 1st of next October.

FINANCIAL ASPECTS OF THE MISSIONARY WORK.

The missionary work has been carried on with ceaseless activity and with encouraging success. It is, of course, known to the reader, that this work is entirely distinct from the Business department of the Board. For reasons which have commended themselves to the Church, the Sabbath-school missionary and educational work is committed to this particular Board, which, as just stated, pays over to it every year two-thirds of its net profits; but not one cent of the money contributed for the missionary work is used by the Board as capital, or for the free distribution of libraries or any other purpose. Last year the benevolent contributions aggregated $89,499.98, to which was added the interest on invested legacies and current accounts, the profits of books sold by missionaries, and two-thirds of the net profits of the business of the Board, making the total receipts of the year $114,845.62. There was a falling off in the contributions, as compared with last year, of $2891.09, which was happily more than offset by the increase in the profits paid over by the Business department, though even with this addition the income shows only a slight increase over that of the

previous year and is less by over ten thousand dollars than the average income from 1892 to 1896. In 1895 the contributions reached $97,518.23, from which they dropped in the next year to $93,820.14, in the year following to $92,391.09, and in the year just ended to $89,499.98.

Surely, these facts should awaken interest and stimulate benevolence.

WORK ON THE FIELD.

Turning to the active work of the missionaries—now numbering seventy-six—we find that twenty-nine States and Territories have had the benefit of their services, and that the number of Sabbath-schools organized or reorganized by them during the year was 1340. There were ninety more new organizations than last year. An army of 51,414 children and teachers were gathered into these new schools, being 911 more than last year. Thus, though the streams of benevolence have been diminishing, God has been pleased to make the fruition greater, as if to encourage the givers to give more liberally and the workers to work more earnestly.

The organization and reorganization of Sabbath-schools, though the primary object, is by no means the only branch of work carried on. As set forth in the report, our missionaries spend much time in building up and developing the mission schools, making them centres of Christian activity, precursors of the prayer meeting, the revival meeting, the regular preaching service, the Young People's Society, Home Department work, the church organization and other evangelistic agencies. The missionaries also visit from house to house with supplies of Bibles, tracts, and the periodicals issued by the Board, and in this way most effectually carry out the commands of the Saviour: "Go out into the highways and hedges and compel them to come in, that my house may be filled." In this close personal service the missionaries travel on foot, on horseback, or in wagon, many thousands of miles every year. They also make a special feature of Bible institute work, or the gathering of schools for competitive examination in Bible knowledge and appropriate public exercises. The readers of this article will have the pleasure of looking upon a picture which illustrates this phase of mission work.

BRIEF REPORTS FROM MISSIONARIES.

The report is enriched by a collection of brief letters from missionaries in different parts of the field, and it is gratifying to notice in all of them evidences of spiritual success attending their labors. Thus from California Mr. McBurney writes: "I think there is more active interest and encouragement all along the line than ever before." From Colorado Mr. Powell writes: "In no synod is there more cause for joy or gratitude than in this—the increase in number of schools organized, families visited, and in all other field statistics is marked." So in Illinois: "We have been able to make greater progress than ever before." In Iowa Mr. Ferguson reports five churches growing out of the work during the past year, and great successes in winning converts from the world. In Kansas three churches were developed from the work, in Indian Territory forty-three schools were organized or reorganized, and in the South among the colored people six churches have been developed. From Michigan Mr. Hartness writes: "Presbyterian Sabbath-school missionary work has shown itself more than ever this year to be 'the power of God unto salvation.'" Mr. Sulzer, from Minnesota, writes that, "like the recruiting of a great army, the work is filling up the ranks and occupying important points all along the line." "More than a hundred churches have grown out of our work in Minnesota during the past ten years." In Missouri and Arkansas our four missionaries have organized eighty-three schools during the year. Mr. Ellis, our solitary representative in the great and growing State of Montana, reports forty-three new schools organized during the year besides twenty-six reorganizations and thirty-nine Home Departments. The six brethren in Nebraska organized 132 new schools, reorganized thirty-five, and started twenty-one Home Departments, and three Presbyterian churches have grown out of the work. Mr. Manson, in North Dakota, reports seven new churches, and Mr. Grant, in South Dakota, says that Sabbath-school institutes have been a special feature of the work in his State. In West Virginia, Tennessee and Kentucky the work advances steadily. In Wisconsin Mr. Brown reports ninety-one schools and ten churches as the direct outgrowth during

the year, and in the far Western regions of Oregon, Washington, Utah, Nevada and Wyoming the labors of our brethren have also been greatly blessed.

EDUCATIONAL FEATURES.

The educational features of Presbyterian Sabbath-school Work occupy several pages of the report, and are of striking interest. They have, however, in part been anticipated by our article in the June number on the "Presbyterian System of Sabbath-school Work," and the limits of our space prevent our dwelling further on this interesting topic at the present time.

COLLEGES AND ACADEMIES.

ACTION OF THE GENERAL ASSEMBLY.

FIFTEEN YEARS' WORK.

The Board of Aid for Colleges and Academies is the youngest child of our sisterhood of coöperative service. While our Home Mission Board will soon celebrate its centennial, and our Foreign Board is passing on to its three-score and ten, this agency of the Church has only just completed a decade and a half of service. Considering its years and its opportunities, it has done much. During this period almost a million and a half of dollars have passed through its hands for the upbuilding of Christian education. It has occupied nearly one-half our States and Territories, it has aided almost three-score institutions, it has controlled for the Church property of educational agencies amounting to a million dollars, and it has afforded educational advantages to an aggregate enrollment of nearly fifty thousand students.

TRIAL AND TRIUMPH.

It is extremely gratifying to be able to report that the past year, in spite of its great trial to this Board, has been one of advance, in fact, its most prosperous year. During the past twelve months it has aided twenty-eight institutions containing an increased number of students, aggregating nearly 3000. It has been aided by 190 more churches than during the previous year, and by forty-one more church organizations. The great cloud which settled down upon the character of one who has been fittingly styled "The Board's Nursing Mother" has not settled upon the Board or its work. Your committee knows that it is only voicing the positive conviction of all who have examined into the situation when it says that the embezzlement of Mr. Charnley, with its peculiarly distressing character, is no cause whatever for lack of confidence in the Board. Your committee would congratulate the Board and the Church that this has been already said in the most thorough-going, effective and unquestionable manner by churches and individuals, in the magnificent way in which these have rallied to the support of the Board with their hearty and large gifts. It has been demonstrated, we believe, during the past year, that the value placed by churches and individual givers upon the work of the Board is not only greater, but has become greater because of its very loss and peril. The increased number of givers and the increased total of gifts, the fact that the Board has done its work, kept its pledges, without using any of its ordinary income, has practically replaced its embezzled funds, and closed the year without a deficit—these things in themselves are indorsement enough. Why should your committee add words?

SURPRISING EXPENSES.

The Church has a right to expect and find economical business administration in the conduct of her affairs. Your committee have been surprised at the showing of your Board in this regard. It goes without saying that no single year can be taken as a basis of comparison without emphasizing the fact that unexpected expenses may arise, and peculiar difficulties present themselves in the administration of any Board, but when it is discovered that the salaries of your Board of Aid during the past year

were but four per cent. of total income, only one other Board coming very slightly below this, while its total expenses were but six per cent. of total income, only one Board standing with it on this economical level, while the year has been for it one of peculiar trial and expense, we feel confident that the Board of Aid should be marked with the words, "Close economy." We desire to add that its methods of business statement, as disclosed in reports of secretary, treasurer and the records of its proceedings, are clear, concise, satisfactory, economical of time, yet not lacking in information.

WHY THE CHURCH REQUIRES THE BOARD.

Your committee desire to call especial attention to the evident reasons why the Church requires the service of its Board of Aid, as these are disclosed in what it is actually doing. It were unnecessary to dwell upon the relation of the cause of education to the progress of any Church, not to mention the peculiar history of the Presbyterian Church in this regard. This Church has always laid hold of the upbuilding forces of education in the progress of her history. To-day as truly as in the past she needs an educated ministry and an educated laity. She believes in thinking, in being able judiciously, fairly and truly to weigh thought as thought in all departments of life, and not least in church activity and church procedure. It is in connection with the fostering of this educational advance in a Christian atmosphere that the peculiar wisdom of this Board in its workings is disclosed. The Board is a check upon mere promiscuous solicitation of benevolence on the part of merely enthusiastic sentiment. It is an agent of organized educational charity. The Board gives expression to the prudence and good judgment of the Church in avoiding unwise location of educational agencies so apt to be the outcome of local pride or provincial measurements of magnitude. The Board acts for the Church in laying down the ethics of comity within the denomination and among the denominations. It acts for the Church in endeavoring to bring into wise relation to each other the benevolence of the State in the realm of education and that of the private Christian individual, so that together these may preëmpt, in wise and proper relations to each other, the territory which belongs in common in our land to Church and State. Your Board avoids waste and loss of gifts because these may not be properly guarded. The insurance policy and the mortgage become Christian business securities for the perpetuity of educational forces. Your Board not only teaches to avoid debt, that destroyer of religious harmony and enemy of all success, but it compels its avoidance. Your Board sets itself against low-grade culture and the decoration of ignorance with conceit. Your Board stimulates to local effort for the best things in the community where local effort is wise; it stimulates along lines of economical prudence and self-denying common sense the increase of educational benevolence. This is the faith of your Board not only stated in its resolutions and requirements, but seen in its works.

In conclusion, your committee present the following recommendations for your action:

ENFORCING REGULATIONS.

1. We recommend that this Assembly indorse the Board of Aid for its faithful enforcement of its judicious regulations regarding colleges and academies under its care touching economy, financial security, comity, efficiency and high standards of work, and enjoin upon it to continue to enforce these with impartial good judgment.

PLAN FOR CLASSIFICATION.

2. We recommend that the Board of Aid put into working order at the earliest feasible moment its admirable plan for classification of the institutions under its care.

EDUCATION DAY.

3. We recommend that the Assembly urge upon the churches a continued and increased observance of Education Day as calculated to bring about large results peculiarly suited to the genius of the Presbyterian Church.

$150,000.

4. Following the custom of standing committees of preceding years, we recommend that the General Assembly advise the raising of $150,000 during the current year in gifts from its churches, as separate from the contributions of private benevolence, and that to this end a largely increased number of churches make a stated offering to this cause.

FREEDMEN.

EXTRACTS FROM DR. SPENCER'S REPORT.

The recent General Assembly at Winona appointed Rev. Dr. Willard K. Spencer, of Adrian, Mich., chairman of the Standing Committee on Freedmen. The following extracts from his report are given as matters of interest and information:

THE BOARD COMMENDED.

"The Board deserves commendation for its earnest attempt to realize the hope expressed a year ago, that the debt resting upon it might be diminished. Economy has been exercised to the extreme limit in every department of the work. In administration expense has been reduced as much as possible—the Board continuing to dispense with the salaries of the treasurer and field secretary, while in the field itself all growth has been forbidden. No churches have been organized; fourteen schools have been closed; the school year has been held at the shortened term of six months in most of the schools. Even necessary repairs upon property have not been made, because there was no money with which to make them. Nor is this simply the story of one year. The Board has spent less this last year than in any of the nine years preceding, and still the debt has not been reduced. It has even been increased $1787, for the reason that the Board's income from all sources has also been less than in any of the nine preceding years."

CONDITION OF THE TREASURY.

"During the past year the Board has received from all sources $128,900, a part of which was to be invested in the Permanent Fund, or was designated for some work not expected by the Board, and yet of such a nature that it could not be objected to. It had cash on hand April 1, 1897, $1413.47, making total money in its treasury for the year, $130,313.47. During the same time it has expended for all purposes, including the payment of annuities and investment of gifts for the Permanent Fund, $131,515.96, and April 1, 1898, cash on hand, $585.01. It reports a present debt of $58,062.50."

LOCATING RESPONSIBILITY.

"This situation is a great disappointment, but cannot be charged as a reproach against the Board. The Presbyterian Church is the party at fault. It has not supplied the funds, and must not attempt to shift the responsibility from its shoulders. The debt with which we are confronted to-day is the accumulated consequence of many years of the Church's apathy. In 1893 the debt stood at $25,000, and since then it has been growing at the average rate of $6000. The last year's deficit of $1787 is due to the unusual decrease in legacies, some $2000 less having been received from this source than in any time of the last ten years, and it is but just to say that had certain legacies, which were in process of payment when the year closed, been received by the Board, the balance would have been upon the credit side of the books. These deferred payments will be made this present year."

ENCOURAGEMENTS.

"Encouragement may be found in the fact that 4490 churches have directly, or through their various societies, contributed to the Board this year. This is a gain of 232 over last year. The directly contributing churches were 3837, a gain of 198. Women's societies, 2124, a gain of 319. Young People's Societies, 365, a gain of 109. Sunday-schools, 549, a gain of 80. The increase in money received from these sources was $6138.70. The amount given on the field for self-support, which has not passed through the Board's treasury, was $65,975.01, from the following sources: From the Freedmen's churches, $34,562.57; from tuition of pupils in Freedmen's schools, $31,412.44."

CONCLUSIONS.

"Enough has been said to show two things. First, by severe retrenchment the

Board has reached a self-supporting basis. With its present income it cannot enlarge the work, but the work as now carried on can be maintained, if the debt is paid. Second, further retrenchment cannot be made without periling the very existence of the Board. Churches might indeed be closed, and congregations left without the preaching of the gospel, and so the $10 or $15 a month that the Board gives toward the salary of a preacher might be saved. Parochial schools might be abandoned, and children robbed of their only means of gaining the rudiments of an education. We might shut our higher schools, and send back to ignorance, superstition and immorality, the young men and women who have been gathered for training as the future leaders of their people. But this is abandonment, rather than prosecution of the work, and such a course will never be thought of by the Presbyterian Church. The only question to be considered is, How shall the existing debt be paid, and the work wisely carried on?"

OBLIGATIONS.

"To abandon the work is disloyal both to the nation and to Christ. There are 10,000,000 Negroes in our land, 300 colored children are born every day to American citizenship—the grandest, yet most responsible heritage that ever comes to any human being. For the nation's sake these 10,000,000 must be educated. The Christ who died for them demands that they be given the gospel of his love.

"To allow the debt to continue impeding the labors of the Board is unnecessary, unbusiness-like, and a confession of indifference or impotence. The money paid for interest alone would open twenty churches at new points."

SIGNIFICANT FACTS.

"And right here some very significant facts stare us in the face. It was spoken of as a cause of thankfulness that 4490 churches—a gain over last year of 232—had directly or indirectly contributed to the Freedmen's cause. But when it is said that 3800 churches made no direct offering, 3200 did not contribute in any manner to the Board, the volume of our thanks shrinks not a little. It will of course be admitted that many of the non-contributing churches are small, perhaps pastorless. But a study of the 'Minutes' of 1897 has caused the committee large surprise."

SMALL CHURCHES NOT TO BLAME.

"By no means a small percentage of the churches that have contributed nothing directly or indirectly to this cause are strong and well manned, and in many other cases the contribution is pitifully small, evidently made for the sake of filling the blank. Take for example the record of the presbyteries chosen at random.

"In one the only church which reported no contribution to the Freedmen had nearly 1500 members.

"A church of 210 members gave $4, one of 257 gave $4, one of 400 gave $5, one of 119 gave $2, one of 380 gave $3, one of 222 gave $9, one of 750 gave $5.

"In another presbytery, among the churches contributing nothing to the Freedmen's Board were the following: A church of 249 members, another of 103, another of 1251, another of 673, another of 441, another of 107, another of 400, another of 791, another of 148.

"Some of the other churches in this presbytery making nominal contributions to the Board were of the following strength: A church of 400 members gave $15, 281 members gave $2, 200 members gave $5, 989 members gave $5, 311 members gave $2, 334 members gave $12, 298 members gave $5, 1218 members gave $15.

"Evidently facts do not justify the assertion that all the non-supporting churches are either weak or without pastors. Now if by any method the latent power of this part of our denomination can be developed and applied to the support of the Freedmen's Board, the question of the debt will have been solved, and a permanent addition made to the Board's ability."

CAN IT BE DONE?

"An average contribution of twenty cents from each of the 960,000 members of the Church will wipe out the debt, and in addition provide ample means for the year's work at the present rate of expenditure. Twenty cents a member is all the Board will ask from each congregation for the whole work among the 10,000,000 colored people. To raise this twenty cents a member each congregation can combine its

Sabbath offerings, the gift of its Sabbath-school, and its Young People's Society, and the contribution of its Women's Missionary Society.

"The task is manifestly in our power. Surely the Church needs but to be summoned to the task to see the duty clearly set before it, and the labor fairly apportioned among its workers, to have a leader who will be patient, persistent and enthusiastic, and the work will be accomplished.

"The leader we already have in the efficient secretary of the Board who waits for authority and orders from this Assembly. As to the method, your committee believes that success will be final by utilizing the presbyterial committees, making a strenuous effort to reach the non-contributing and nominally contributing churches, apportioning definite amounts to individual presbyteries, and through them to the local congregations, and taking as a campaign cry, 'An average offering of twenty cents a member from every congregation of the Church.'"

ASSEMBLY'S RESOLUTIONS.

"*Resolved*, 1. That the minutes of the Board for 1897 and 1898 be approved by the Assembly.

"*Resolved*, 2. That Rev. Solon Cobb, D.D., Rev. David R. Breed, D.D., Mr. George Logan and Mr. S. P. Harbison, members of the Board whose terms expire with this Assembly, be reëlected as their own successors.

"*Resolved*, 3. That the Board of Freedmen be instructed to conduct its work during the present year within the limit of last year's expenditures.

"*Resolved*, 4. That the Board acting through the presbyterial committees make enthusiastic and persistent effort to secure an offering from every congregation in the Church, equaling at least an average of twenty cents from each communicant."

EDUCATION.

THE BOARD OF EDUCATION BEFORE THE GENERAL ASSEMBLY.

The annual report of the Board was referred, according to custom, to the Standing Committee on Education. The courteous chairman of the committee was the Rev. Thomas D. Wallace, D.D., of Chicago. The report made tender allusion to the death of the beloved Dr. Poor, for seventeen years corresponding secretary of the Board; and also to the loss which the membership has sustained by the death of Mr. Andrew Blair, who served the Board with great zeal and ability from the time of his election in 1886 to the close of his life. The Board hopes to find no small addition to its strength in the new members added at this time, *Rev. John Sparhawk Jones, D.D.*, pastor of Calvary Church, Philadelphia, and *Charles P. Turner, M D.*, of the Arch Street Church in the same city.

It was made very plain by the report that *the Board had not been instrumental in unwisely multiplying candidates for the ministry.* Circumstances, in fact, had rather compelled a policy of discouragement. The number of candidates enrolled under care during the year was only 814, as compared with 1037 in 1896. The 814 were composed of 661 men holding over from the previous year and 153 new men. The amount given to the students to aid them in the prosecution of their studies was somewhat larger than in the previous year.

The committee showed much interest in *the disposition manifested by some individuals, churches and Sabbath-schools to provide scholarships for individual candidates.* It was seen that a more generous provision is thus made for the candidate, that contributions are largely increased, and more intelligently given, while a personal interest is excited in the welfare and progress of the young student by means of frequent reports of his standing furnished by his instructors, and by the record of his successful work when he enters upon his ministry. *During the year eighteen scholar-*

ships of one hundred dollars each were thus given, besides one of one hundred and fifty dollars, and the already established Newberry Scholarship yielding about five hundred, and a number of smaller special contributions. These scholarships are given to candidates selected by the contributors for various reasons, sometimes as coming from their own church or presbytery, but *the Newberry scholarship is awarded after a competitive examination.*

It is an interesting fact that the two last Newberry scholars were sons of home missionaries, and that *they have both, at the conclusion of their special studies, devoted themselves to mission work,* one on the home field and one on the foreign. The first Newberry scholar was chosen from Lane Seminary, the second from McCormick, and the third from Auburn. Preparations are now in progress for the selection of the fourth from Princeton.

The frequent reports received by the Board from professors with regard to the conduct and scholarship of the candidates keep it in close touch with their progress and standing.

It was very pleasant to find that *526 candidates out of 762,* for whom reports had been received, *were marked either "high" in scholarship, or in somewhat near approximation to that standard.* Many of those whose marks are lower have been handicapped by "conditions" or overpressed by necessary labors to secure funds for support. They may distance the others in the end.

Quite a number of candidates for the ministry have been tempted to turn aside from theology to take up the study of medicine. Such alluring accounts have been given of the opportunities of usefulness, and of the boundlessness of the field for this blessed work of relief, that it is not strange that our young men should yield to its influence. A conference with the secretaries of the Board of Foreign Missions has developed the fact that, under existing conditions, that Board is not likely to be able to send out more than two medical missionaries per annum on the average. It seems to be important, therefore, to warn our candidates for the ministry, that *they should not give up theology for medicine without the clearest indications of talent for, and a call to, the work of medical missions.* At the same time, the fact must not be lost sight of that, when these indications are present, no better material for this work is likely to be found, and that pecuniary assistance given to such candidates under careful regulations would be money well spent.

The committee were gratified to learn that the debt of the Board was each year becoming less, and now amounted to but $7720. On the other hand, it was manifest that it was absolutely necessary for the efficient prosecution of the work that there should be a decided increase in the income for the coming year. *Unless there is such an increase it is not clear how the scholarships can be brought up to the minimum of eighty dollars, according to the expressed wish of the General Assembly.*

COST OF ADMINISTRATION.

The committee took great interest in this subject. They found some difficulty in learning from the treasurer's report what sum properly belonged to this head, and kindly suggest that hereafter the accounts be so written as to make this plain to the ordinary reader. *The absolute expense was found to be exceedingly small,* and the cost for salaries, being partly provided for by special funds, amounted to only $6575.

The corresponding secretary in his address strongly deprecated the idea of regarding the Board of Education as merely an agency for the receiving and disbursing of a certain amount of money to a certain number of students. He pictured it as rather an agency for coöperating with the presbyteries in superintending the whole work of securing a suitable number of candidates and educating them for the holy ministry, exercising watch and care over over them at every stage of their progress by correspondence, and by visiting them at their places of study, assisting presbyteries in any necessary discipline, and endeavoring by all available means to keep the students continually under the best possible influences. *The expense involved in such a work is as a drop in the bucket in comparison with the value of what is accomplished.*

He made it very plain that the Board should have the full sympathy of those who approve of and applaud such young men as try to work their own way through; for *it is a cardinal principle with the Board to help those who help themselves.* An

unwillingness or inability to do so on the part of a young man is regarded as a probable evidence that he is not adapted for the work of the ministry.

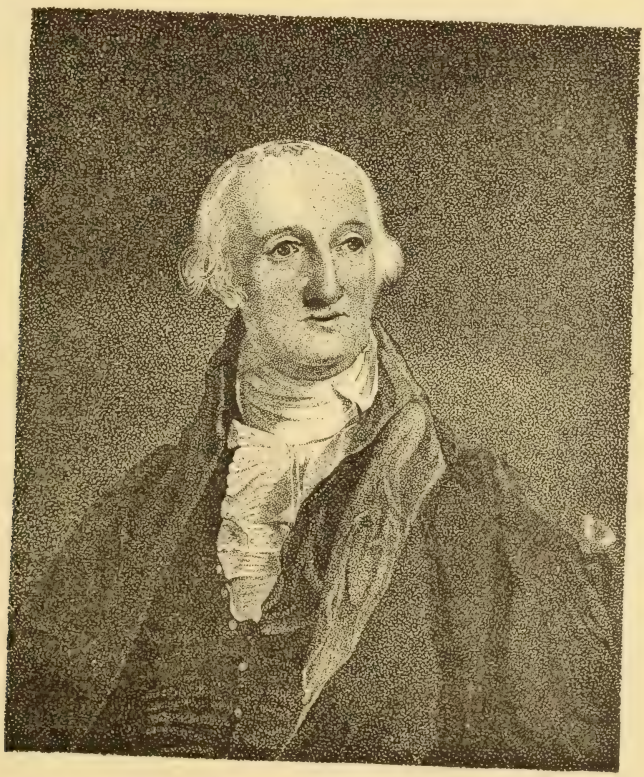
ELIAS BOUDINOT.

The picture which we present to our readers of this illustrious philanthropist and friend of education is reproduced from a painting by Sully. The beautiful house which was his home in Burlington, N. J., is still standing, but not in its former glory.

He was honored by being made commissary-general during the Revolutionary War. He was president of Congress, Director of the Mint, a trustee of Princeton College, one of the founders of the American Bible Society and its first president, a member of the American Board of Commissioners for Foreign Missions, a ruling elder in the Presbyterian Church, and the first president of the Trustees of the General Assembly.

His death occurred in 1821.

His will contained nine separate bequests relating to the promotion of education; particularly the education of young candidates for the holy ministry that they might preach the gospel to the destitute. *He indicated particular interest in the training of men for missionary service among the Indians of America and the heathen of foreign lands.* A clause provided that "the residue of his estate, after the death of his daughter" might, "at the discretion of the General Assembly, be applied, in whole or in part, to missionary purposes, or to the use of *the two educational societies under the superintendence of the said General Assembly,*" the Board of Education not having been organized when he wrote.



Elias Boudinot.
From the painting by Sully.

HOME MISSIONS.

A PATRIOTIC OFFERING FOR HOME MISSIONS BY PATRIOTIC PRESBYTERIANS.

To Pastors and Sessions:—The General Assembly, impressed with the urgent need of the immediate payment of the debt on the Board of Home Missions, and sure that our Church is both able and willing to do it, has directed the Board to call upon all our churches to unite in a patriotic effort to this end on *Sabbath, the third of July.*

Now is the time! Because we are putting treasure and precious lives into a humane movement to deliver Cuba from the oppressor. Shall we not join with it the trifling effort necessary to set free from debt the agency on which our Church depends for doing her share for the salvation of our country?

Now is the time! Because it is the anniversary of our National Birthday. Presbyterians are patriotic. They believe a free gospel and a free land belong historically together.

Now is the time! Because if every Presbyterian will save a little from expenses counted patriotic and right in connection with the Fourth of July, it will pay all our debt. A little less for Chinese firecrackers and a little more for American Christianity—and the work is done!

One rally on that one national day will stop the cry of distress on missionary fields and give us a chance to advance!

The Board therefore suggests that an offering of *one dollar* or more be made by *every Presbyterian* able to do so.

Let the strong men give of their abundance.

Let the women, through their societies, or by personal solicitation, seek an offering from every Presbyterian woman.

Let the young people take up the work in their societies with an endeavor to send as many dollars as there are members.

Let the children, saving something from fireworks and flags, give their dollars either as individuals or as classes in Sunday-school, or by families.

Let all the people arise and fling this debt away. It can be done! Let us do it to the honor of our Church and the praise of God.

We make our appeal directly to the sessions of our Church, confident that they will bring the matter before congregations in such ways as may seem wise.

Kindly let all contributions sent in response to this appeal be designated as "A Patriotic Offering for the Debt."

A handsome souvenir of the day, with appropriate emblems, will be sent to every individual contributing one dollar or more.

To the Members of the Sunday-schools:—As companies and regiments have been leaving their homes during the past few months to go to the front, bringing help to Cuba, we have seen the remnants of regiments which served in the Civil War escorting the new and untried soldiers, and sending them off with cheerful hearts.

The men and women of our churches, the long-tried troops, are rallying to the support of the Board of Home Missions, and are giving, as they are able, to remove the debt and to give to the Board a new impetus in the forward movement of the work. But new soldiers are needed—the older ones, who have served long and faithfully, are not to do all—new troops of the young are being called out. Boys and girls, will you not volunteer in this army, where no physical restrictions exist, where all who love the Lord Jesus Christ may enlist?

If so, can you not have fewer fireworks, fewer firecrackers—less noise outwardly, but more rejoicing in the heart—and aid to send the gospel abroad in our land?

For each dollar, whether given by an individual, by a class, or by a family, a souvenir will be sent to aid in keeping in remembrance during the year the need of continued interest.

REPORT OF THE STANDING COMMITTEE ON HOME MISSIONS IN THE GENERAL ASSEMBLY.

Following is the text of the report of the Assembly's Committee on Home Missions:

"The Standing Committee on Home Mis-

sions respectfully presents the following report: The last General Assembly directed the Board to reorganize its methods of administration so that the executive work shall be placed in charge of one secretary with whatever assistants may be necessary. The Board has found the discharge of this duty a most difficult one. After long and careful consideration they decided to appoint Dr. Charles L. Thompson the secretary of the Board. In the retirement of Dr. W. C. Roberts and Dr. D. J. McMillan from the office of secretary, the Board has paid them a fitting tribute, but it is the duty also of the General Assembly to place on record its high appreciation of the valuable services these brethren have rendered to the cause of home missions.

"A CRITICAL PERIOD.

"The new secretary takes up the work at a critical period in the history of the Board. He deserves and should receive the unqualified support of the whole Church. He needs money to carry on the work. This should be promptly and unhesitatingly given, thus providing the opportunity and the means for accomplishing a large work. He should be held to strict accountability. It is not doubted but that, the word of cheer being spoken and the proper support being given by the Church, Dr. Thompson will vindicate the wisdom of his selection for this great work.

"The statistics show that during the year 1393 missionaries have been commissioned by the Board. This includes two in the Synod of New Jersey, who are paid out of the Barber fund, which is specially set apart for colored ministers. The goodly number of 7995 have been added to the mission churches on confession of faith, and 4198 on certificate. The membership of the Sunday-schools connected with these churches is 123,622 and 250 Sunday-schools have been organized.

"TREASURER'S STATEMENT.

"The treasurer, Mr. Harvey C. Olin, has submitted detailed statements of receipts and expenditures, of the Permanent and Trust Funds, and also of the operating account of the Mission Building, which leaves nothing to be desired. They are so clear, full and satisfactory as to deserve special mention. He reports the total receipts from all sources as $702,403.37. The expenditures were $722,965.44, which exceeded the receipts by $20,562.07. This is more than accounted for by the change from quarterly to monthly payments in the settlement of the salaries of missionaries, because in many instances the quarterages lapped over from last year into this. As a result there has been paid this year for work done last year a sum nearly equal to $3500. It will thus appear that the actual work of the year was more than $14,000 within the receipts.

"The debt now amounts to $167,839.03, which belongs wholly to the Board, the women having succeeded in wiping out the deficiency chargeable to their part of the work. The miscellaneous and office expenses show a gratifying decrease, as compared with last year, of $7575.92. The change from quarterly to monthly payments to the missionaries has been a most welcome one to those most interested, and it is pleasant to record that it has been accomplished without adding anything to the expense of administration.

"INTEREST ACCOUNT.

"The interest account, however, is a serious matter. During the past three years there has been paid out for interest on funds borrowed to carry on the work of the Board the large sum of $33,654.53. That is to say, in 1895–96 there was paid out $13,604.57; in 1896–7, $13,212.72; in 1897–8, $6837.24, making a total of $33,604.53. We are gratified at the marked decrease during the past year. If it be too much to expect that the churches will so contribute that there shall be no interest to pay, yet the amount would be largely reduced if sessions would only see to it that the money contributed by the people was promptly forwarded by the treasurer and not held back until the closing days of March.

"REPORT OF WOMEN'S BOARD.

"The report of the Women's Board brings us special encouragement. Besides meeting all their expenses and paying their debt, they have a surplus of over $8000. This sum they propose to spend during the coming year upon the Mexican or Indian field, and in addition relieve the Board of all work in Alaska. The receipts of the Women's Board from its auxiliaries and the Young People's societies amounts to $278,-

702.38, and including the funds raised for the Freedmen's Board aggregate $324,-348.25. This is an increase over last year for the work among the Freedmen of $4691.42, but a decrease for the home work of $13,243.50. They have sent out 501 boxes for the missionaries of the Board; 489 boxes for the mission schools of the Women's Board, and 372 boxes for the Freedmen's work. They have sustained during the year twenty-three boarding-schools and ninety day-schools. These 113 schools are located as follows: eight in Alaska, seventeen among the Indians, twenty-four among the Mexicans, twenty-nine among the Mormons, thirty-two among the mountains of the South, three among foreign-speaking populations. In these schools have been gathered 8339 pupils, under 329 teachers. Among these scholars 460 conversions are reported as among the year's work. The societies have also contributed to the support of thirty-two schools and fifty-nine teachers under the care of the Freedmen's Board, and ten Bible readers have been commissioned for the mountains of the South.

"MRS. JAMES' ABSENCE.

"The prolonged absence from her home and land, for needed rest, of the president of the Women's Board, Mrs. Darwin R. James, has occasioned regret. The more lengthened absence of the recording secretary, Mrs. S. B. Brownell, has compelled the Board, very reluctantly, to accept her resignation.

"When now we turn our eyes to the future, it is clear that the Church should enter upon the work forgetting the things which are behind, and press forward with such confidence and courage as, by the blessing of God, will bring her to the next Assembly with a record which shall have in every part abundant reason for gratitude and an increased stimulus to go forward. Let the past years of criticism, controversy and change suffice, if these have not wrought all the good which was sought, only harm and loss will accrue by their continuance. Now is the time for confidence, increased offerings and more earnest prayer, and if these are given to the Board and its work, who can doubt but that, through the favor of God, greater things will be accomplished than the Church has ever attempted for the great cause of home missions."

We submit the following recommendations:

1. The minutes of the Board meetings are found to be carefully engrossed, while the minutes of the executive sessions seem to be only partially recorded. However, as three members of the Board present in the Assembly assure your committee that the partial records fully manifest the action taken in executive sessions, it is recommended that the minutes be approved.

2. In view of the fact that tens of thousands of people are pushing their way into the gold fields of Alaska, large numbers of whom are Presbyterians, it is recommended that the Board of Home Missions be advised to appoint at least five additional male missionaries at an early date for the work in that Territory, and make the appointments a new ground for appeal to the Church.

3. In view of the greater activity of Mormonism since Utah was admitted to Statehood, and in view of the large number of youth trained in institutions under its control in sentiments adverse to Christianity and to American ideas, the reduction of our church and school work in Utah is to be specially deplored; and it is urged upon our churches that increased attention should be given to the calls of the Home Board and the Woman's Board, and abundant means be furnished for instruction from the pulpit, in the Sabbath-schools, and in all grades of Christian week-day schools from the lowest to the highest.

4. That on Sabbath, July 3, a special offering be made for the work of Home Missions.

5. That an earnest effort be made to secure from all sources at least $867,000, so then will the debt be paid and the work planned for the year be adequately provided for.

6. That the following members of the Board, whose term of office expires at this time, be reappointed, viz., Ministers—James S. Ramsay, D.D., Samuel J. Niccolls, D.D., Charles Wood, D.D.; Elders—Walter M. Aikman, Robert Henderson, William H. Corbin and Robert C. Ogden, and that the Hon. James A. Beaver be elected to fill the unexpired term of Mr. Charles E. Green, deceased.

NOTES.

The sooner we come to forget sectional lines and to remember that we are not only one nation, but also one people with a common ancestry and heritage, with loyal American hearts in our bosoms capable alike of religious impressions, with kindred impulses toward charity and benevolence and with a common courage trained in our common history and tested on the same terrible battlefields, the sooner will we join hands under the same standard and make common cause against the foes of our Lord and his Church. Our Lord was not divided. Not a bone of him was broken. Not a garment of his was rent. He was the Saviour of us all, and God is the Father of us all, and we be brethren.

Rev. Dr. McDonald, of Kentucky, says: "The urgency for a forward movement in the mountain region is becoming more and more apparent. We could put in twelve good men at once in as many county seats. We have to deal with one and a half millions of these mountaineers, and we must reach and rescue them. Some half-dozen important points must be occupied, as we have been trying to hold them for some time, but have not the means to build a house or sustain a missionary. These mountains are full of coal and the valleys of oil, and some day they will be worth holding. May God send us the money to go at once and occupy the field fully."

The great State of Texas sends a piteous appeal, emphasized by the fact that a very large portion of those coming into the Gulf region are from the Northwest—our own people and in sympathy with our Church life and methods. Dr. Little, of Texas, says: "Our possibilities are assured by our marked successes, as in Houston and Galveston. There is an open door in Texas if the Board were financially conditioned to sustain us in new work. Towns are springing up on multiplied railroads. The Gulf counties are attracting multitudes. The West gives the best climate in America. Our eyes are not open to the facts because it has seemed best to stop exploring and devote our energies to the development of what is in hand. Six men are wanted for places that are now being neglected. Twice as many more will be urging their claims upon us if there shall ever come permission to push our work. There is a disadvantage in stirring up a community unless we really mean to be permanent in our occupation, hence so little has been done to develop our work. The vast undertakings in business in the South and especially on the Gulf have been presented to your attention that it might be evident a much larger future is before you than is now apparent. Such developments in business make the enforced delay in pushing our work doubly disastrous."

A year of prosperity in the Synod of Kentucky has just closed. Notwithstanding the restraints that held the work in check by reason of the Board's financial condition, progress was made. Eight churches have been dedicated within sixteen months and three new schools opened. More money was contributed for this work than in any previous year. Kentucky was not one of the delinquent synods.

Of the forty-three Presbyterian churches in New England, only twenty received aid from the Board last year, and the average amount paid them was below the average for the entire country.

There are thirty-five regularly ordained Indian Presbyterian ministers, ninety-one Indian churches with 4348 communicants. Besides these there are several hundreds of Indian communicants in white churches.

The Synod of Washington was not among the delinquents in contributions to the Home Board last year. It gave more than ever before, consequently the year was a fruitful one in additions to the churches.

A church of fifty-nine members was organized at the Klondyke Mission by our missionaries, Rev. Messrs. S. Hall Young and George A. McEwan, April 10. It is a *comity* church—there being fifteen denominations represented in its membership. All the elders were formerly Methodists.

The old Indian church at Lapwai, where Miss Kate McBeth has so nobly succeeded her sister, Miss Sue, has been blessed with a glorious work of grace. There were seventy accessions.

Dr. Kirkwood, of Colorado, says: "We have ample work for fifteen more men than

are now employed. For three years we have been reaching out from every available centre and adding to the burdens of every willing pastor by organizing adjacent fields and placing them in hands that were already full. We have been obliged to forego other fields that were more important because no minister lived near enough to give them even occasional visits.

The princely sum of $20,000 received by the Board to be credited to the Church of Clinton, N. J., is a splendid starter for the Board's new fiscal year. Why didn't the Assembly take step and mark time? Eight such churches would send the debt to where Dewey sent the Spanish fleet. But it is not too late. Let the Church at large follow this financial file leader until the banner of the cross is unfurled in every village and hamlet in the land.

Twelve evangelists are employed in the Mexican work, supplementing an inadequate supply of ministers. Mr. Craig, the synodical missionary, says: "I preached at Los Lentes one evening. There were about 175 persons inside the building and about fifty outside. After a service of one hour and a quarter I dismissed the congregation, but the people would not go until Mr. Perea and Mr. Charez, who were with us, had preached also, and I had again addressed them, so great was their desire to hear the gospel."

The Board entered upon the last fiscal year with a debt of $147,276.96, and closed the year April 1, 1898, with a debt of $167,839.03, an increase of $20,562.07. The Board really spent less money than during the former year, but the receipts for the year fell off $93,464.39. If the contributions for home missions during the current year equal those of any one of the last ten years, except the last, the Board will be out of debt when the next Assembly meets.

Rev. W. H. Jones, of Mill City, Oreg., is rejoicing over the good results of a revival in his church. There were nine accessions, all heads of families except one. The church now feels strong enough to rise and build a house unto the Lord to replace the old structure in which it is no longer safe to worship.

The city of Tampa, Fla., grew in five years from a population of 5000 to 20,000. The increase was mostly Cubans, who were nominally Catholics, but with light regard for that Church. Appeals were made to our Board for missionaries to labor among them, but our enforced policy of *no progress* restrained us from entering that important and promising field.

There are many inviting openings among the Scandinavians of Minnesota, but the men and money are wanting. The Swedish Church that came to us in a body we have lost for want of a little temporary help from the Board. There is great need and promise among these sturdy people.

Indian Territory and Oklahoma have a population of about 750,000 from all parts of the earth, all grades of Indians from a mere trace of Indian blood up to a full-blood, all nationalities and races in assorted colors and varying conditions.

The young church of Galveston, Tex., with the Rev. Dr. J. Lovejoy Robertson as the pastor, is making an heroic effort to acquire a much-needed church property.

We have lost good men from Utah on account of retrenchment. Seventeen men are wanted in this State and Idaho, and the money to support them. Polygamy flourishes unchecked and unreproved.

We are apt to interpret a difficulty as a preventing Providence, whereas it may be God's command to exercise a grace which we have been neglecting. How could faith become strong and healthful without battles to fight and victories to win? We must bear in mind that while God has promised to help us he has not promised to make everything easy for us.

Rev. W. W. Warne says that the character of his work in Chilcat, Alaska, has entirely changed within the last six months. From this time on more attention must be given to the whites and less to the natives. The natives are poorly prepared for the change, but the whites are pouring in and a new order of things is inevitable.

LATEST FROM THE KLONDYKE MISSIONARIES.

DAWSON, N. W. TER., CANADA, April 11, 1898.

Of course we are living plainly, and such things as condensed milk and butter, etc., are unknown luxuries at our table. Bread, bacon, beans, with now and then oatmeal, dried fruit and fresh beef or moose meat, make our bill of fare.

I fear some of my letters have been lost, as the report comes to us of the drowning of some of our messengers and the carelessness of others. We have been very anxious to hear from you as to our future ecclesiastical and presbyterial relations.

For I have the great pleasure of announcing the organization, according to Presbyterian form and order, of the Klondyke Presbyterian Church, of Dawson, N. W. Ter. It took place yesterday evening—Easter Sabbath—April 10, 1898. We are very happy over it. We had been working hard to get our membership together. For five Sabbaths we had presented the matter to the congregation up the Bonanza. I had done much pastoral work looking toward this end. We had organized a good choir, rented a "baby organ," and increased our evening and morning congregations. We have had an average lately of over one hundred. So all things were made ready and yesterday we had, in the best sense, a "high time". We had a full house in the morning to an Easter service. Our double quartette choir—all male voices—gave us excellent music. I preached an Easter sermon from 1 Cor. 15 : 20.

In the evening the seats were all full, with many standing. The choir was again on hand with good music. Dr. McEwen gave an address on the Church. I followed with remarks on the opportunity possessed by *this church*, and the "great and effectual door" opened before it. After securing more members I first received four upon confession of their faith, and then organized the church, calling upon the charter members as their names were read, and propounding the questions as laid down in Dr. Johnson's "Book of Forms." I enclose a full list of the members. You will see what a large proportion is from the United States, and how completely cosmopolitan and interdenominational our membership is. It is a *grand* church, and in intelligence, zeal and Christian spirit will compare favorably with almost any church I have known.

We elected elders and trustees by ballot in regular form. Judge Fawcett, our excellent gold commissioner, received almost all the votes, even on the first or nominating ballot. Singularly, and showing how completely denomination was lost sight of and the men only considered, the elders all come from Methodist churches, although two of them were brought up in Presbyterian doctrine. The elders are: Judge Thos. Fawcett, Mr. W. V. Wells, Dr. K. B. Smith, Mr. J. B. Hayward. Trustees: Messrs. H. TeRoller, T. W. Arnold, J. A. Cadenhead, W. R. Farrington, C. S. Crowell. All the trustees are communicants except Mr. Crowell, and all are excellent business men. Both Boards will meet this week and I with them, and we will lay plans for work. The elders will be ordained next Sabbath, and we will soon hold our first communion. A Ladies' Aid Society will also be organized this week. We will meet very soon in our first "church sociable", to get acquainted and raise money for our new church. We will get hold of a lot as soon as possible and then go ahead with preparations for building. But the subscription for the building will not be circulated until the "wash-up". In the meantime we will go ahead with a subscription for the support of the church, and the clearing off of the debt left upon our shoulders by the fire. The collection yesterday was $32.75, which is above the average. We anticipate no trouble in clearing all debts and building our church, though it will take plenty of hard work. The Christians coming in will greatly aid us.

For the rent of "Pioneer Hall" $5, and $3 rent for organ is our weekly burden; besides wood, candles, sexton's services, etc. We have been getting most of the wood and furnishing most of the candles and doing most of the sexton's work ourselves, to save expense. Wood is $40 to $55 per cord. Candles have sold as high as $1 *apiece*, but are now $1 per pound. Our candlesticks are empty whisky bottles.

The logs for our new "Good Samaritan" hospital are being hauled to the location this week. We will put up the sides at once and finish after we can get lumber, nails, etc. The logs—twenty-five feet long, seven inches wide, sawed on three sides—cost us $8 apiece, delivered on the ground. Enough "dust" has been paid in to pay for the logs and put up the "shell". We will have to wait for the opening up of the Klondyke and Yukon rivers before we can get the lumber, nails, etc., to finish.

This is the last letter I can send you until the ice clears out of the Yukon, and it is likely that the messenger who takes this will have a hard journey. The ice is being flooded in many places.

We have had good health and have enjoyed our winter's work, although handicapped by the burning of our church, by the loss of our hymn books, and by financial stringency. We rejoice in the favorable outlook.

When the coming Canadian ministers arrive we

will give them all the aid in our power, but I do not expect to leave Dawson until the work is fully established and made permanent, and that will take years.

Please write. Let all who wish to help in this work send Sunday-school papers and supplies, bell, organ (I have not heard from Mr. Leadbetter who promised an organ), magazines, papers and books for reading-room, lamps, etc. Any action taken toward this should be taken *soon*. Mrs. Young will keep you informed of any further news about our work that she may get. I send this by her to save an extra dollar. There is going to be a rush from here to Alaskan territory, and there will be promising points for the establishment of missions next summer.

Yours in hope and courage,

S. HALL YOUNG.

ROLL OF CHARTER MEMBERS OF THE KLONDYKE PRESBYTERIAN CHURCH, OF DAWSON, N. W. TER., CANADA. ORGANIZED APRIL 10, 1898.

Appended to the following declaration are the signatures of the members, with their former church connection indicated.

"Believing in the Lord Jesus Christ as our personal Saviour, and desiring to promote the interests of his kingdom in the Klondyke region, we hereby sign our names as charter members of the *Klondyke Presbyterian Church*, and promise to do all in our power to aid its growth and efficiency."

SUMMARY.

Presbyterians	15
Methodist Episcopalians	15
Methodist Protestants	3
Christians	2
Congregationalists	3
Episcopalians	5
Lutherans	3
Baptists	5
German Evangelical	1
Dominion Methodists	2
Cumberland Presbyterians	1
By confession of faith	4
Total	59
From the United States	52
From Canada	7
Males	52
Females	7

JOHN ELIOT.

[We are fortunate in securing a personal sketch of John Eliot, the great apostle to the Indians of New England. The sketch was prepared by the Rev. Dr. Saurin Eliot Lane, of Boston, great-great-grandson of John Eliot].

John Eliot was born in Nasing, Essex, England, in 1604, and died in Roxbury, 1690, at the ripe age of eighty-six. He was honored and loved by all who knew him, and yet he was a unique and decided character—as much so as any one who came to find a home in troublesome times in the colony of Massachusetts in the time of Winthrop in 1631. It was "the excellent John Eliot," who brought over the wife and family of Winthrop to the new world, after having spent his last night, in the so-much-troubled mother land, in the Tower with his uncle, Sir John Eliot. It was a last interview, about which but little could be said. There were foreshadowings which but few dared to read aloud in those trying times: "Be prudent," said his uncle; "say nothing of certain ones," and he sailed in the morning.

John Eliot met with a warm reception in Boston. He had been educated at Jesus College, Cambridge, was of pleasing manners and address, and withal an attractive preacher for one so young, so much so that the church in Boston became solicitous to settle him as their pastor. Owing, however, to previous engagements with friends of prominence and kindred views with his own, who had already settled in Roxbury, and organized a church there among the rocks, and were actually looking for him to be their leader, all of whom held kindred views, John Eliot, true to his Norman blood and motto, *Per ignes, per saxa, fortitur et recto*, felt that he must settle among the people of his choice, and this in accordance with an express agreement with many of the first settlers of Roxbury entered into before he left England. He was a Puritan Presbyterian. No one, however, accused him of being a bigot. He fled from the tyranny of pope and king, and his whole soul was filled with sweet dreams of a great republic for both State and Church. He believed in "King James' translation of the Bible" for the people and in the Westminster Standards, and fully understood all the opposition of the old Roman world to putting

both into the hands of every man as containing, in language that could be understood, the only symbols of the faith that saves.

He made no exception of the poor Indian, and especially as he began early to believe the various tribes with whom he met to be of Jewish blood. He began at an early day to make himself master of their language through an intelligent Indian whom he employed as a servant in his family at Roxbury. He was more and more struck with the resemblances between the Indian language and the Hebrew. And then he found that the Indians entertained many ideas for which their Jewish descent could alone account.

So far as I have been able to learn, the Indians themselves, under the religious teachings of John Eliot, were all of this same cast of character, and this I am assured was one of the prominent features that distinguished the Roxbury settlement in John Eliot's day above all the other settlements in the New World, and won even the respect that disarms enmity of all the neighboring colonies of New England. It won the respect and love of the Indians also. Oh, that ten thousand John Eliots had been settled all over this broad continent in the first beginnings of our history as a nation! There was no need of King Philip's War.

In those eventful days when cloud capped cloud in the old country and the lightning flashed and the thunder roared in such rapid succession, who cannot see and feel the coming of the grand climax of events which no human hand could prevent! Buckingham assassinated — Charles mad with ambition to rule the people without a Parliament unless it would do his bidding and bend to the will of the Church of Rome —with Sir John Eliot dying in the Tower, and the blood of ten thousands of martyrs crying from the ground, it was impossible for any one who longed for religious or civil liberty to remain longer in England. The last hope with multitudes of the best classes of the mother country had died.

Sir John Eliot had at one time entertained the thought, if we are rightly informed, of coming to America, for the purpose of organizing, with others, a republican form of government for both Church and State. But he could not. He was a prisoner in the Tower of London when he parted with his nephew who sailed in the morning for the New World, as we have already related, with the wife of the faithful Winthrop and others. His heart was full to overflowing. His own chosen one could not come at that time, but soon after joined him at Roxbury, and became his bride. The life of Eliot, however, was, in many respects, a silent one. In his home life and in his church at Roxbury, and among the Indians, John Eliot was known as the most unique of all the heroes that ever trod the shores of New England. And yet he was a man of decided opinions. He led, but never attempted to drive, those who differed from him. In the family of the Pious Hooker he had breathed the air of heaven, and he loved to preach the gospel in all its fullness and simplicity—and no one who heard him rebelled. Two aged and learned Hollanders, who visited him in his old age and heard him preach, speak of him as the most pleasing and learned of all the preachers to which they had listened in all their travels. He gave them a copy of his Indian Bible and also of his Indian grammar and Catechism. The two travelers were delighted and went on their way to Holland. It was such a man who loved to preach the whole gospel without fear and never gave offense. He loved the consociation of Hooker, and insisted in his way upon the organization of the associations of pastors and conferences of churches, with full power, as such, in the settlement of pastors over churches in New England. He rejected the so-called Parish system. The Church should control the Church— and the lambs of the flock? He would carry them in his arms!

John Eliot had a great, tireless soul within his breast. During the King Philip War he never forsook his Indian church at Natick. He wore a coat of mail around his great loving heart, which flashed in the eyes of all, and has won the admiration of all succeeding years. He took his Indian church at Natick in his arms and carried it to the islands in the Bay of Boston, and guarded them and fed them! He was, as the apostle to the Indians, the most commanding figure among the non-conformists of England who came to this country for freedom of worship. "His name and ministry," says one from whom we would not

have expected such an eulogium, "are the glory of our Church, as they would be of any Church in Christendom, and his life is one about which every one should know something." At South Natick every visitor is at once impressed with this, as well as at Roxbury. Certainly, "his zeal was not less," as one has well said, "than St. Paul's, and his charity was as sweet as that of St. Francis d'Assizi." His whole life was a testimony to his love of the cause of his only Master. I know of no one of modern times to whom he can be at all compared as filling the same or similar sphere, unless it be the revered Edward Payson, of Portland, Me., who, on his mother's side, was a near kinsman of the apostle. He bore also, in many respects, a strong resemblance to his uncle, Sir John Eliot, and also Hampden—both of whom had planned at one time to come to America and found a republic.

I learn on investigation, that he founded the first Sabbath-school on this continent. He also was the founder of what is now our Boston Latin School.

He was buried in the Eliot burying ground at the corner of Washington and Eustis streets. The parish tomb contains the bones of six ancient pastors and of John Eliot. In the same cemetery are the graves of Governors Thomas and Joseph Dudley, Chief Justice Paul Dudley, Gen. Greaton and others of prominence.

Letters.

ARIZONA.

Rev. Charles H. Cook, *Sacaton*:—During the past year we were enabled to erect two new churches, one at Wakey, eleven and a half miles west of here, and one on the Salt River Reservation, some fourteen miles above Phœnix. This gives us five churches among the Pima Indians, with a seating capacity of about 1400 persons. We have now 350 church members, 102 of whom joined this year. Regular services have been held in the four churches in the Gila Valley, total congregation of 700. At the Salt River Church Sunday-school has been kept up regularly and preaching services at irregular intervals. The attendance at the churches has been very good, and the interest manifested has been good throughout the year.

ALASKA.

Rev. J. H. Condit, *Juneau*:—During the quarter I have received three persons into church membership, two children have been baptized, four marriage ceremonies have been performed and two funeral services have been conducted.

During the year twelve members have been added to the church, one removed by death, one suspended and one dismissed, leaving our total enrollment at present thirty-one. One hundred and five pupils have been enrolled in the Sabbath-school. One adult and five infants have been baptized. Ten couples have been united in marriage and ten funeral services conducted.

We have been directing our attention more especially to the enterprise of building a new church and manse, both of which are very much needed. The church and its friends have raised and expended thus far during the year $1500 toward the buildings, which, considering our membership of thirty-one, I consider very good. In addition, the Ladies' Aid Society has, by much hard work, accumulated a fund of over $300 during the year, to be expended in furnishing the manse. The ladies deserve great credit for their zeal in this matter.

We have contributed to all the Boards of the Church during the year, and the Sabbath-school and the Y. P. S. C. E. have had a part in the Home and Foreign Mission and Sunday-school and Publication offerings.

It has been our privilege to welcome and bid Godspeed to a large number of Yukoners on their way to the gold fields. To many of them this little "Log Cabin Church" has offered the last opportunity for the public service of God's house for years, and we trust that we may have been instrumental, as a church, in calling to the attention of some of the great army of gold seekers the desirability and duty of laying by in store the gold which perisheth not.

A large proportion of those who attend our services are not Christians. In fact the small minority of the citizens of the town are professing Christians and the sentiment and practice here is largely positively against temperance and morality in general. There are a few, however, who are truly the received of the Lord and who are faithful. We trust that God will bless our efforts to hold up the light in this dark place. There is a growing sentiment in favor of better things.

CALIFORNIA.

Rev. Adolph Haberly, *Elk Grove*:—At the mission school in Jackson School, four miles north of Elk Grove, the work is kept up by your missionary's wife. She superintends the Sabbath-school, which meets at 2.30, and often gives the young people a gospel talk. She leaves three babies—the oldest not quite four—at home, in charge of a girl, in order to keep up the Sabbath-school. You may wonder why your missionary does not take up that work. Well, he has had it for one year, but now he has organized a Sabbath-school and preaching service in Oak Park, thirteen and one-half miles away, and so he cannot be at the Jackson School. Oak Park is a suburb of Sacramento and several Presbyterian families who have moved there have been asking for a service for some time. Since I am the only Presbyterian minister in Sacramento county, outside of our two Sacramento pastors, I could not disregard the call. It is hard to drive twenty-seven miles and preach three times and teach in Sunday-school, but we missionaries are not happy unless we can endure hardships.

Rev. F. A. Doane, *San Francisco*:—A prayer meeting of unusual interest was recently held in the home of one of our citizens, who was formerly intemperate, but is now living a sober life. Besides him, there were present several other reformed men. Several years ago a little girl came to the Band of Hope as a visitor. She was a very quiet child, but very observing. One day her father told her to go for some beer and she replied, "Papa, I can't go." "Why not?" said he. "I learned at the Band of Hope that it is wrong to do so," she replied. "Well," said he, "I'll whip you if you don't go." The brave little girl replied, "Papa, you may whip me, you may kill me, but I can't go." To-day she rejoices in seeing her father a sober man.

Last Sunday night a very pathetic scene was witnessed in my study. A mother, urged by her two small children, a boy and girl, signed the pledge that she would give up drinking. The little girl had her arms around her mother, while the boy looked pleadingly into her face and the two children signed as witnesses to their mother's resolution.

COLORADO.

Rev. M. D. J. Sanchez, *Antonito*:—The Catholics are becoming more interested in the reading of the Holy Scriptures and in the education of their children, and the result is the discovery of the errors in their Church and the adoption of the Protestant faith. But there are two things needed, and greatly needed, viz., more preachers and more teachers. Oh! if the Church could send them. Very often I meet men who, with the Macedonian cry on their lips, say, "Come and preach for us. When can you come?" With sadness in my heart I am obliged to say, "I do not know when I will be able to come." The reason that I cannot go is because the six churches, some of them 100 miles apart, and the four regular stations, take all my time. We can but pray for an awakening of the Church to its responsibility and send more men to the Lord's field.

Rev. L. R. Smith, *Durango*:—The past quarter has been the harvest. The result cannot be expressed in cold figures. At every station I meet with large congregations of anxious and interested people. The demand for the gospel is beyond my ability to meet fully. I have been compelled to confine my labors the last quarter to Animas City, the Florida and Pineview. Protracted efforts have been put forth at each of these places. At Animas City eight persons asked for prayer, and all, I believe, are striving to live a Christian life. The meetings were largely attended, and as a result I organized a Sabbath-school of about forty pupils. On the Florida five persons professed and will unite with our church. My last protracted effort was at Pineview, when seventy-one persons declared for Christ. This series of meetings resulted in the organization of a church of thirty-one members.

Rev. T. C. Kirkwood, D.D., *Supt.*:—We need increased assistance from the Board to enable us to enter upon new fields. Another enterprise in the Cripple Creek district should be undertaken at once and we have an open door at the new mining camp at Eldorado.

KANSAS.

Rev. J. I. Hughes, *Fredonia*:—During the first weeks of the quarter some of the people expressed a desire to have a manse built. I called the officers of the church together—elders, deacons and trustees—the matter was discussed, and two persons were appointed to solicit subscriptions toward building a Presbyterian parsonage. In a week they reported to a called meeting of all that were interested in the matter; the report said that nearly $800 had been pledged toward building the manse. It was resolved that same would be built; a building committee was elected and work begun in building foundation and ordering the lumber, and by the end of this present month, or first part of

next, it is expected the minister and his family will move into the new house, which is to be a house of eight large rooms and will cost from $900 to $1000. Not a dollar will be asked from the Board of Church Erection. One of our elders gives $200 and another $100. The Ladies' Aid Society pledged $200. All the people seem to have a heart to work. I am glad of it and give the glory to our Heavenly Father, praying for his blessing upon us as a church to the growth in grace and in number.

IDAHO.

Rev. James Hines, *Gilbert* (Nez Perce, Indian):—I have been in the pulpit of the Lapwai Church every Sabbath but one. That Sabbath I was helping a brother in the North Fork Church. The Lord gave us a great blessing in the Lapwai Church. About seventy new members were added, the most of them young. Many cold hearts were warmed. The presence of the Lord strengthened our drooping hearts. One church has had special trials since citizenship has been given to our people. Our people are still exposed to strong temptation. Every week we have two prayer meetings, well attended we think. Prayer meetings are held weekly in the two outstations, Cottonwood and Potlatch.

NEBRASKA.

Rev. H. D. Crawford, *Aurora*:—During the quarter, eight more have been received into membership in the church, making a total of thirty-one for the seven months of my pastorate—all without any special revival effort. The harmony and unity of the church remain undisturbed, and a deeper interest is being taken in the benevolences of the Church than ever before.

An evidence of this is seen in the fact that our benevolent offerings will exceed the total given by the church in seven years past. The total is not much to boast of (about $250), but it must be borne in mind that the church had been pastorless for eighteen months prior to my appointment, and its total benevolences for seven years preceding was $225. Having but about six months in which to present the claims of the Boards, collections came with a frequency which necessarily limited the offerings to some extent. Our report to Presbytery will show an average gift per member of $1.60 for benevolences, raising the church from thirty-first place out of a total of thirty-six churches in this presbytery to third place, on the basis of the record of last year. An offering has been taken for every Board, and the response has been cordial and enthusiastic. What the church needed was information as to the needs of the various Boards, the work being done by each, and an opportunity to give. This it had, with the result as indicated.

Rev. George Williams, D.D., *Blair*:—As a result of special efforts in February, six have been added on profession of faith and four more would have been added but for sickness. I have now three out-stations, one of which is for midweek service and the other two for Sabbath P. M., so that each Sabbath gives me three services and the out-stations two in the midweek besides my prayer meeting here. One of the out-stations is six miles distant, another four and the third nine, the first and third at present most hopeful. I need not say that such work is heavy for a man in the sixties or that it entails extra expense. This county is peculiar in its make-up, both in population and creed—we have "soul sleepers," Mormons, Adventists, besides all the *decent denominations*, native and foreign, in this one county, and our work is the youngest, as "Comity" kept us out for some years.

Rev. Vaclav Losa (*Bohemian*), *Clarkson*:—Clarkson Station developed lately into a church, which I organized in April, and the Presbytery of Omaha enrolled this new church at the last meeting. This church has now sixty-five members; they have their own building for worship, and though most of the families are among the poorest class of people, yet there are signs for healthy growth of this church in every direction. At least, I can assure you, there are a great many souls in this vicinity which ought to be influenced by this church and finally brought to Christ, as there is no other church in the town and none for many miles in any direction from this town.

MONTANA.

Rev. O. P. Rider, *Hamilton*:—Last Sunday was a red-letter day in the history of Grantsdale Church, when we received five on profession of their faith. Only one person had ever been so received before in all its history (since 1887) of eleven years. There were ten who united with the Hamilton Church March 6, 1898. This was more than at any other time in all its history of five years. The work moves on in spite of the world, the flesh and the devil.

MINNESOTA.

Rev. William C. Laube, *St. Paul*:—On Easter we celebrated the Lord's Supper and received sixteen new members, all on confession of faith. There were two families among them, one a newly married couple and the other in middle life, with whom united also a son and a daughter of seventeen and fifteen years of age, respectively.

NEVADA.

REV. J. M. DONALDSON, *Wells:*—We are worshiping in our new church at Wells. It is very pretty and comfortable and the people are delighted to have a House of God in which to hold divine services. The attendance is unusually large since opening and on dedication day in July we hope to have some accessions to our membership. The members work very well, but their number is so small it is difficult for them to raise much for Christ. We are hoping for increased numbers and zeal. Our church cost about $2200. There is a debt of $300 remaining which we hope to liquidate soon.

Services are held alternately at Wells and Star Valley. The Sundays I am absent from either the evening service is conducted by the young people's societies. Star Valley is about sixteen miles from Wells.

UTAH.

REV. THEODORE LEE, *Spanish Fork:*—David said, "I have seen the wicked in great power and spreading himself like a green bay tree." That is a good description of Mormonism to-day. Not only have they been sending out their young men by the hundreds and by the thousands, but now they are beginning to send out their young women. Quite recently they have appointed three young lady missionaries. Two have gone to labor in England and one to the Southern Conference. These are the first lady missionaries appointed by the Mormon Church. One is the daughter of a former citizen of Spanish Fork now a professor in Brigham Young Academy, Provo City. The Mormon Church is thus proving itself active, vigorous and aggressive. It is often active in both temporal and spiritual affairs. In proof of its temporal power we have only to note the recent address of Apostle Brigham Young, Jr., in the tabernacle. He advised the young men of Utah not to enlist to fight against Spain. It required a letter from the president of the Church to save the good (?) name of the State and secure a sufficient number of volunteers. There is no question but that Young voiced the real sentiment of the Mormon people.

Here is a fact which illustrates the superstition of the people. We have it from the mother of one who took part in it. A certain Mormon died and was buried. After the grave had been filled and the friends returned to their houses and night had come on, it occurred to his near relatives that they had neglected to make certain marks on his "endowment robes" or "garments." Whereupon they exhumed the body, placed the "sacred" marks upon the robes and buried it again.

During the quarter we have held a Christian temperance oratorical contest, at which all the contestants were Mormon young ladies. About three hundred were present. We have held in our chapel the Utah County Sabbath-school Association. Between sixty and one hundred delegates were present. But the Mormons left us severely alone.

We are finding our work more difficult and expect it to be still more so before it is better. Our Sabbath-school averages over fifty, but our preaching services are not as well attended as we wish they were. At times we feel very much encouraged and then again we are disappointed.

WASHINGTON.

REV. T. C. ARMSTRONG, *Northport:*—This morning the town suddenly suffered a great calamity. At five o'clock our church bell gave the alarm of fire and in two hours there was almost a clean sweep of the entire business portion of the town, only one brick building remaining. Our church property was not disturbed. Out of the sixteen saloons only three remain. So we may be nearly a dry town for a few weeks. Of course it is the history of new wooden towns. Now the town will be built anew with brick.

REV. T. M. GUNN, D.D., *Latona:*—The Presbytery meets Thursday and holds over the Sabbath. It does very thorough work and its tonic effect on the churches where its sessions are held is uniformly quite perceptible. The liberality of the Indian churches is still advancing. The Moscow Church, under Rev. David D. Ghormley, has reached self-support. Several new fields have been opened and probably five churches will be added to our rolls in the next six months.

WISCONSIN.

REV. THOMAS C. HILL, *Neillsville:*—Two weeks ago we commenced union evangelistic services conducted by the Rev. Mr. Hills, whom the Methodist minister here recommended. To begin with, there were good meetings and great earnestness evinced. But the declaration of war turned the interest in that direction, and when our company of volunteers here received their marching orders, the interest decreased and the attendance fell off. However, we hope the work done will yet bear fruit. One hundred and seven of our young men left our city on Thursday forenoon for the camping ground, Milwaukee, and left many anxious parents behind.

Rev. L. C. Smith, *Supt.:*—I visited Crandon and North Crandon, where there has been no preaching for two years and over. Here an elder reads a sermon every Sunday morning and the Endeavor society conducts the evening service. Without any pastor the C. E. society held a series of revival services and eighteen joined the church. The prospects are that the two churches will be supplied soon with regular preaching.

In December I spent ten days in evangelistic services with the Bethel Church at Ashland (Chippewa Presbytery). Here forty-eight people confessed Christ. I also found a debt of $65 oppressing the people, and before I left they were assured it would be lifted.

The first of January I began a series of meetings with the First Presbyterian Church of Bangor, Wis., and after continuing for a week, began services in Westminster Chapel, La Crosse. A week of services here was followed by special meetings in Grace Chapel in the same city, and the last week of the month was spent with Rev. J. W. Ford at Greenwood, Wis.

In all services held there were fine audiences. Houses were crowded and much interest was manifested. At Bangor forty people signified a desire to begin a Christian life. About the same number professed conversion at Grace and Westminster Chapels in La Crosse. The month of February was spent with the Presbytery of Madison, where I labored for two weeks with Rev. C. A. Adams, at Cottage Grove and Bryn Mawr and for the last two weeks with Rev. R. Pughe at Oregon, Wis. The churches under the care of Rev. C. A. Adams were greatly blessed and a large number confessed Christ. The churches were filled nightly and more attentive audiences no one ever had. At Oregon the conditions were different. The most terrific snowstorm of the season prevented the opening of the meetings at the date advertised and the deep snow kept many from attending. Quite a number did make a confession and later reports from Bro. Pughe indicate that the church will be strengthened to a considerable degree.

The month of March was spent in part in Milwaukee Presbytery. I visited Carroll College and preached to the students each day. Attendance upon the services was voluntary, but the number remaining increased daily until eighty of the one hundred students were at the service. After a week of meetings twenty-two were known to have given their hearts to the Master. A large number of the students were already Christians.

WYOMING.

Rev. Charles M. Shepard, *Evanston:*—The growth of Mormonism in this town and county is something portentious and disquieting. Nine years ago they had no church building in Evanston and only a slight hold in the county. Now they have the finest church in town and the largest congregation. Moreover, they are rapidly building good churches and occupying the county for forty miles east of here. They hold the balance of power in the State, and quite control the western half. They are actively colonizing the west lands and probably in ten years will have things all their own way in Wyoming. Our leading men are dependent upon them politically and otherwise, so that they are not willing to antagonize them in any way. It is not practicable to do any aggressive work on that account, and yet our only chance, it seems to me, lies in stirring up the Gentiles to do something to keep the State out of Mormon control.

APPOINTMENTS.

APRIL.

S. C. Faris, Candler, 1st, and Weirsdale,	Fla.
J. A. Hughes, Starke and Waldo,	"
P. Heiligman, Titusville,	"
J. H. Potter, Eustis, 1st,	"
G. A. Hutchison, GrizzlyBluff and Port Kenyon,	Cal.
W. Baesler, Blue Lake, 1st, and Bayside,	"
H. W. Chapman, Lakeport, Kelseyville and stations,	"
J. R. Sinclair, Nordhoff, Ojai,	"
T. C. Kirkwood, D.D., Synodical Missionary,	Colo.
H. W. Rankin, Synodical Evangelist,	"
M. H. MacLeod, Alamosa, 1st,	"
R. J. Lamb, McAlester, 1st, and Krebs,	I. T.
S. Bohanan, Catechist,	"
C. W. Burks, Full Blood Indian Work,	"
S. R. Koam, San Bois, Choctaw, Pine Ridge and Bethel,	"
M. E. Wright, Atoka and Lehigh,	"
H. R. Schemerhorn, Mena, 1st,	Ark.
H. A. Tucker, Wister, Wilburton and Talihina,	"
W. A. Scott, Grimes, 1st, and Ridgedale,	Iowa.
J. H. McArthur, Davenport, 2d, and stations,	"
H. Gill, Wall Lake, 1st,	"
J. M. Linn, Inwood,	"
A. G. Martyn, Denison, 1st,	"
J. Wynia, Osceola, Ebenezer and stations,	"
W. J. A. Wenn, Walnut, 1st,	Kans.
R. M. Wimmell, Edna, 1st, and stations,	"
E. W. Beeson, Yates Centre, 1st,	"
J. M. Batchelder, Osborne,	"
J. Marhoff, Hamilton,	Mich.
J. W. Holt, Lakefield and stations,	"
H. Wilson, Mackinaw City, 1st,	"
S. Megaw, Maple Ridge, 1st, and Omer,	"
C. B. Harvey, Pastor-at-Large,	Minn.
J. F. McLeod, Herman, 1st, and station,	"
J. S. Handyside, Kerkhoven, 1st,	"
E. A. Wood, Chester and station,	"
W. C. Templeton, Monett, 1st,	Mo.
W. O. Stephen, Macon, 1st,	"
G. W. Beam, Ethel, 1st, and Marceline,	"

W. E. Knight, Milan Sullivan, 1st, and stations, Mo.
J. H. Vanden Hook, Manhattan, 2d, Mont.
W. Hays, Missoula, "
N. S. Lowrie, South Fork, Lambert, Bethany and Inman, Neb.
C. H. Cook, Sacaton, 1st, Pima Indian and stations, Ariz.
A. McIntyre, Aztec and Flora Vista, N. M.
J. Austin, Hannah and Cypress, N. D.
W. H. Dierdoff, Klamath Falls, Oreg
G. A. McKinlay, Spring Valley, McCoy and stations, "
D. M. Davenport, Lebanon, 1st, "
G. R. Brabham, Chambersburg, Hope Chapel, Pa.
W. Burton, Langford, 1st, S. D.
C. H. Foland, Edgemont, 1st, and station, "
B. F. Pearson, Hot Springs, 1st, "
W. Davidson, Volga, 1st, "
W. B. Bloys, Ft. Davis and Alpine, Tex.
A. S. Carver, Seymour, 1st, and Throckmorton, "
W. S. Smith, Caldwell, 1st, Ida.
G. L. Deffenbaugh, Cœur d'Alene, 1st, "
S. E. Wishard, D.D., Synodical Missionary, Utah.
N. E. Clemenson, Logan, Brick, "
T. Lee, Spanish Fork, Assembly and station, "
S. Jackson, D.D., Presbyterial Missionary, Alaska.
A. McKenzie, La Camas, St. John's, Wash.
W. Cobleigh, Hoquiam and Ocosta, "
H. Elwell, Castle Rock, 1st, and Toledo, "
G. S. Rice, Kelso, 1st, Napavine and stations, "
T. MacGuire, Pastor-at-Large, "
R. Boyd, Port Townsend, 1st, "
T. Coyle, Everett, 1st, "
B. F. Miller, Wenatchee and Mission, "
J. V. Milligan, Ellensburg, 1st, "
N. McLeod, Pastor-at-Large, "

MAY.

J. H. Stewart, Presbyterial Evangelist, Cal.
S. M. Adsit, Tustin, "
F. A. Doane, San Francisco, Mizpah, "
L. T. Burbank, Fresno, Armenian, 1st, "
W. H. Wieman, Orosi, St. James and Dinuba, "
R. Ballagh, Plano and station, "
M. T. A. White, Oakdale, 1st, and stations, "
S. W. Pringle, Pueblo, Westminster, Colo.
L. R. Smith, Pine River, Calvary and station, "
C. C. Weith, Enid, O. T.
W. M. Hamilton, Tahlequah, 1st, I. T.
W. T. King, Vinita, 1st, "
E. H. Broyles, Claremore, 1st, "
T. W. Perryman, Broken Arrow, Indian and station, "
L. Dobson, Claremore Mound and Oowala, "
E. P. Robertson, Melvin, Pleasant Valley and Eureka, "
G. Johnson, Wewoka, Indian, "
J. Smallwood, Rabbit Trap, Indian and stations, "
D. Fife, Mekusukey, Achena, "
J. Yarbaugh, Davis, Indian, "
D. Smallwood, Indian Interpreter, "
J. K. Hall, Bellevue, 1st, Iowa.
R. E. Blackman, Avoca, "
J. H. Kerr, Casey, "
J. E. Drake, General Missionary to the Germans, "
J. S. Phillips, Frankville, "
F. J. Chamberlin, Lohrville, 1st, and station, "
J. Vallier, Lake Park, 1st, and station, "
W. L. Vincent, Dysart, "
J. H. Fazel, Wichita, Oak Street, Kans.
J. R. McQuown, Caldwell, 1st, "
H. S. Christian, Florence, "
S. R. Anderson, Clear Water, 1st, and Indianola, "
D K. Steele, Howard, 1st, and stations, Kans.
O. J. Gregg, White City and Wilsey, "
J. K. Miller, Belle Plain, 1st, and Silver Creek, "
G. S. Lake, D.D., New Salem, 1st, Walnut Valley and stations, "
J. A. Sankey, Cottonwood Falls, "
D. G. Richards, Morris, Welcome and station, "
B. Hoffman, Salem, German and stations, "
H. Farwell, Harper, 1st, "
G. E. Bicknell, Syracuse, 1st, and Kendall, "
D. Kingery, Lakin, 1st, "
S. W. Mitchell, Scammon and Weir City, "
C. M. Cantrall, Moran, 1st, and Toronto, "
A. C. Keeler, Norton, 1st, and station, "
M. Bowman, Fairport and station, "
S. B. Lucas, Lincoln and Vesper, "
D. Wallace, Barnard and Fountain, "
N. J. Lott, Kanopolis, Elkhorn, Harmony and stations, "
G. McKay, Manchester and Cheever, "
H. W. Clark, Clyde and Webber, 1st, "
T. F. Walton, Columbia, 1st, and Ebenezer, Ky.
W. C. Axer, Port Huron, Mich.
J. S. Jewell, Gladstone, Westminster, "
S. A. Jamieson, Pastor-at-Large, Minn
I. E. Markus, Samaria and Bethlehem, Swedish, "
J. A. Paige, McNair Memorial and Thomson, "
F. E. Higgins, New Duluth, House of Hope, Fon du Lac and station, "
P. Knudsen, Pine City, 1st, and stations, "
G. Gerrie, Fulda, 1st, and Dundee, "
T. D. Acheson, Mendenhall Memorial and station, "
J. B. Astwood, Alliance and Deerhorn, "
L. H. Hayenga, Winona, German, "
J. A. McKay, Davis City, Iowa and Akron, Mo.
E. W. Symonds, St. Joseph, Hope, "
H. W. Marshall, Marble Hill, White Water, Cornwall and Alliance, "
J. E. Leyda, Jonesboro and Ridge Station, Ark.
P. A. Tinkham, Bloomington, 1st, and Republican City, Neb.
A. Krebs, Campbell, German and two stations, "
T. Morning, Randolph, "
C. E. Lukens, M.D., Laguna, Indian, N. M.
M. F. Trippe, five Indian churches and four stations, N. Y.
G. Runciman, two Indian churches and one station, "
W. O. Wright, Milesburg, Moshannon and Snow Shoe, Pa.
F. F. Christine, Centre Hill, Sinking Creek, Centre Hall and Spring Mill, "
D. Aquarone, Hazleton, Italian, "
E. Brown, Wolsey and Earlville, S. D.
E. M. Lumm, Flandreau, 2d, and stations, "
J. W. C. Willoughby, New Decatur, Westminster, "
A. Moore, Huntsville, Tenn.
E. McNutt, Houston, Westminster, Tex.
A. N. Perryman, Stephenville and Glen Rose, "
R. P. Boyd, Paris, Hastings and vicinity, Ida.
W. A. Hough, Malad and Rockland, "
W. Parker, Bonners Ferry, 1st, and station, "
E. N. Condit, Walla Walla, 1st, Wash.
M. Montieth, Kamiah, 2d, Indian, Ida.
S. Perkins, Denver, 1st, "
W. Wheeler, North Fork, Indian, "
R. Parsons, Meadow Creek, 1st, Indian, "
J. H. Condit, Juneau, White, Alaska
C. Thwing, M.D., Fort Wrangel, "
T. M. Waller, Chetek, 1st, Wis.
K. Knudsen, Couillardville, Stiles, Little River and Oak Orchard, "
C. L. Overstreet, West Merrill, "



University of Wooster—On the Banks of the Killbuck.

Young People's Christian Endeavor.

The offerings of Presbyterian Christian Endeavor societies for the work of home missions during the past year amount to $24,344.

***

Cherokee Gospel Tidings is a Christian monthly for Cherokee-speaking people, published by the Sabbath-school Committee of the Presbytery of Sequoyah. One page is in English.

***

Presbyterian young people's societies in the fruit-growing districts of California now propose to make contributions of dried fruit to the schools and hospitals of Alaska and Arizona.

***

"How can we best serve our Master?" was the key-thought of a district Endeavor convention recently held in Alvin, Texas. The matter of personal work in soul winning was kept to the forefront.

***

One of our home mission letters on another page tells how a Presbyterian Christian Endeavor society in a pastorless church conducted a series of revival services, which resulted in an accession of eighteen persons to the church.

***

Dr. Robert F. Horton says in his "Success and Failure:"

Success lies not in achieving what you aim at, but in aiming at what you ought to achieve, and pressing forward, sure of achievement here, or if not here, hereafter.

***

The General Assembly adopted the following:

Resolved, That this Assembly recognizes the great work accomplished by the young people of our Church, and hereby expresses its appreciation of their earnest spirit and faithful labors and bids them Godspeed in their work.

***

The Christian Endeavor watchword for this year in Utah is, "Something for everybody to do, and everybody doing something." Reporting this, *The Kinsman* says: Daniel Webster is credited with the conviction that "Something must be done" is the parent of disaster. But, unless there is an intelligent conviction that some *thing* (definite and clearly seen) must be done, *nothing* will be done. That is the meaning of the motto.

The young people of the Presbyterian Church are invited to make a patriotic offering for the debt of the Board of Home Missions, on Sunday, July 3. Dr. Thompson, whose appeal may be found on page 50, hopes that each young people's society will send as many dollars as there are members.

***

A traveling man, an earnest Presbyterian, who went out of his way to attend a helpful religious service, took a seat between two men who, like Barnabas, were full of faith and of the Holy Ghost. When he arose to speak he said, "I feel as if I had received an electric shock while sitting between those two earnest Christian men."

***

The Alaska Christian Endeavor Mission is a new enterprise of the Congregational Church. Its Home Missionary and Sunday-school societies unite in commissioning a missionary, the Rev. L. L. Wirt, and ask the Congregational Endeavor societies to contribute the funds necessary to support the mission.

***



"Uncle Tom."



Miss Cornelia White.

"It may be, girls," said Alice Freeman Palmer at Wellesley, "that you may not be able to get any *more* bread and butter in this world by going to college, but believe me when I tell you that a college education will make every morsel of bread and butter that you eat taste the sweeter to you forever."

* * *

Progressive missionary studies in our Sabbath-schools were recommended at the missionary conference at Winona.

The position of THE CHURCH AT HOME AND ABROAD is that the one work of the Church through its various agencies should be taught in our Sabbath-schools.

* * *

Miss Cornelia White is remembered as one of the most devoted of our missionaries to the Indians. She was one of the teachers in Wells College while Mrs. Grover Cleveland was a student there. But her long-cherished purpose was to devote her life to work for the Indians, and she went to the Sisseton Agency, South Dakota. In a little leaflet entitled "One of our Missionaries," Mrs. Finks tells of her unselfish disposition, her rarely beautiful character, and of how the Indians recognized at once that in her they had a true, sympathetic and intelligent friend. Her ingenuity and quiet persistence conquered difficulties and compelled success. By her wisdom and tact she was able to make work popular among the Indians. None who read the leaflet will soon forget the touching little incident which illustrates the governing spirit of Miss White's life.

A Christian Chinese named his little son Mu-dee, and explained to an American missionary that "Mu" means "love," and "Dee" is the name used by many of the English for "God." But he asked: "Is there not a very good man in your country, who is the means of making many know and love God, whose name is Mr. Mu-dee?"

* * *

Mr. Ira D. Sankey, traveling in Egypt, wrote of his visit to Cairo: "I have seen the face of Rameses the Third and Rameses the Great and many other dead things, but one of the livest things I have yet discovered is the Young People's Society of Christian Endeavor of Cairo, where I had the privilege of speaking at their regular 4 P. M. meeting."

* * *

A suggestion in one of our exchanges may be adapted thus to the work of the missionary committee. Let the committee provide itself with as many pictures of our missionaries as possible. Let a photograph be kept in one home for a week, put in a conspicuous place, and the missionary made a subject of special prayer. Then let the photograph be exchanged, and a new face and name be substituted.

* * *

The leader of one Presbyterian Endeavor society writes: "The members of my society are so scattered that they cannot be gathered to take up regularly the Christian Training Course. The best I have thus far been able to do is to read the 'Missionary' to them from the magazine, while the pastor devotes a portion of each Wednesday evening to the books of the Bible. Perhaps with patience and perseverance more can be accomplished in the future."

* * *

The Rev. James Caldwell, one of the patriotic Presbyterians of the Revolution, was settled at Elizabethtown, N. J., in 1761. In June, 1776, he joined the Jersey regiment. During a conflict at Springfield in 1780, the wadding of a company of soldiers failed. Caldwell hastened to the Presbyterian church, and filling his pockets and his arms with Watts' psalms and hymns, rode back to the company, and, as he scattered the books here and there, he cried out, "Now put Watts into them, boys." Our frontispiece shows the statue of Caldwell, in the front wall of the Witherspoon Building.

The missionary conference at the General Assembly adopted this resolution :

That we rejoice in the growing spirit of missions on the part of our young people's societies, and we recommend that as individual societies or as societies in groups, under the direction of their respective sessions, they be encouraged to assume the partial or total support of one or more representatives on the foreign field.

* * *

Of the 6506 young people's societies that were reported to the General Assembly, 5281 are Christian Endeavor, 981 are missionary, 192 are independent, nineteen are Westminster Leagues, fifteen are King's Daughters, eleven are Boys' Brigades and seven are Brotherhoods of Andrew and Philip.

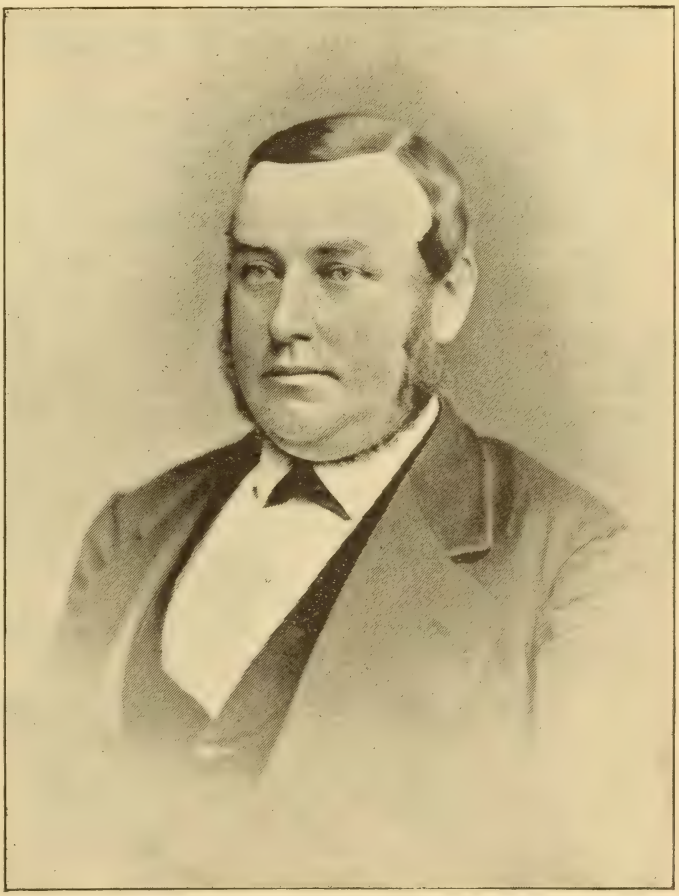
* * *

Dean Farrar, in that delightful volume of reminiscences, "Men I have Known," says he never knew a kindlier, more large-hearted, or more lovable man than Mr. George W. Childs. He never made any secret of the fact that he had risen from the very humblest and lowest position. From an office boy, by con duct and character he rose rapidly to wealth, influence and universal respect. "From the first day that I owned the *Public Ledger*," he said, "I made up my mind that nothing mean or dishonorable, no malignant gossip, no debasing reports, should stain its pages." More than any man I ever knew, he found his highest, almost his exclusive, happiness in doing works of personal kindness and public munificence. He gave to Westminster Abbey the beauful window in honor to the poets Herbert and Cowper, a window in St. Margaret's to Milton's memory. He erected the memorial fountain to Shakespeare at Stratford-on-Avon, and a memorial window to Bishop Ken. And so far from making much of his munificence, he regarded himself as indebted to those who had called it forth.

Every Christian ought to have a larger view of Christianity than his own personal relation to the local church or community to which he belongs. Nothing so broadens a man's view of Christ's kingdom as the realization that each individual life has relations to the whole Church and the whole world. The reports of the gatherings of church officers ought to stimulate us all to larger giving and more energetic service.—*Michigan Presbyterian.*

* * *

Mrs. Isabella Bird Bishop suggests that we pray for the missionaries in their unknown as well as their known trials, that they may receive strength from above and guidance and help and patience ; that they may have perseverance in well doing ; that the enthusiasm with which they started in their labor of love may be rightly guided for the conversion of souls.



GEORGE WILLIAM CHILDS.
From "Men I Have Known," T. Y. Crowell and Co.



Rev. Soo Hoo Nam Art.

THE CHINESE IN THE UNITED STATES.

After careful consideration of the questions involved, the Board has felt constrained to transfer to other Presbyterian agencies all its work among the Chinese and Japanese in this country, except that in San Francisco.

Two useful members of the Presbytery of San Francisco are the Rev. Ng' Poon Chew and the Rev. Soo Hoo Nam Art, who were converted in the Chinese mission and are devoting all their energies to Christian work among their countrymen.

The report says that in numbers, loyalty, in the additions to the church by baptisms and in contributions, this year has been the best year ever known in the mission to the Chinese in California. Forty-four persons have been baptized and thirty-eight received on confession of their faith in Christ. Dr. Condit writes that for the first time it has been his privilege to welcome to the full communion of the church one who had been baptized in infancy. This is the son of elder Low Toy, a bright, useful young man.

Christian young men, converted in the Chinese mission of California, feeling the need of a house of worship in their native village of Sung Ning, China, resolved to build. With the aid of their California brethen they raised a sufficient sum, $3000, and now the Kong tuk Lai-Pai Tong, or Condit Church, stands as a monument to the faithful instruction given to these young men in California, and to their own consecrated effort. A native pastor and teacher are supported by the Chinese Christians in California.

GOD'S UNIVERSITY.

The *Advance* speaks an encouraging word to young people who by restraining circumstances seem to be cut off from the advantages of college and university training. If they feel a strong desire to be shaped by such training, and cannot go to colleges founded by men, they may enjoy the advantages of a university of which God is the founder and perpetual chancellor. God made man an educable being and placed him in a universe admirably adapted to call forth and develop all his powers. Illimitable space is the seat of this university; the remotest stars lie within the pale of its campus; the sun is but one illuminated volume of its universal library; within its Science Hall, roofed in by the vast dome of heaven, every science may be studied at first hand; and so comprehensive is the course that no one can pass through all its grades and carry off all the degrees. Young people who are hungry for knowledge and have not the means and the opportunity to pursue college studies, are in a university after all, and there is no limit to the variety and extent of the knowledge they may acquire. Hugh Miller's "Schools and Schoolmasters" were not colleges and professors, but the world around him, the quarries where he cut stone, the educative experiences of real life. One may be in the classroom



Rev. Ng' Poon Chew.

every day, and learn much, if his eyes are open. If he cannot go to schools and colleges and study books written by men, he may, in God's University, study treatises written by the divine hand.

THE CHURCH AND THE YOUNG PEOPLE.

The fourfold mission of the Church, says a writer in the *Baptist Union*, is the salvation of the individual; his edification in spiritual graces; his education in useful knowledge; the evangelization of the world through him. The young people's society is one of the means through which the Church is seeking to realize this mission. By it the experience and wisdom of the older members may be projected into the future of the Church. There need be no rivalry nor jealousy between the old and young; no seeking on the part of the old to shift their responsibilities upon the young, nor on the part of the young to displace the old. The society affords an opportunity for age to instruct youth; experience, inexperience. The teacher is not jealous of his pupil nor the artist of his apprentice. Through him he propagates himself. The Christian loves the Christian graces and virtues too well to be jealous lest another excel in them. The increased numbers which the churches will save by this new endeavor gives promise of continued soundness in the faith. The young Christian is taught to demonstrate his knowledge of doctrine by presenting it to another so convincingly as to cause him to accept it. These societies are developing a higher degree of piety in the church, and piety is a safeguard of doctrine. The societies give strength and permanence to the distinctive and fundamental principles of the denomination by increasing intelligence concerning the Scriptures and denominational history and by promoting missionary intelligence. The Church is availing herself of the enthusiasm of youth, while she secures to herself the safety of the controlling hand of experience. She is kindling the fires of youthful zeal in the furnace, setting the energy of young blood throbbing in the steam chest, while the sympathetic hand of age and experience holds the throttle and the brake.



Christian Americanized Chinamen.
From *The Chinaman.*

OUR YOUNG PEOPLE AND MISSIONS.

MRS. N. D. HILLIS.

Young people have ever had a prominent place in Christ's Church. From the time when he left this world at the age of thirty-three, leaving behind him twelve young disciples to carry on his message and work, young people have been many among his messengers. Forty days after his death the number of his disciples had increased to 3000; forty days more and young feet were speeding north to Greece and Gaul and distant Spain; were speeding south to Alexandria, Hippo and Carthage; and ever since the roll of those young messengers has lengthened. Young Xavier pushed through China and India to far Japan; young Alexander Duff, 100 years ago, sailed for unknown India. In this country foreign mission work was begun at the famous Haystack prayer meeting, a meeting whose words, like the shot at Concord, have "echoed round the world." Judson, Nott, Newell and Wright might well be called "Student Volunteers," for it was in their student days that they meditated their daring mission. To-day we send out as new missionaries only those who are young. History therefore furnishes reason for desiring interest among our young people. There is no question in our mission work of more vital importance than how to inspire in our young people a deeper interest in foreign missions. The problem involves more than the mere securing a given income to our Boards, or supplying workers for foreign church, school and college; it is the very foundation upon which rests the future of missions; it is also that upon which the future of the Church at home depends, since that Church is doomed whose interests are self-centred.

Gone forever the time when lasting results are to be obtained from irregular and impulsive methods. As in every other field, here also there is a tremendous competition. Unfortunately not competition to create an interest in missions. May that happy day soon arrive. To-day clubs and social gaieties compete with us for the attention of young people. The time has come when the only hope for obtaining interest that shall be at all permanent is missionary education. Fire asks for fuel. Enthusiasm that is lasting comes only from knowledge. We like to do that which we can do well. Ignorance blunders, skill is training. Fortunately this work is well begun. The three great movements among the young people, the Y. P. S. C. E., the Student Volunteers, and more especially among the colleges, the Y. M. C. A., have done the work of organization. Through meetings and conventions they have developed marvelous interest in missions. The era of education has fully come. No thoughtful mind can look upon these three marvelous movements, their growth in numbers, their practical and consecrated work, without being deeply conscious that there is "the sound of a going in the tops of the mulberry trees" and that young David has bestirred himself, knowing that the Lord is going forth to smite the host of the Philistines, indeed, but also to usher in the era of peace on earth, good-will to men.

During this year the Endeavorers have emphasized three points: (1) Loyality to denomination; (2) the Quiet Hour, and (3) the Tenth Legion. Society holds no other organization of like size, which spends its strength and energies in developing an interest resulting in contributions every penny of which goes through other channels than its own and this too upon its own recommendation. Yet this is precisely what the National C. E. is doing for our churches. Indeed it takes a stronger position than the churches themselves, in urging the Endeavorers to give to no object which is not first approved by the pastors. As a result of this training in the year ending July last, 10,500 societies in different denominations gave at least $10 each to missions through their own church boards.

Momentous also the issues of the Quiet Hour. Since "God has determined that prayer shall have a positive and appreciable influence in directing the course of a human life," the cultivation of the habit of prayer and the dependence upon prayer through the "Quiet Hour" is a step of greatest importance. That a great company of young people should be trained in this supreme duty and through it recognize the necessity and influence of God's presence means much to missions. God and eternity alone can measure the influence set in motion by the Morning Watch of these earnest, enthusiastic, confident young hearts.

The Tenth Legion also with its systematic giving promises to exalt the whole Church. Strange that many of us have been eligible to membership in its ranks for years and yet it was left for the Endeavorers to start this movement. Whatever we may say in criticism of emotional enthusiasm, let us confess that a society that can number more than 8900 tenth-givers among its numbers in less than two years commands the sympathy and coöperation of mission workers everywhere. Even more devoted to foreign missions have been the Student Volunteers. When their organization first appeared some regarded it somewhat as Emerson's critics regarded his philosophy, as two-thirds mist, one-third moonshine. But 1173 missionaries in actual service, and the gifts of college students to foreign missions increased from $4000 to $50,000, is quite substan-

tial mist and the moon is still shining. The four-years course of missionary study systematically carried out by the Volunteers in the various colleges is a preparation such as few mission workers have had opportunity to enjoy and well fits them for the work they are now beginning, the field campaign. Originating with two of our ministers, Dr. Marshall and Mr. Hulburt, it is this summer being adopted very generally by the Student Volunteers. The plan involves the following elements: Under the auspices of the Missionary Boards students will spend their summer vacation in a tour among the churches, visiting two societies each week, and when practicable visiting every church in the presbytery to which they go. They will carry with them missionary literature and visit the homes. They will conduct two missionary services, one for young people and one general service. In the vicinity of Chicago, Student Volunteers have been accepted by the Boards of four denominations—the Methodists, Congregational, Baptist and Presbyterian.

Here then is a unique opportunity for coöperation. The secretaries of the Board of Foreign Missions in New York have given their indorsement, influential clergymen have been consulted as to their fitness for the work, it remains now for the pastors and missionary workers in the societies to determine how far this shall extend.

Another consideration demands emphasis, missionary education through libraries and reading circles. The machinery here is well developed. Courses of reading have been arranged by nearly all of our missionary periodicals. There is also a full plan of study laid out for the Volunteers, which can be pursued by others. Different publishers have issued most interesting missionary books at slight cost. The list of books suitable for missionary libraries is growing rapidly. Perhaps the one which the Student Volunteers will carry with them on the field campaign supplies the greatest quantity of the best quality at the smallest cost of any list yet offered. In many churches such reading circles exist, including members of all the societies. Such work is permanent. As we go back to Paul for guidance in other matters, let us also recall his advice to Timothy, "Until I come, give attention unto reading," and what his treasures were we read between the words, "Bring with thee the books, but especially the parchments."

The marvelous growth in numbers of the Y. P. S. C. E. to a membership of more than 3,000,000 in sixteen years, and the wonderful conventions of the Student Volunteer Movement, such as that recently held at Cleveland, interpret for us what Dr. McCosh has characterized as the greatest missionary revival since the first century. Similar manifestations are the extension of the Y. M. C. A. to the colleges of India, China, Japan and other countries which we are wont to call heathen. Marvelous, too, the widespread growth of the C. E. upon the foreign field. But the growth in numbers is not the measure of their progress. This is the sparkle and foam upon the surface which has sometimes hidden rather than revealed the depth and strength of the current beneath. The real indication of the meaning and permanence of these movements is the increasingly spiritual life. This is manifested in many ways: outwardly by their loyalty to denomination and the Tenth Legion, inwardly by the observance of the Quiet Hour. The fact that the great missionary meetings are the popular meetings at young people's conventions shows where is the interest of our young people.

One of that family of missionaries famous in India for three generations, Dr. Scudder, gives us the following picture: "The cocoanut in India is a stately tree, fair and tall, shooting up on high a branchless trunk which breaks out at the summit into a mass of long graceful leaves. At its top grows a rich fruit, which when young and tender affords a sweet and grateful beverage to the thirsty traveler. This tree is a garden tree. It must be watered or it will die. In these facts a Hindu poet finds the elements of a beautiful similitude: Pour your streams of sympathies and prayers like water on the roots of our great garden tree—our young people—that which you pour upon them will come back to you and your children in a thousand blessings."

THE WORLD IN A NUTSHELL.

Dr. David Gregg, in his "Testimony of the Land to the Book," writes of the universality which the creative hand of God has packed into the smallness of Palestine. Here the geologist finds all the rock formations of the earth and all of the geologic periods and ages. Between the tepid waters of the Salt Sea and the perpetual snows of Mount Hermon, you have packed all zones and climates, from the frigid belt to the tropical equator, and also all the flora and fauna of the earth. Here is one case illustrative of the completeness of the universality of this land.

Livingstone, when in tropical Africa, caught a peculiar type of fish in Lake Tanganyika. When he caught it great was his amazement to see hundreds of little fishes rush out of its gills and mouth. Searching up the record of this fish, he found that the female, running up the streams to the soft mud banks, plows these with her fins and deposits the

spawn in the furrows. The male fish follows and watches the spawn and takes care of the offspring. Nature has endowed him with a great keep inside, and when danger arises the whole school of little fishes rush through his mouth and gills into this keep for safety. This habit is absolutely unparalleled among any other family of fishes in the world. But so universal is Palestine that even this type of fish is found in it. Canon Tristram tells us that he caught this same remarkable fish in the Sea of Galilee. Gennesaret is the match of Tanganyika. Palestine is the world in a nutshell.

MOURNING CUSTOMS OF THE KOREANS.

"They are, first of all, a nation of *mourners*. On the death of a member of the royal family, the nation is required to wear mourning apparel for twelve months. This accounts for the white costume which has become the permanent and universal dress, varied only by the pink or green wrap worn by some of the women, and the pink vest worn by boys engaged to be married. The occasion for the white costume came so often, and the expense of changing to it was so burdensome, that the custom obtained of wearing it all the time, so as to be in readiness for the emergency when it might arise.

"When a member of a family dies, the others are expected to become mourners for three years, and wear as an outward sign an enormous bamboo hat, of conical shape and scalloped edges, shading the face and shoulders like an umbrella. The signification of this is that 'Heaven is angry with the mourner, and does not wish to look upon his face.'

"In funeral processions, mourning is reduced to the finest of fine arts. The pall-bearers carry the coffin hoisted on poles, singing a woeful dirge, ever and anon turning and retracing their steps, or stopping and marking time, as though they could not go on their melancholy errand. It is contrary to 'custom' for one to marry during the mourning period, and many are the cases of those who, by a succession of family bereavements, find themselves carried on beyond middle life, and at last, as some writer says, 'stranded on the sad sands of celibacy.' The tragic feature of this condition is that until a man is married or betrothed, no matter what his age, he is considered and treated as only a boy, entitled to no respect from his fellows, and always to be addressed only in 'low talk.' About eight grades of social dignity are recognized, which are indicated by the style of 'talk' proper to be used in addressing them. The different styles of 'talk' are indicated by the terminal affixes to the verbs. For instance, one would say to a coolie, '*Copsa*' (come here); to the peasant farmer, '*Copsida*' (*please* come here); and so on up the eight grades of 'low' and 'high' talk. The necessity of being *au fait* in these niceties makes the spoken language of the Koreans more difficult even than the Chinese to acquire."—Dr. S. H. Chester in *The Missionary*.

HOW TO BECOME A TRAINED NURSE.

It is only twenty-five years since the first American training school in a general hospital opened its doors to receive young women as pupils in what was then a new profession for them, the scientific nursing of the sick. There are now in the United States and Canada about three hundred and fifty such schools. Miss Jane Hodson, a graduate of the New York Hospital Training School, has prepared a book, "How to Become a Trained Nurse," which will enable those who have decided upon this profession to examine the details of each one of these schools, and thus make intelligent choice. The chapter on "What it is to be a Nurse" is followed by fourteen others on the different forms of nursing, by as many authorities, chiefly superintendents. The chapter on "Some Eminent Nurses" gives biographical sketches of four of these women "who carry, wherever they go, an atmosphere of noble labor and unselfish enterprise, which brings to this work-a day world a gleam of the glory to come." By kind permission of the publisher the portraits appear on the opposite page. Their lives are inspiring records of heroism, and those who read must be stimulated to noble endeavor.

What an inspiring story is that of Florence Nightingale, "the angel of the Crimea," who in 1855, when wounded and tentless soldiers were dying in the Crimea, where "there was lack of woman's nursing," gathered a company of forty-two helpers and went on her mission of mercy. When she passed through the hospital wards at night carrying a little lamp, the wounded soldiers kissed her shadow as it fell upon the wall. Longfellow says in his "Santa Filomena":

> On England's annals through the long
> Hereafter of her speech and song,
> That light its rays shall cast
> From the portals of the past.
>
> A lady with a lamp shall stand
> In the great history of the land,
> A noble type of good,
> Heroic womanhood.

To-day, when the attention of so many is directed to this form of service, of which there may be great need during the coming months, some may find helpful suggestion in this book.



Florence Nightingale.



Alice Fisher.



"Sister Dora."



Agnes Elizabeth Jones.

PRESBYTERIAN ENDEAVORERS.

Fruitvale, Cal.

At the recent entertainment given by the Christian Endeavor society, friends were invited to spend an evening in Japan. Fans, palms, pictures, lanterns and bamboo screens and tables, artistically arranged, gave the church quite a Japanese appearance. Rev. Inazawa, a Japanese minister engaged in missionary work among his own people on this coast, gave us an interesting address on the country of Japan and its people. He spoke especially of the different religions and of the manner in which Christian missionaries were treated. After enjoying the address we felt more in sympathy with the Japanese people and were interested in the pictures and curios passed around during the social which followed.

Los Angeles, Cal.

Chinese Chapel.—The monthly missionary meeting is never omitted. Twenty-six young men gathered for such a meeting on the last Sunday evening in April, as reported in the *Occident.* Neither very hard times nor the hot weather are regarded by them as sufficient excuse for absence. As the pastor was giving a missionary address in one of the city churches, this meeting was led by one of the elders. When the collection was taken every one present contributed something, and then it was offered to the Lord in an earnest prayer by Elder Wong Sam Ying. This society gives more than thirty dollars each year to foreign missions, and makes liberal contributions to other benevolences.

San Diego, Cal.

First.—The topic card used by this society contains this statement: "Christian Endeavor is co-operative energy."

Washington, D. C.

Covenant.—One of the active members of the Men's League of this church, Admiral W. T. Sampson, is actively engaged in the service of his country on board the flagship New York.

Canton, Ill.

The young people of this church have held Sunday afternoon services in the poorhouse.

Chicago, Ill.

Forty-first Street.—The superintendent of Junior society conducts a Bible drill at each meeting.

Decatur, Ill.

The suggestion made several months ago by Miss M. Katherine Jones in THE CHURCH AT HOME AND ABROAD was successfully carried out by the Endeavor society at its meeting on the topic "What has my denomination done?" Enlarged reproductions of the seals of the various Boards on the cover of the magazine, made by a local artist, were hung in the front of the room where all could see. Each speaker had secured information regarding one of the eight Boards, and after explaining the heraldic significance of the seal gave an interesting account of that department of the work. Denominational hymns were sung, and one of the elders gave an address on the work of the Presbyterian Church.

Allahabad, India.

The Christian Endeavor society has organized and is sustaining three Sunday-schools, one in the Katra school-building and the others in outlying districts.

Ambala, India.

Miss Pratt writes in *Woman's Work for Woman* that the union of men and women in a society does not work well in India, so a change has been made —the women are now banded together in a Christian Association, while the men are a Christian Endeavor society.

Albert Lea, Minn.

Miss Anna L. Howe, a graduate of Albert Lea College, who went out to Nanking in 1896, writes in *Woman's Work for Woman* that she is to teach in the home of Li Hang Chang, the elder brother of Li Hung Chang. For one or two hours a day she is to instruct three boys and three girls in English. The offer is accepted as an entering wedge for the gospel.

Pipestone, Minn.

Of the many committees the Band of Mercy is very active; besides other work, it has placed Band of Mercy calendars in each room in the public-school and in some of the homes.

St. Louis, Mo.

First.—The superintendent of the Bible school, Prof. Carl I. Ingerson, believing as a principal of pedagogics that the instruction given to children above ten years of age should possess logical sequence, has prepared a graded course of systematic study, underlying the International Lessons, which is taught in all the departments. At the opening of the present year he began the preparation of sketches pertaining to the foreign mission work of the Presbyterian Church. They are printed on the mimeograph and are studied systematically in the senior department of the school.

Middletown, N. Y.

Second.—The "Soldiers of the King" sent an organ last year to Mr. Houston at Nanking, China.

Cleveland, Ohio.

Calvary.—A fine missionary library is the result of a book social held by the Haydn Circle. Each invited guest purchased a book and presented it.

Crockett, Texas.

Mary Allen Seminary.—The plan of Bible Study embraces the whole Bible, with a recitation every morning except Saturday. All study the Shorter Catechism and memorize the Scripture proofs. Dr. Smith believes that the influence of the school on the lives of its students is due to the great amount of Bible truth brought to bear upon them from the Bible itself and from the Catechism. Of the two hundred pupils only nine are not professing Christians.

Cairo, W. Va.

The pastor is a working member of the Christian Endeavor society, which holds its prayer meeting every Sunday evening. During the closing song the leader and the pastor change places, and the meeting is emerged into the preaching service without any break whatever. A fifteen-minute sermon upon the Christian Endeavor topic for the evening follows immediately, enlarging, explaining, enforcing and applying the subject along lines not touched in the previous meeting. It is the brightest and most profitable service of the day, and, because of its brevity, directness and practicality, is generally well attended.—*Christian Endeavor World.*

PRESBYTERIAN MISSIONS IN INDIA.

PITH AND POINT FROM THE ANNUAL REPORT.

At Ambala a Rajput (high-caste) man was baptized who first heard the gospel in a bazaar.

***

The converts at Ambala, it is said, have not yet attained to that high standard of Christian life and morality which the people of high culture might expect of them, but their Christianity is a power in them, and gives tone and character to their lives. They are daily making progress, though they have much to learn of our holy religion.

***

Special pains are taken to make the work of the Ambala hospital the means of communicating spiritual truth to the patients.

***

At Quasure, an outstation near Ferozepore, the most encouraging work is among the Churas, or low-caste people, many of whom are hopefully converted. The gospel is working a marked change in their lives, turning them from many of their filthy habits, and from such common sins as lying and stealing.

***

At Jullundur, the most important centre for famine relief in the Lodiana Mission, some two hundred men, women and children have been employed, the expense being met by special funds sent through the Board's treasury. The workers were at first mainly Christians, but afterwards others were added, most of whom became Christians by the blessing of God on the instruction which they received during their service.

***

Forman Christian College at Lahore, which has been in existence for nearly twelve years, was established to bring the gospel to bear on the most influential class of the community, not easily reached in any other way, and as a direct agency for the conversion of souls. Special emphasis is placed upon instruction in the Bible, so that a student taking the entire course comes to have at least a fair knowledge of the Scriptures. The roll for the year numbered 252, of whom 127 were Hindus, seventy-seven Mohammedans, thirty one Christians, fifteen Sikhs and two unclassified. Some of the Christian students have done good work in conducting an evening service in the Forman Memorial Chapel in the city, and quite a number are also active in Y. M. C. A. work. Financially the college has been a success, tuition fees and the government grant not only meeting all expenses save the missionaries' salaries, but yielding a surplus of Rs. 7000, to be credited to the Board.

***

A most encouraging feature in the Lahore church is the increasing willingness of the people to engage in personal work for Christ, such as chapel-preaching and Sabbath-school work for heathen children.

***

In Lahore twelve zenanas were regularly visited by Mrs. Datta, having a total of eighteen pupils. Among these was the daughter of a Bengali gentleman, who seemed at one time to be at the very threshold of the kingdom, but was kept back by domestic difficulties.

***

What was once the district work of the mission is now the home mission work of the Presbytery of Lahore. The Board gives to the home mission fund three rupees for one contributed by the churches. A force of twelve men licentiates and catechists, under the general superintendence of the

Rev. Dharm Das, has opened work in eight villages where there were small companies of Christians and inquirers residing. Seventy-four other villages were regularly visited and sixty-nine persons were baptized and 125 inquirers enrolled. The little Christian communities are being trained from the beginning in self-support, notwithstanding their great poverty, aggravated by famine conditions last year. By collecting handfuls of flour or grain, eggs, fire-wood, sugar-cane, and in some cases money, they succeeded in raising twenty-three Rs., which was applied to congregational expenses.

* * *

The church at Lodiana, which is self-supporting, gives evidence of life in the form of Christian activity. In addition to the usual lines of church work, it has founded the Victoria Home; being a home for widows, recent converts, the infirm and helpless, and those who may be temporarily out of employment. This was the method adopted by the church for celebrating the Queen's Diamond Jubilee. The Board granted a lot to the Presbytery of Lodiana, on which the church erected a suitable building, and became responsible for the support of the institution.

* * *

Tested by the government standard, the examination of work done in the Lodiana Christian Boys' Boarding-school was most creditable. The religious atmosphere is good. Character-building is the grand aim of those in charge, and the results are encouraging. The industrial department trains boys as tailors, shoemakers and carpenters—some hours of each day being spent at these several trades in connection with class work in the school.

* * *

The *Mu Af Shan*, a religious newspaper published by the mission, is an important evangelistic agency at Lodiana. Four of the educated native Christians contribute regularly to its columns.

* * *

The Leper Asylum occupies a large share of the time and strength of the missionary at Sabathu. The number of inmates reported is the largest in the history of the institution. Forty of them are professing Christians. The maintenance of the asylum aside from the provision made for medical attendance and religious instruction is secured from sources outside of the Board of Foreign Missions.

* * *

The closing of the boys' school at Saharanpur on account of the cut, after a continuous existence of sixty years, is regarded by the missionaries as a serious step backward. They believe that their influence in the city has been in a measure sacrificed to the detriment of mission work in general. It is not without significance that the closing of the school was the signal for the opening of two others —one an Anglo-Vedic, by the Arya Somaj (a society noted for its hatred to Christianity), and the Sanatav Dharm, or "School of Eternal Religion."

* * *

To qualify Christian school-teachers for evangelistic work among the Chumars (leather-workers), the Korhis (weavers), and Mehtars (sweepers), a Bible class was maintained during the last summer.

* * *

Miss Belz of Etawah teaches the gospel regularly to more than one hundred pupils in the Zenana schools. She reports: A Brahman woman, in whose house I had taught some years ago, said to me, as soon as she saw me again, "The word of Jesus Christ has entered into my heart. I trust in him for salvation." She seemed to be very happy in the Lord Jesus, and could not find words enough to express her love for him.

* * *

Much successful work has been carried on among the lowest caste in Furrukhabad and Fatehgarh, but great pains is taken to persuade the people to adhere to their usual vocations, and to impress upon them that confession of Christ is not to be understood as entitling them to pecuniary benefits.

* * *

Mrs. Holcomb of Jhansi writes of a woman who had received instruction and seemed not far from the kingdom of God. One day she was asked why, since she trusted in Jesus for salvation, she did not openly acknowledge her allegiance to him. Drawing aside a screen which shielded the household gods, she said: "These are the gods which my husband worships. A divided house in matters of religion would mean to me the loss of husband, of home and all of earth that I hold dear. I have not strength for such a sacrifice."

* * *

At Ratnagiri, Miss Minor has conducted a woman's benevolent society, the time of the meetings being occupied by Bible study and sewing.

* * *

One of the ruling elders of the church in Ratnagiri maintains a primary class for sweepers in his own house, the expense being borne by the church.

* * *

In her house-to-house visitation at Panhala, Miss Irwin found it difficult to make an impression, the

women sometimes responding: "No, no, there is no heaven for women; it is our fate."

* * *

The relative importance of the sexes in the estimation of a Hindu mother is illustrated by this incident of famine relief at Ratnagiri. A woman with two children—twins, a boy and a girl—came for assistance. At a glance one could see the vast difference between the boy and the girl; the boy being well fed and healthy, while the girl was neglected and reduced almost to a skeleton. When the mother was rebuked for her partiality, she replied: "What could I do? After I had fed the boy there was nothing left for the girl."

* * *

When the pressure of famine began to be most keenly felt, the Kolhapur station determined to make some provision for the Christians in the villages, who are very poor even in prosperous times. Under direction of Mr. Hanum, a hedge of aloes was planted around the greater part of the mission compound. In this work thirty persons were employed about four months at an expense of Rs. 447 ($149), nearly half of which came from friends in Pennsylvania, the rest being contributions of missionaries on the field. It is expected that the hedge will not only be a protection against stray cattle and be somewhat ornamental; it will also be the basis of a useful industry, the leaves of the plant being used by poor people for the manufacture of rope. It is estimated that the hedge will in time produce two hundred rupees' worth of such material each year. Most of the persons employed were members or adherents of the church. Advantage was taken of the opportunity for giving them religious instruction.

* * *

The Ayattavadi-Kodoli Church—one organization for two towns three or four miles apart—reports a roll of ninety-five adults, of whom thirty-three were received on profession during the year. This is the most precious ingathering in the history of the Panhala station. The members, who live in eight different villages within a radius of a few miles from Kodoli, contributed last year over sixty-three rupees for church support.

* * *

The missionaries at Panhala have been diligent in evangelistic itineration. In one village no cart could be obtained for the baggage of the evangelistic party. On being asked why they had no carts, the people replied: "We worship the goddess of carts, and she would be angry if we kept any." "What do you do when you yourselves need a cart?" "Oh we hire one from another village."

QUESTIONS FOR THE JULY MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

Work at Home.

1. What are some of the results of the labor of our 1393 home missionaries? Page 51.
2. The debt of the Board of Home Missions amounts to what sum? Page 51.
3. What patriotic offering is suggested? Page 50.
4. What sum has been raised by the Woman's Board and young people's societies? Pages 51, 52.
5. What offering was recently made by a church in New Jersey? Page 54.
6. Describe the organization of the Klondike Presbyterian Church? Page 55.
7. What incident illustrates the superstition of the Mormon people? Page 61.
8. Information and an opportunity to give led to what result in a Nebraska congregation? Page 60.
9. When was the work committed to the Board of Church Erection inaugurated by the General Assembly? Page 36.
10. To how many churches have appropriations been made during the fifty-four years, and what is the value of the property thus secured to the Church? Page 37.
11. What are the advantages of scholarships provided for individual candidates under the care of the Board of Education? Page 47.
12. Name some of the reasons why the Church requires the service of the Board of Aid for Colleges. Page 44.
13. How many negroes are there in the United States? Page 46.
14. How large an offering from each Presbyterian does the Freedmen's Board need to pay its debt and provide means for the year's work? Page 46.
15. To what purpose does the Board of Publication apply two-thirds of the net profits of its business? Page 41.
16. What work was accomplished last year by the seventy-six Sabbath-school missionaries? Page 42.
17. How does Dr. McCook describe the work of the Board of Ministerial Relief? Page 37.

Work Abroad.

18. What is China's great need? Page 17.
19. How has the emperor of China signified his interest in western literature? Page 34.
20. What edict is likely to give an impulse to the desire for western learning? Page 34.
21. How is the transforming power of the gospel illustrated by an incident from Africa? Page 4.
22. Describe the home mission work of the Presbytery of Lahore, India. Pages 75, 76.
23. How does the self-supporting church at Lodiana give evidence of life? Page 76.
24. The relative importance of the sexes in the estimation a Hindu mother is how illustrated? Page 77.
25. An open acknowledgment of Christ means how great a sacrifice in Jhansi, India? Page 76.
26. What industrial work was carried on at Kolhapur, India, during the famine? Page 77.

27. How have the schools in Chieng Mai been trained to self-support? Page 23.

28. What are some of the reasons for encouragement in Northern Korea? Page 24.

29. Describe the mourning customs of the Koreans. Page 72.

30. Mention four problems which the missionary bookmaker has to meet and solve. Pages 30–33.

31. Describe Dr. Good's method of capturing the language. Page 31.

32. What dialectic perplexities does the missionary translator meet? Pages 31, 32.

33. What class of words are not found in the languages of non-Christian nations? Page 32.

34. What are the problems of typography? Page 33.

35. How are religious books circulated? Pages 33, 34.

36. How many pages were printed last year by our Presbyterian presses? Page 34.

37. When was the American mission press of Beirut established? Page 27.

38. Describe its equipments. Page 27.

39. What publications have been issued from this press? Pages 28–30.

40. What memorial was placed on the wall of a room in the Female Seminary in Beirut? Page 28.

Suggestive Programs

FOR

PRESBYTERIAL YOUNG PEOPLE'S CONVENTIONS.

Prepared by the Committee on Young People's Societies of the Synod of Ohio.

PROGRAM NO. I.

AFTERNOON.

Receiving and enrolling conventioners; appointment of committees.

EVENING.

1. *Opening Exercises.*
2. **History.**
   Address, "The Reformation and the Rise of Modern Presbyterianism." ..... 25 minutes.
   Biographical Sketch, "Zwingli and Calvin"...20 minutes.
   Historical Outline, "Our Presbytery."
   Points: Organization;
   Geographical extent, with map;
   Incidents. ..... 25 minutes.

FORENOON.

1. *Devotional Exercise:* subject, "Prayer for the Presbyterian Church in the World." .....30 minutes.
2. **Doctrine.**
   Address, "What do Presbyterians believe?"
   Points: As to doctrine;
   As to life. .....20 minutes.
   Paper, "The Shorter Catechism a Means to definite Religious Tuinking and Teaching." .....15 minutes.
   Normal Drill in the Catechism (selected from Powell's Outlines), ... 25 minutes.
   Open Parliament, Loyalty to Presbyterian Teaching—What does it Mean?" ..... 20 minutes.
   Address, "The Westminster Assembly and the Building of the Standards." ..... 20 minutes.
   Biographical Sketch, "John Knox and the League and Covenant." ..... 10 minutes.
3. *Business.* 10 minutes.

AFTERNOON.

1. **Polity.**
   Normal Drill, "The Presbyterian Scheme."
   Points: The system of Church courts;
   The Old Testament basis;
   The New Testament model;
   The parallel to the U. S. government.
   .....20 minutes.

   Symposium on "Local Administration."
   "The Session and the Congregation." .....
   "Requirements for Church Membership." .....
   "The Authority of Presbytery." .....
   5 minutes each.
2. *Business.* Reports of committees. 10 minutes.
3. **Work.**
   Address, "The Boards of the Church."
   Points: How constituted;
   Field of each.
   .....20 minutes.
   Paper, "Plans for Systematic Beneficence."
   .....15 minutes.
   Discussion, "Our Presbyterial Work."
   Statistical points: Accessions;
   Beneficences;
   Comparative view;
   Possibilities.

(Note—It is the intention to give the members of the convention, through this discussion, as comprehensive a view of the facts as is possessed by the members of the Presbytery themselves).
20 minutes.

Reports of young people's societies.
Points: Condition of work;
Special needs and plans.
20 minutes.

4. *Question Box on Methods* .....15 minutes.
5. *Consecration Service.* .....15 minutes.

EVENING.

1. *Opening Exercises.*
2. **Specific Applications.**
   Addresses,
   "The Young People and the Church—Obligation and Opportunity." .....10 minutes.
   "The Pastor and the Young People—Obligation and Opportunity." .....10 minutes.
   "Sabbath Observance." .....25 minutes.
   "Systematic Bible Study." .....25 minutes.

PROGRAM NO. II.

AFTERNOON.

Receiving and enrolling conventioners; appointment of committees.

EVENING.

1. *Opening Exercises.*
2. **History.**
   Address, "The Presbyterian Church in the United States of America."
   Points: History; Present Strength. .....25 minutes.
   Biographical Sketch, "Jonathan Edwards a Defender of the Faith." .....20 minutes.
   Address, "Other Churches Holding the Presbyterian System." .....25 minutes.

FORENOON.

1. *Devotional Exercise:* subject, "Prayer for Personal Blessing." .....30 minutes.
2. **History** (continued).
   Symposium, "Famous Presbyterians and Great Events."
   The Old World:
   William the Silent .....
   Jennie Geddes and Her Stool .....
   Samuel Rutherford .....
   Thomas Chalmers .....
   America:
   Francis McKemie .....
   Chas. and Wm. Tennent .....
   The Mecklenburg Declaration .....
   John Witherspoon .....
   Archibald Alexander .....
   James McCosh .....
   2 minutes each.
   (Not biographical sketches, but characteristic narratives.)
3. **Doctrine.**
   Address, "Outline Comparison of the Theologies of Chas. Hodge and Henry Boynton Smith." .....20 minutes.
   Symposium on "God's Sovereignty and Man's Responsibility."
   "The Doctrine in the Old Testament." .....
   "The Doctrine according to Christ's Teaching." .....
   "The Doctrine as Expounded by Paul." .....
   Each 10 minutes, followed with five minutes discussion.
   Normal Drill in the Catechism (selected from Powell's Outlines). .....25 minutes.
4. *Business.* 10 minutes.

AFTERNOON.

1. **Polity.**
   Paper, "A Glimpse of the General Assembly." .....10 minutes.
   Paper, "The Church's Control of its Subsidiary Organizations." .....10 minutes.
2. *Business.* Reports of committees. 10 minutes.
3. **Work.**
   Addresses on "Our Educational System."
   "Our Colleges" .....
   "Our Seminaries" .....
   "Preparation for the Ministry." .....
   Each 10 minutes.
   Paper, "The Interdenominational Work of the Presbyterian Church." .....10 minutes.
   Paper, "Presbyterian Evangelism." .....10 minutes.
   Discussion, "Our Presbyterial Work." (Same as Program I.) 40 minutes.
4. *Question Box on Methods.* .....15 minutes.
5. *Consecration Service.* .....15 minutes.

EVENING.

1. *Opening Exercises.*
2. **Specific Applications.**
   Addresses,
   "The Church and the Individual"—Soul Saving. .....10 minutes.
   "The Church and the State"—Civic Righteousness. .....10 minutes.
   "The Church and the World"—Missions. .....25 minutes.
   "The Church and the Word"—Bible Study. .....25 minutes.

REFERENCES.

I. History.

"American Presbyterianism," *Patterson* — Presbyterian Board of Publication, 1319 Walnut St., Philadelphia, Pa.
"Days of McKemie," *Bowen*—Presbyterian Board.
"History of the Presbyterian Church," *Gillett*—Presbyterian Board.
"Jennie Geddes," *Breed*—Presbyterian Board.
"Life of John Knox," *McCrie*—Presbyterian Board.
"Memorial Volume of the Westminster Assembly"—The Presbyterian Committee of Publication, Richmond, Va.
"Presbyterians," *Hays*—J. A. Hill & Co., N. Y.
"Presbyterians and the Revolution," *Breed*—Presbyterian Board.
"Presbyterian Encyclopedia"—Presbyterian Encyclopedia Publishing Co., 1334 Chestnut St., Philadelphia, Pa.
"Schaff-Herzog Religious Encyclopedia," Funk and Wagalls, N. Y.
"The Church in Scotland," *Moffat*—Presbyterian Board.
"The Church of Scotland," *Muir*—Adam and Chas. Black, Edinburgh, and Presbyterian Board.
"The Log College," *Alexander*—Presbyterian Board.
"The Presbyterian Churches," *Ogilvie*—Revell & Co., Chicago.
"The Westminster Assembly," *Mitchell* — Presbyterian Board.

II. Doctrine.

"Normal Lesson Outlines on the Assembly's Shorter Catechism"—*Rev. W. A. Powell, D.D., Athens, O.*—15 cents a copy; 10 copies, $1.
"The Westminster Standards,"—Publishing Committee of Southern Presbyterian Church, Richmond, Va.
"What is Calvinism?" *Smith*—Presbyterian Board.
From List I, on "History:" "Presbyterians," Chap. XVIII; Memorial Volume, Lectures IV, V.

III. Polity.

"Church Government," *McGill*—Presbyterian Board.
"Ruling Elders," *Miller*—Presbyterian Board.
The Assembly's Digest, *Moore*—Presbyterian Board.
"What is Presbyterian Law?" *Hodge*—Presbyterian Board.
From List I: "Memorial Volume," Lecture VI; "Presbyterians," Chaps. I and XVIII; Presbyterian Encyclopedia, "Presbyterianism, What it Is;" "The Westminster Assembly," Lectures, VI, VIII, IX.

IV. Work.

Annual Reports of the Boards.
"The Presbyterian Handbook"—Presbyterian Board.
From List I: "American Presbyterianism," pp. 98-117.
(For outline of instruction on Presbyterianism, address *Rev. Sylvanus Haupert, Bradner, O.*, with stamped envelope.)

WITH THE MAGAZINES.

In spite of the lack of refinement of artistic taste, the Koreans have a wonderfully impressionable nature. No one can enjoy the spring more than they, no one can sit on a hillside and look out upon a scene half veiled by the dreary autumn haze with more passionate pleasure than they—Homer B. Hulbert in *Korean Repository*.

"The Jews as Patriots" is the title of a paper in *The Menorah Monthly* for April, by Rev. Dr. M. Kayserling, Buda Pest. He shows that "it is recorded in the annals of the history of nations and states that the Jews in ancient and modern times, in the old and the new world, have given proofs of their fealty, their courage, their endurance, their military prowess and their sagacity as statesmen. They will always be found as true, devoted patriots, ready for any sacrifice, in war and in peace, everywhere where the government rests upon the pillars of law and constitution, where the equality of all in duties and rights is securely established."

No student of politics who has carefully examined existing political conditions in Spain can believe that the time has come for her to depart from monarchial institutions. If that be true, why should the present dynasty be overthrown? Why should the wise and devoted Queen Regent be driven out on account of national misfortunes, for which neither she nor her son is in any way responsible? The most priceless possession of Spain to-day is Maria Christina, because she alone bars the door to the renewal of civil war, which, at this moment, would be destruction to the country. In this dark hour of Spain's history, her pure, womanly character shines forth, like a light in a dark place, around which all patriotic Spaniards should gather. If monarchial institutions survive, her overthrow means the accession of Don Carlos, who, apart from his utter and admitted worthlessness as a man, represents a set of medieval ideas and aspirations that would set Spain back into the past at least a century.—Hon. Harris Taylor in *North American Review* for June.

WORTH READING.

The Trans-Siberian Railway. Its New Terminus in China, by Clarence Cary. *The Forum*, May, 1898.

Central America: Its Resources and Commerce, II, by William Eleroy Curtis. *The Forum*, May, 1898.

The Situation in Cuba, by Clara Barton and Horatio S. Rubens. *North American Review*, May, 1898.

Social Conditions in Our Newest Territory (Oklahoma), by Helen C. Candee. *The Forum*, June, 1898.

Work Among the Women of India, by Miss Gardner, Calcutta. *Indian Evangelical Review*, April, 1898.

Zululand and the Zulus, by John L. Dubé. *The Missionary Review*, June, 1898.

The Future of the American Negro, by Booker T. Washington. *The Missionary Review*, June, 1898.

The Expansive and Assimilative Power of the Gospel, by G. F. S. *Church Missionary Intelligencer*, May, 1898.

The Cuban Question, China and the Powers, The Hawaiian Question, and The Partition of Africa, are among the topics treated in *Current History*, First Quarter, 1898.

The Enfranchisement of Korea, by Homer B. Hulberts. *North American Review*, June, 1898.

Undergraduate Life at Vassar, by Margaret Sherwood. *Scribner's Magazine*, June, 1898.

A New England College in the West (Iowa College), by J. Irving Manatt. *New England Magazine*, June, 1898.

Life in Manila, by Charles B. Howard. *Frank Leslie's Popular Monthly*, July, 1898.

Ministerial Necrology.

☞ **We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.**

FREEMAN, AMASA S., D.D.—Born at Boston, Mass., October 6, 1823; graduated from the University of New York, 1843, and Union Theological Seminary, 1846; ordained by the Fourth Presbytery of New York, April 14, 1847; pastor Presbyterian Church in Haverstraw, N. Y., 1847-1898.

Married April 10, 1850, Miss Mary C. Conger, who survives him with two daughters and a son.

FULTON, JOHN L., D.D.—Born at Burgettstown, Pa., April 11, 1836; graduated from Westminster College and United Presbyterian Theological Seminary, at Monmouth, Ill.; licensed to preach in the U. P. Church, April 2, 1863; pastor U. P. Church in Cedar Rapids, Ia., 1863-66; received into the Presbytery of Washington, January, 1867; pastor at Mill Creek, Pa., 1867-71; Broadway Presbyterian Church, Baltimore, Md., 1872-76; Second Presbyterian Church, Allegheny, Pa., 1876-93. Died at Glenfield, Pa., April 27, 1898.

Married, July 9, 1863, Miss Fredonia Johnson, of Monmouth, Ill.

SMITH, EMERSON F.—Born at Chester Center, Mass., September 10, 1839; graduated from Olivet College, Michigan, 1871, and McCormick Theological Seminary, 1875; ordained by the Northport, Mich., Congregational Association, 1875; entered the Presbyterian Church in 1885; stated supply of Presbyterian Church in Elmira, Mich., 1889-91; Clayton, Mich., 1891-92; Black River, Mich., 1893-94; retired from active work in 1895 to his farm in Worth, Mich. Died at Worth, Mich., February 18, 1898.

RECEIPTS.

Synods in SMALL CAPITALS ; Presbyteries in *italics;* Churches in Roman.

☞ It is of great importance to the treasurers of all the Boards that when money is sent to them, the name of the church from whence it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e.g., Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF HOME MISSIONS, MAY, 1898.

BALTIMORE. — *Baltimore* — Baltimore Brown Memorial, 150.97. *New Castle*—Port Penn sab.-sch., 5.40. *Washington City*—Washington City Eckington, 2.55; — Garden Memorial C.E., 3; — Metropolitan, 25. 186 92

CAILFORNIA.—*Benicia* — Bloomfield, 1; Bodega, 2; Eureka City, 5; Tomales, 2; Valley Ford, 1. *Los Angeles*—Alhambra, 6.80; Colton, 21.25; Monrovia, 9.28; Ontario 1st, 25; Pasadena 1st Miss. Com. of sab.-sch., 49.85; Rivera C.E., 7.55. *Oakland*—Fruitvale, 3.25; Golden Gate, 7; Livermore, 2.50. *San Francisco*—San Francisco Lebanon, 8.75. *San José*—Cambria, 11; Gilroy, 12. *Santa Barbara*—Fillmore, 3.40; Penrose, 1.50; Saticoy, 10. 190 13

CATAWBA.—*Cape Fear*—Wilson Chapel, 1.55. *Southern Virginia*—Holmes Memorial Woman's Soc., 1. 2 55

COLORADO.—*Boulder*—Rawlins, 6. *Denver*—Brighton, 2.05. *Pueblo*—Trinidad 1st, 15; Walsenburgh, 51 cts. 23 56

ILLINOIS.—*Chicago*—Chicago 4th sab.-sch., 50; — 5th sab.-sch., 6.40. *Peoria*—Peoria 1st, 10. 66 40

INDIAN TERRITORY.—*Choctaw*—Philadelphia, 7.45. *Cimarron*—El Reno, 5. *Sequoyah*—Vinita sab.-sch., 2.45. *Tuskaloosa*—Mt. Gilead, 1. 15 90

IOWA.—*Cedar Rapids*—Clarence, 23. *Corning*—Creston C. E., 4.40; Yorktown, 3. *DesMoines*—Dallas Centre, 2.50; Knoxville, 9. *Dubuque*—Lime Spring, 13.57; Prairie, 5.05. *Fort Dodge*—Glidden, 11.32; Grand Junction Jr. C. E., 6. *Iowa*—Burlington 1st, 12.40; Chequest, 1; Mediapolis, 46.92. *Iowa City*—Nolo, 4.17. *Sioux City*—Ellicott Creek, 3.71; Sibley German, 2.50; Westminster, 7.24. 155 78

KANSAS.—*Emporia*—Emporia 1st, 28.20; — Arundel Ave. sab.-sch., 1.50; Lyndon sab.-sch., 2. *Larned*—Burrton, 18.50. *Solomon*—Glasco (debt), 5. *Topeka*—Oakland C. E., 2.50. 57 70

KENTUCKY.—*Ebenezer*—Returned by a missionary, 20.83. *Louisville*—Louisville 4th, 222.19. *Transylvania*—Danville 2d sab.-sch., 6.80; Harrodsburg Assembly, 28. 277 82

MICHIGAN.—*Detroit*—Detroit Calvary, 15; — Covenant sab.-sch., 10; — Memorial, 14; — Trumbull Avenue, 23.10. *Flint*—Bad Axe sab.-sch., 3.54. *Grand Rapids*—Big Rapids Westminster, 11. *Monroe*—Reading, 3.60; Tecumseh C.E., 10. *Petoskey*—Cadillac sab.-sch., 15. 105 24

MINNESOTA.—*Mankato*—Jasper, 6; Watonwan, 2; Worthington Westminster, 7.83. *Minneapolis*—Minneapolis Elim, 2.18. *Red River*—Maine Miss. Soc., 7.75; Moorhead C. E., 4.08. 29 84

MISSOURI.—*Kansas City*—Greenwood, 5; Sedalia Broadway sab.-sch., 30.95. *Platte*—Breckenridge, 5.25; New York Settlement, 6; St. Joseph Westminster, 73.60. *St. Louis*—Moselle, 2; St. Charles Jefferson St. C.E., 5; St. Louis Compton Hill, C.E., 3.50. 131 30

NEBRASKA.—*Hastings*—Hastings German (sab.-sch., 5), 7; Ruskin, 1. *Nebraska City*—Plattsmouth sab.-sch., primary class, 1.30. *Niobrara*—Lambert C.E., 1.42; Madison, 4. *Omaha*—Ceresco, 2.50; Florence, 2.50; Plymouth, 1.40; Silver Creek, 1; Webster, 3.03. 25 15

NEW JERSEY. — *Elizabeth* — Clinton for debt, 20,000; Pluckamin sab.-sch., Home Dept., 5. *Jersey City*—Passaic Wallington Chapel C.E., 4. *Monmouth* — Barnegat, 5; Forked River, 5; Freehold, 16.37; Jamesburgh Rhodehall sab.-sch., 1.94; Perrineville sab.-sch., 2.50. *Morris and Orange*—Chatham members, 5.40; Morristown South Street (sab.-sch. Miss. Assen.), (87.50; for debt, Mrs. Franklin B. Dwight, 1000), 1087.50. Orange 1st sab.-sch., 100; Summit Central, 305.39. *Newark*—Bloomfield 1st; 20; Newark Fifth Avenue C. E., 5; — Calvary (C.E., 13.25), 54.25; — Park, 49.87; — Roseville, 151.65. *New Brunswick*—Princeton 1st, 40; Trenton Bethany, 21. *Newton*—Delaware, 17; Stewartsville; C. E., 3.49. 21,900 36

NEW MEXICO.—*Arizona*—Florence, Robert Irion Silver King, Arizona, 20. *Rio Grande*—Laguna Indian, 2.50. 22 50

NEW YORK.—*Albany*—Albany West End C. E., 5; Charlton Birchton C. E., 4.50; Menands Bethany, 53. *Binghamton*—Binghamton 1st members of C.E., 6; — North, 10.60. *Boston*—New Bedford, 15. *Brooklyn*—Brooklyn Hopkins Street C. E., 5; — Memorial, 102.55; — Mount Olivet, 4. *Buffalo*—Buffalo West Avenue, 3.54; Dunkirk, 7.40. *Genesee*—Castile, 17.06. *Geneva*—Canandaigua, 14.47; Seneca Castle, 16.50. *Long Island* — Remsenburg, 36.67; Southampton sab.-sch., 83.99. *Lyons*—Ontario, 2. *Nassau*—Ocean Side, 6.90. *New York*—New York 1st, 5; — Bohemian C.E., 2; — Harlem, 8.21; — Spring St., 64.30; — West End (Nimble Fingers Soc., 2.40; Jr. C. E, 2.41), 4.81; — Westminster West Twenty-third Street sab.-sch., 25. *Niagara*—Niagara Falls 1st, 5. *North River*—Newburg Calvary, 51.01. *Otsego*—Unadilla, 4.34. *Rochester*—Rochester Emmanuel, 1. *St. Lawrence*—Le Ray, 1; Watertown Hope Chapel Easter collection, 9. *Troy*—Cambridge, 25.31; Hoosick Falls, 23; Lansingburg 1st, 100; Mechanicsville sab.-sch., 4.42. *Utica*—Norwich Corners, 2. *Westchester*—Bridgeport 1st sab.-sch., 40; Huguenot Memorial sab.-sch., 5; New Rochelle 2d, 33.14; Scarborough, 50. 857 72

NORTH DAKOTA.—*Pembina*—Beaulieu, 4; Elora, 3.25; Hoople, 3.75; Park River, 10. 21 00

OHIO.— *Athens* — Veto, 12. *Chillicothe* — Bloomingburg (sab.-sch., 4.75), 30.35. *Cincinnati*—Cincinnati 2d German sab.-sch., 3.50; — Clifford, 5.70; Elizabeth and Berea, 5. *Cleveland*—Cleveland 1st sab.-sch., 99.33. *Columbus*—Columbus West Broad Street C. E., 1. *Mahoning*—Youngstown, 27.45. *St. Clairsville*—Concord, 9. *Steubenville*—East Liverpool 1st, 113.74; New Harrisburg, 9; Richmond (sab.-sch., 8.64), 17.28. 333 35

OREGON.—*East Oregon*—Union, 2.55. *Portland*—Oregon City, 1.50. *Southern Oregon*—Ashland (sab.-sch., 4), 7; Roseburg, 6.25. 17 30

PENNSYLVANIA.— *Allegheny* — Allegheny Central, 43.33; — McClure Avenue, 182.90; — Melrose Avenue, 2.50; Bellevue C. E., 5; Cross Roads, 5; Hoboken, 2.31; Oak Grove, 1.50. *Blairsville*—Turtle Creek, 14. *Butler*—Zelienople, 16.25. *Carlisle*—Harrisburg Elder Street, 3; — Olivet (sab.-sch., 1.30), 5; McConnellsburg C. E., 2.50; Middle Spring, 50; Monaghan, 20.50; Upper, 2. *Chester* — Media, 25. *Clarion*—Adrian, 3; Big Run, 2; Falls Creek, 2. *Erie*—Garland, 9.30; Hadley, 2; Tideoute sab.-sch., 9.89. *Huntingdon*—Bedford sab.-sch., 8.06; Mount Union (C. E., 4.26; sab.-sch., 6.78), 11.04; Newton Hamilton, 2. *Kittanning*—Black Lick, 4. *Lackawanna*—Bennett 5; Wyoming (sab.-sch., 5), 10; Wysox, 2. *Lehigh*—South Bethlehem, 4. *Northumberland*—Chillisquaqe sab.-sch., 6.59; Washington (sab.-sch., 11; Allenwood sab.-sch., 4), 15. *Philadelphia*—Philadelphia 9th, 54; — 10th C. E., 25; — Cohocksink sab.-sch., 6.50; — Grace, 12; — Hope, 27; — South, 10; — Woodland C.E., 20. *Philadelphia North*—Carmel Edge Hill C. E., 4.43; Falls of Schuylkill, 22. *Pittsburgh*—Homestead (sab.-sch., 4), 19; Pittsburgh Bellefield Boquet St. Chapel, 16.57; —East Liberty, 77.66; — Grace Memorial, 2; — Shady Side, 99; — West End, 10; Raccoon (sab.-sch., 3.84), 54.16. *Washington*—East Buffalo sab.-sch., 4; Hookstown, 31.25; Washington 2d, 100. *Wellsboro*—Farmington, 1; Lawrenceville, 2.26. *Westminster*—Chestnut Level, 10. 1084 50

SOUTH DAKOTA. —*Dakota* — Ascension, 5; Buffalo Lakes, 2.55; Hill, 1; Lake Traverse, 1; Long Hollow, 3; Mountain Head, 1.50; Raven Hill, 1; White Clay, 2; White River, 2; Wood Lake, 1; Yankton Agency, 13.04; Through Rev. A. F. Johnson, Pine Ridge, S. D., 5. *Southern Dakota*—Emmanuel C. E. for debt, 2.75. 40 84

TENNESSEE—*Holston*—College Hill, 8. 8 00

TEXAS.—*Austin*—Austin 1st, 59. *Trinity*—Albany, 13.35. 72 35

UTAH.—*Utah*—Salt Lake City 1st for debt, 100. 100 00

WASHINGTON.—*Olympia*—Buckley, 7; Cosmopolis, 3.40; Montesano, 2; Rosedale, 2. *Puget Sound*—Deming, 2.50. *Spokane*—Post Falls, 5. *Walla Walla*—Kamiah 1st sab.-sch., 16; Nez Perce, 4; Waitsburg, 2.50. 44 40

WISCONSIN. — *Madison* — Eden Bohemian, 1; Muscoda Bohemian, 1; Platteville German, 4.90. *Milwaukee*—Cambridge C. E., 4.50; Cato, 1.25; Milwaukee Perseverance, 1.08. *Winnebago*—Buffalo C. E., 4. 17 73

Total.	$25,788 34
Less amount refunded to Brooklyn Ross Street Church, Brooklyn Presbytery	10 50
Total received from churches.	$25,777 84
Woman's Board of Home Missions.	8,181 88

LEGACIES

Legacy of James L. Parent, late of Niles, Mich., 17.93; Legacy of Wm. Hart Boyd, late of Monroe, Mich., 100; Legacy of Samuel F. Hinkley, late of Chicago, Ill., 33.34; Legacy of Miss Susan L. McBeth, late of Lapwai, Idaho, 500; Legacy of David S. Ingalls, late of Springville, N.Y., adu'l, 1776; Legacy of Eliza Sibbet, late of Pittsburgh, Pa., 200..... $2,627 27
Less sundry legal expenses..... 558 97

$2,068 30

INDIVIDUALS, ETC.

Rev. A. H. Dashiel for debt, 5; John B. Hill, 50; J. H. Freeman, 10; Presbyterian Relief Association of Nebraska, 37.66; B. O. R., 5; C. W. Loomis, Binghamton, N.Y., 30; Gilbert Kirker, Hartwellsville, 2.50; Rev. A. Virtue, Lee, West Va., 2; S. Mills Ely, Binghamton, N.Y., 14; Miss H. A. Dickinson, 1; Thomas D. Smith, Valley Ford, Cal., 10; Raymond H. Hughes, Altoona, Pa., 4; George D. Tooker, Yonkers, N. Y., 300; "K., Pa.," 100; Mrs. Susanna Rulifson, through Mrs. Hariette Nichols, 10; Rev. Albert B. King, New York City, 15; Mrs. Mary B. Gillespie, Gallatin, Mo., for debt, 3; S. F. Bagg and Rev. R. G. Keyes, Watertown, N. Y., 10; A friend, thank offering for debt, 5; Miss A. N. Thompson, New York City, 5; Ernest C. Benedict, Syracuse, N.Y., 30; Mrs. Nellie G. Hanford, Middletown, N.Y., 10; Rev. H. C. Gunn, Chester, S. C., 3; Cash, 25; Fannie Leedham, San Rafael, Cal., 5; Amos Denton, Jamaica, N. Y., for debt, 10; "E.," 1.50; "C. Penna.," 14; A friend for debt, 200; "Inasmuch. two sisters Yonkers, N.Y., and Owensville, O.," 5; Rev. H. T. Scholl, East Corning, N. Y., 2.50; C. J. Bowen, Delphi, Ind., for debt, 400; "Miss E. M. E." for debt, 40; Religious Contribution Society of Princeton Seminary, 142.27; "H. L. J.," 40; Alumni of Princeton Seminary for debt, 5.25; Anonymous, 2; "M. E. P." for debt, 2; Mrs. M. E. Drake, Brockport, N. Y., 10; Interest on General Permanent Fund, 62.50; Interest on Permanent Fund Sustentation, 10.50; Interest on John C. Green Fund, 797.50; Interest on Carson W. Adams Fund, 100..... $2,537 18

Total received for Home Missions, May, 1898. .... $38,565 20
" " during same period last year..... 16,440 80
" " since April 1, 1898. ..... 66,803 29
" " during same period last year..... 48,440 83

H. C. OLIN, *Treasurer*,
156 Fifth Avenue, New York City.
Madison Square Branch P. O. Box 156.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, APRIL, 1898.

ATLANTIC.—*Atlantic*—James Island, 1. *East Florida*—Candler, 4; Cocoanut Grove, 4; Hawthorne, 7; Miami, 6; St. Augustine Memorial, 17.77; Weirsdale, 4. *Fairfield*—Goodwill, 1; Little River, 1.60; Melina, 1; Nazareth, 3. *Knox*—Midway, 3. *McClelland*—Mattoon sab.-sch., 2; Sloane's Chapel sab.-sch., 1; Walker's Chapel, 1. *South Florida*—Altoona, 2.

BALTIMORE.—*Baltimore*—Annapolis sab.-sch., 5; Baltimore Bohemian and Moravian, 3, sab.-sch., 2, Y.P.S., 3; —Lafayette Square, 43.17; —Reed Memorial, 11.73; —Ridgely Street 7.25, Y.P.S., 10; —Westminster, 47.30; sab.-sch., 10; Cumberland, 76; Lonaconing sab.-sch., 8; Sparrows Point, 50 cts.; Taneytown, 60.50. *New Castle*—Chesapeake City, 12; Delaware City, 11.83; Drawyer's, 5; East Lake, 4; Elkton, 40; Forest sab.-sch., 10.25; Green Hill, 9, sab.-sch., 10; Newark sab.-sch., 30; New Castle, 1; Red Clay Creek, 15; Smyrna sab.-sch., 14.50; Westminster, 5; Wicomico, 50, sab.-sch., 10; Wilmington Hanover Street, 60. *Washington City*—Washington City 1st, 33; —Assembly sab.-sch., 16; —Gunton Temple Memorial, 55 cts., Y.P.S., 20; Peck Memorial sab.-sch., 50; —Warren Memorial sab.-sch., 5.

CALIFORNIA.—*Benicia*—Fulton, 10.50; Mendocino, 20; San Anselmo sab.-sch., 4.40; Vallejo, 17, sab.-sch., 6. *Los Angeles*—Anaheim sab.-sch., 2.86; Azusa, 8; Colton sab.-sch., 16.20; El Cajon, 75; Elsinore, 7.75, sab.-sch., 2.55; Lakeville 1st, 5; Los Angeles Boyle Heights sab.-sch., 4.15; —Central, 26.65; —Grand View, 5; —Immanuel, 447.15, sab.-sch., 61.40; Monrovia, 51; Orange sab.-sch., 1.97; Palms, 10; Pasadena 1st, 159.44; Pomona sab.-sch., 5; Redlands, 162.65; Rivera, 11, sab.-sch., 5; Riverside sab.-sch., 21; San Gorgonia, 10, sab.-sch., 1.36; Vineland, 2. *Oakland*—Alameda, 20, Y.P.S., 6.25; Berkeley 1st sab.-sch., 10.79; Hayward, 5; Oakland Brooklyn, 27; —Centennial, 8; Y. P.S., 4; West Berkeley, 4.25. *Sacramento*—Elko Y.P.S., 1; Olinda, 1.80; Orangeville, 1; Roseville, 3.60; Westminster, 1. *San Francisco*—San Francisco 1st, 174.20; —Calvary, 103.71; —Howard, 6; —Trinity, 78, sab.-sch., 20. *San José*—Ben Lomond, 2.95; Cambria, 12; Cayucos, 14; Gilroy, 13.24, sab.-sch., 4.86, Y.P.S., 6.05; Highland sab.-sch., 2; Los Gatos, 40; Milpitas sab.-sch., 2; Moro, 3; San José 1st, 125; —2d, 100; Santa Clara sab.-sch., 20; Templeton sab.-sch., 3. *Santa Barbara*—Carpenteria, 7; Montecito, 25, sab.-sch., 10.66; Santa Barbara, 100; Ventura Y. P. S, 2. *Stockton*—Fowler, 3.95; Fresno, 9; Merced, 15; Sonora, 1.75.

CATAWBA.—*Cape Fear*—Bethany, 1; Timothy Darling Mission sab.-sch., 1; Wilson Chapel, 1. *Catawba*—Bensalem, 1; Charlotte 7th Street, 1; Matthews Chapel, 1; Murkland, 1. *Southern Virginia*—Bethesda, 2.40; Big Oak, 1; Elizabeth City, 1; Lynchburg Central, 1; Richmond Street, 1. *Yadkin*—Coal Spring sab.-sch., 1; Logan, 1; New Centre, 1.

COLORADO.—*Boulder*—Collins, 37, sab.-sch., 5; Fossil Creek, 4; Longmont Central, 36; New Castle, 1; Slack, 1.31. *Denver*—Denver Central, 123.61; York Street, 10; Golden, 102.60; Idaho Springs, 20; Littleton Y.P.S., 1; Otis sab.-sch., 1. *Gunnison*—Ridgeway Street, 4. *Pueblo*—Cinicero, 1; Colorado Springs 1st, 53.91, sab.-sch., 19.34; —2d, 4; Costilla, 1; La Junta, 5; La Luz, 6; La Sauses, 1; Pueblo 1st sab.-sch., 18.01; —Fountain, 2; —Mesa sab.-sch., 18.01; —Tabernacle sab.-sch., 11.90; —Westminster, 14; Saguache, 1; San Pablo, 1; San Rafael, 3.

ILLINOIS.—*Alton*—Alton, 86.46, sab.-sch., 3.54; Carlinville Y.P.S., 5; Carrollton, 4.55; Collinsville, 36.44, sab.-sch., 17.50; Hardin, 5; Hillsboro, 25, sab.-sch., 67; Jerseyville, 96.30; Plainview sab.-sch., 3.50; Rockwood, 2; Upper Alton, 3; Y.P. S., 11.85. *Bloomington*—Chenoa, 39.18; Clinton, 125.80; Colfax, 3.42; Danville 1st sab.-sch., 20; —2d, 3; Elm Grove, 2; Fairbury, 31.05; Gibson City Y.P.S., 7.50; Jersey, 11; Mahomet, 14; Minonk sab.-sch., 20; Monticello, 12, sab.-sch., 12.50; Y.P.S., 13.50; Mt. Carmel, 71 cts.; Onarga sab.-sch., 7.43; Philo, 40, sab.-sch., 25; Sheldon, 5; Waynesville, 4. *Cairo*—Anna sab.-sch., 2; Carbondale, 5; De Quoin, 73. *Chicago*—Austin, 3.38, sab.-sch., 31.62; Chicago 3d, 155.21; —9th, 5; —10th, 5; —Belden Avenue sab.-sch., 10; —Bethany, 1; —Campbell Park, 11; —Covenant, 471.55; —Emerald Avenue, 4.50; —Grace, 5.01; —Hyde Park, 27; —Italian, 5; —Lakeview, 107.94; —Scotch Westminster Y.P.S., 5; —South Side Tabernacle, 12.85; —Woodlawn Park, 27.79, sab.-sch., 20; Highland Park sab.-sch., 30; Hinsdale, 16.75; Joliet 1st sab.-sch., 9.44; Maywood, 14; Oak Park 1st, 10, sab.-sch., 13; —2d sab.-sch., 10.84. *Freeport*—Freeport 1st, 39.25; Galena 1st sab -sch., 20; Oregon, 14, sab.-sch., 7; Ridgefield, 18.45; Savanna, 24.30, sab.-sch., 5.70. *Mattoon*—Ashmore sab.-sch., 8.50; Beckwith Prairie, 3.54; Kansas, 25; Paris, 19; Tuscola Y.P.S., 7.10; York, 80 cts. *Ottawa*—Au Sable Grove, 17.03; Elgin House of Hope sab.-sch., 2.20; Grand Ridge sab.-sch., 2.50; Kings sab.-sch., 1.95; Ottawa 1st, 200; Sandwich, 49.65; Streator Park, 27.76; Troy Grove, 30; Waltham, 5; Waterman, 30. *Peoria*—Altona, 5; Arcadia Avenue, 6.07; Canton, 91.35; Farmington sab.-sch., 4; French Grove, 16.11; Knoxville, 94.60; Lewistown, 26.70; Limestone, 13.50; Peoria 1st, 11.25: —2d, 3.01; —Grace, 24.66; —Westminster, 25; Princeville, 76.06. *Rock River*—Aledo, 3, sab.-sch., 50; Alexis, 18; sab.-sch., 5; Beulah Y. P.S., 10; Dixon Y.P.S., 7.50; Fulton, 15.51; Garden Plain Y.P.S., 13.50; Geneseo, 13.42; Hamlet Y.P.S., 7.50; Kewanee, 10, Y.P.S., 10; Milan Y.P.S., 12; Morrison Y.P.S., 18.75; Munson, 5; Norwood Y.P.S., 12; Peniel sab.-sch., 4.30, Y.P.S., 7; Perryton Y.P.S., 12; Princeton, 12; Rock Island Broadway, 30.65, sab.-sch., 27.29; Sterling Y.P.S., 53. *Schuyler*—Appanoose Y.P.S., 5; Augusta sab.-sch., 10, Y.P. S., 12.50; Cramp Creek, 52, sab.-sch., 13.10, Y.P.S., 44.40; Carthage, 14.50, sab.-sch., 6.65; Ebenezer Y.P.S., 4; Ellington Memorial, 5; Elvaston Y.P.S., 10; Lee, 8; Mt. Sterling, 38.44, sab.-sch., 29.89; Oquawka, 20; Quincy 1st, 42.50; Rushville, 14.10; Warsaw, 32.93, sab.-sch., 3.59. *Springfield*—Decatur, 85; Divernon, 3; Farmingdale, 15.18; Jacksonville Westminster, 20, sab.-sch., 15; Maroa sab.-sch., 8.95; Mason City, 22.19; Murrayville sab.-sch., 4; North Sangamon, 15; Petersburg, 16.17; Springfield 1st sab.-sch., 36.54; —60.77; Unity, 9.41; Virginia, 40.

INDIANA.—*Crawfordsville*—Benton, 4; Bethlehem, 3; Crawfordsville 1st, 25.50; Dayton sab.-sch., 60; Earl Park, 3; Frankfort, 140; Ladoga, 5; Lexington, 5; New Bethel, 1.35; Newtown, 30; Prairie Centre, 2; Rockville sab.-sch., 11; Romney, 13.10; Waveland, 5; Williamsport, 5. *Fort Wayne*—Fort Wayne 1st, 285.93, Y.P.S., 4.10; Goshen sab.-sch., 17; Kendallville, 45; Ossian, 20; York, 3. *Indianapolis*—Brazil, 21.60; Elizabethtown, 7; Greencastle, 40;

Greenfield, 3; Hopewell, 70.30, sab.-sch., 6.50; Indianapolis 1st, 404.15; — 2d, 214.12; — 7th, 20; — Tabernacle sab.-sch., 30; Mt. Moriah, 2; Norwood, 3; Poland, 5.57; Whiteland Bethany, 33.35. *Logansport*—Hammond, 12.75; La Porte, 105.63; Mishawaka, 28; Monticello, 32.45; South Bend 1st sab.-sch., 25; Union, 5.52; Valparaiso, 8.25. *Muncie*—Alexandria, 15; Liberty, 12.67; Muncie, 13.55; Tipton, 12.42; Winchester, 5.77. *New Albany*—Bedford Y. P. S., 15.50; Crothersville sab.-sch., 2.50; Hanover sab.-sch., 10.75; Jefferson, 5; Jeffersonville, 87, Y. P. S., 33.80; Lexington, 2; New Albany 1st sab.-sch., 33; — 2d, 14.45, sab.-sch., 28.15; New Washington, 9.65; Oak Grove, 2. *Vincennes*—Evansville Walnut Street, 98.76; Farmersburg, 15; Olivet, 1; Sugar Grove, 3; Upper Indiana, 8; Washington, 5. *White Water*—Kingston, 18.70, sab.-sch., 7.13; Liberty, 9; Mount Carmel Y.P.S., 1; New Castle, 15, sab.-sch., 2.66; Providence, 7.43.

INDIAN TERRITORY. — *Choctaw* — Krebs, 10. *Cimarron*—Ardmore, 4.50; Beaver, 4; Clear Lake, 1.60; Kokamo, 90 cts.; Riverside, 1.50; Spring Valley, 1. *Oklahoma*—Edmond, 8.31; Guthrie, 1; Heron, 3; Norman, 21.50; Perry Y.P.S., 1; Ponca City, 5. *Sequoyah*—Barren Fork, 3; Elm Spring, 10; Park Hill, 9.50.

IOWA.—*Cedar Rapids*—Atkins, 9.15, sab.-sch.,51 cts.,Y.P.S., 1; Cedar Rapids 1st, 181.54; Linn Grove, 7; Monticello, 5; Ntwhall Central, 6.05; Springville, 7; Vinton sab.-sch., 40; Wyoming, 5. *Corning* — Clarinda Y.P.S., 25.81; Lenox, 12, Y.P.S., 2.55; Malvern sab.-sch., 8.55; Prairie Chapel, 5; Shenandoah sab.-sch., 8.89; Sidney, 15; Villisca, 13.70; *Council Bluffs*—Audubon, 62.75, sab.-sch., 5, Y.P.S., 9.08. Casey, 5; Council Bluffs 1st sab.-sch., 25; — 2d, 16.50; Greenfield, 10, Y.P.S., 5; Griswold, 29.40; Groveland, 5; Guthrie Centre, 6; Logan sab.-sch., 2.50; Missouri Valley; 22. *Des Moines*—Charlton, 41.50; Des Moines 6th, 10.06; — Central, 17.22; — East, 27.67, sab.-sch., 40; — Westminster, 9; Dexter, 23, Y.P.S., 2.74; Indianola, 22.65; Jacksonville, 1; Newton sab.-sch., 3.81; Olivet, 2; Osceola sab.-sch., 1; Oskaloosa, 4; Panora, 10; Winterset sab.-sch., 12.19. *Dubuque*—Bethel, 5; Dyersville German, 1; Jessup, 7; Lansing 1st, 7; — German, 7; McGregor, 3; Manchester, 27.62, sab.-sch., 7.50; Oelwein, 11; Pine Creek sab.-sch., 4.65; Pleasant Grove, 2; Volga, 10. *Fort Dodge*—Armstrong, 9.78; Burt, 10; Estherville Y.P.S., 10; Fonda sab.-sch., 3; Fort Dodge, 41.58, sab.-sch., 18.34; Glidden sab.-sch., 4.26; Haggerty sab.-sch., 1; Livermore 1st, 2; Rockwell City, 39; Rodman, 2; Rolfe 2d, 12.73, Y.P.S., 9; Sheridan, 15.03; West Bend, 5. *Iowa*—Bentonsport sab.-sch., 2.30; Birmingham, 5, sab.-sch., 4.25; Bloomfield, 15; Bonaparte, 5; Burlington 1st, 13.20; Fairfield, 118.09; Fort Madson Union, 25.88; Keokuk 2d, 2.50; — Westminster, 93.81, sab.-sch., 18.07; Kirkville, 6.50; Kossuth 1st, 6.17; Lebanon, 6.67; Martinsburg sab.-sch., 5; Mediapolis sab.-sch., 1.50; Mt. Pleasant 1st sab.-sch., 50; Ottumwa 1st, 82.54; Primrose, 3; Sharon, 2. *Iowa City*—Columbus Central sab.-sch., 2.28; Fairview, 2, sab.-sch., 2.50; Iowa City, 12; Oxford, 6.50; Washington, 10.22; Williamsburg Y.P.S., 10. *Sioux City*—Auburn, 5; Cherokee sab.-sch.,5.76; Crawford Westminster, 3; Hawarden, 5.50; Ida Grove, 15; Inwood, 5.71; Odebolt sab.-sch., 2; Sac City, 20, Sioux City 1st, 65.19, sab.-sch., 73 cts.; — 3d, 2.65, sab.-sch., 1.37; — 4th, 1.50, sab.-sch., 3.34; Storm Lake, 5; Union Township, 7.35. *Waterloo*—Aplington, 12; Cedar Valley, 2; Dysart, 5, sab.-sch., 5; La Porte City, 40, Y.P.S., 10; State Centre, 12; Tama, 3.50; Toledo, 2.50; Waterloo sab.-sch., 8.

KANSAS.—*Emporia*—Argonia, 3.80; Arkansas City sab.-sch., 13.46; Belle Plaine, 5, sab.-sch., 4; Brainerd, 2; Burlington, 14.10; Eldorado, 31; Elmendaro, 7; Emporia 1st, 60.50; — 2d, 11; Geuda Springs, 1.92, sab -sch., 4.71; Lyndon sab.-sch., 2; Marion, 10; New Salem, 2; Oxford, 2; Peotone Y.P.S., 5; Silver Creek, 5; Waverly Y.P.S., 14.27; Westminster, 5.15; Wichita 1st, 15; — West Side, 2.88. *Highland*—Baileyville, 5; Blue Rapids, 5; Clifton, 29.88; Effingham, 5.30; Highland sab.-sch., 4.81; Holton Y.P.S., 5.50; Marysville Memorial, 3; Washington, 9.15. *Larned*—Kendall, 5.40; Liberal, 3; Syracuse, 1.60. *Neosho*—Galena, 7.10; Iola, 15; Lake Creek, 5; McCune, 5.80; Osage 1st, 26.62; Osawatomie sab.-sch, 1.78; Ottawa, 25.04; Parsons sab.-sch., 3; Wauneta, 5. *Osborne*—Long Island, 3; Matrona, 2; Oakley sab.-sch., 1.25. *Solomon*—Aurora, 2; Glasco sab.-sch., 5.67; Solomon, 10.34. *Topeka*—Auburn, 21.55; Black Jack sab.-sch., 5.85; Clay Centre, 20.29; Gardner, 21.50, Y.P.S., 2.50; Kansas City Western Highlands, 26.16, Y.P.S., 20; Lawrence, 175; Oakland Y.P.S., 2.50; Olathe, 5; Sharon 7; Topeka 1st sab.-sch., 24.10; — 2d, 10; Wakarusa, 13.25.

KENTUCKY.—*Ebenezer*—Covington 1st, 120.55; Dayton, 6; Ebenezer, 5; Frankfort, 83; Lexington 2d sab.-sch., 1.95; Mount Sterling 1st, 1.48; Newport, 5, sab.-sch., 5; Sharpsburg, 4.50, sab.-sch., 1. *Louisville*—Chapel Hill, 2; Hodgensville, 3; Hopkinsville 1st, 7.30, sab.-sch., 5; Louisville 4th, 2.50; — College Street, 128.04; New Castle, 1. *Transylvania*—Danville 2d sab.-sch., 6.80; Harmony, 3.50.

MICHIGAN.—*Detroit*—Detroit 1st, 238; — Calvary, 15; — Forest Ave., 6.95; — Jefferson Ave. sab.-sch., 17.91; — Memorial, 57, sab.-sch., 21.92; — Westminster, 166.96; Erin 3.41, sab.-sch, 17.34; Milford 94; Northville sab.-sch., 10.73; Plainfield, 18.50; Unadilla, 2.50. *Flint*—Akron Y.P.S., 1; Caro, 45; Chandler, 2; Flint, 72.29; Flushing, 10, sab.-sch., 4; La Motte, 3.50; Lapeer sab.-sch., 38.50; Marlette 1st, 6.58; Morrice, 1; Mt. Hope Y.P.S., 2.50; Vassar, 4.75, sab.-sch., 3, Y.P.S., 4; Verona Mills, 2.20. *Grand Rapids*—Grand Rapids 1st sab.-sch., 25; — 3d, 8; — Immanuel, 15; Hesperia, 5.22. *Kalamazoo*—Paw Paw sab.-sch., 5; Plainwell sab.-sch., 1.33; Sturgis, 15. *Lake Superior*—Detour, 6; Escanaba Y.P.S., 7; Ford River, 1, Y.P.S., 11; Gatesville, 50 cts.; Iron Mountain, 1.95; Manistique Redeemer, 16.10; Rudyard, 2; Sault Ste. Marie Y.P.S., 10.85. *Lansing*—Concord, 13; Hastings sab.-sch., 4.08; Jackson, 25; Lansing Franklin St. sab.-sch., 10.62; Oneida sab.-sch., 4.50; Sebewa, 4; Sunfield, 4. *Monroe*—Adrian, 45.50, sab.-sch., 35.95; Clayton, 50 cts.; Coldwater, 8.47, sab.-sch,, 8.47; Dover, 5; Erie sab.-sch., 1.85; Monroe, 1; Raisin Y.P.S., 1.76; Tecumseh, 52.50. *Petoskey*—Boyne City, 3.55; Boyne Falls, 1.50; Cadillac sab.-sch., 15; East Jordan, 23.50; Elmira, 2.50; Harbor Springs, 7; Lake City, 17.29; McBain, 2.50; Traverse City, 5. *Saginaw*—Alma, 34; Bay City 1st, 100; — Memorial, 10; Coleman, 1; Emerson, 50.80; Mungers, 2; Saginaw East Side Warren, 5; — West Side 1st, 16.50 Tawas, 5.

MINNESOTA.—*Duluth*—Duluth Hazlewood Park sab.-sch., 3.91; — Highland sab.-sch., 2; Glen Avon, 3.07; Lake Side sab.-sch., 2.38; McNair Memorial, 5; Samaria Swedish, 1. *Mankato*—Ebenezer, 3.60; Luverne Y.P.S., 4; Mankato 1st, 93.88, sab.-sch., 26.12; Pipestone, 8; Tracy sab.-sch, 2; Winnebago City, 50.22. *Minneapolis*—Howard, 6; Minneapolis 1st, 139.51, sab.-sch., 15.50; — Andrew sab.-sch., 20; — Bethany sab.-sch., 6.02; — House of Faith, 3; — Westminster, 232.82. *Red River*—Crookston sab.-sch., 1.58; Mendenhall Memorial, 2; Red Lake Falls, 2; Stevens, 2. *St. Cloud*—Rheiderland German, 2; Spicer 1st, 5; St. Cloud, 11.14; Wilmar, 6.80, sab.-sch., 3.11, Y.P.S., 5.43. *St. Paul*—Dundas, 2; Hastings, 15, sab.-sch., 1.51; Knox sab.-sch., 5 20; Macalester, 7, sab.-sch., 3; Merriam Park, 5; Red Wing, 57.10, sab.-sch., 20; St. Croix Falls, 10; St. Paul Arlington Hills, 10.53; — Central sab.-sch., 50, — Dayton Ave., 6; — Goodrich Ave. sab.-sch., 6.35; — House of Hope, 51.52, sab.-sch., 65. *Winona*—Caledonia, 2; — Hope, 1.60; Chatfield, 18.91; Frank Hill German, 2; Fremont sab.-sch., 2; Le Roy sab.-sch., 1.80; Oronoco, 5; Owatonna, 10.87, sab..sch., 3.32; Rushford sab.-sch., 1.36; Winona German, 6.35.

MISSOURI.—*Kansas City*—Butler, 22.56; Deepwater, 5; Kansas City 2d Y.P.S., 40.32; Lone Oak, 2; Nevada, 36, Y.P.S., 15; Raymore sab.-sch., 7.40; Rich Hill, 6.90; sab.-sch., 2; Salt Springs, 2; Sedalia Broadway, 75; sab.-sch., 67.81, Y. P.S., 15. *Ozark*—Ash Grove, 1.75; Carthage Westminster, 64; Eureka Springs, 3.50; Greenfield sab.-sch., 1.47; Joplin, 13.72; Lehigh, 1; Springfield 2d sab;-sch., 1.25. *Palmyra*—Bell Porter Memorial, 2.20; Brookfield, 19.25, Y.P.S., 5; Edina, 7; Knox City, 5; Louisiana, 1.50; New Cambria, 12.30; Pleasant Prairie, 6; Shelbyville, 2; Wilson, 1. *Platte*—Akron, 2; Grant City Y.P.S., 4; Hamilton, 25.90; Hodge, 2.84; Mirabile, 10.66; Parkville, 16.85; St. Joseph Hope, 15; — Westminster, 10.50; sab.-sch., 8.55; Tarkio, 104, sab.-sch., 5. *St. Louis*—Jonesboro, 3; Kirkwood sab.-sch., 23.30; Rock Hill, 50; St. Louis 1st, 47.75, sab.-sch., 6.76; — 2d, 300, sab.-sch., 400; — 1st German sab.-sch., 5; — Washington and Compton Avenue, 355; — West, 30.04. *White River*—Holmes Chapel, 5; Plattersville 1st, 2.

MONTANA.—*Butte*—Anaconda, 45.65; Hamilton West, 26, sab.-sch., 3; Missoula, 20; Phillipsburg, 19. *Great Falls*—Great Falls, 5.65; Havre, 2, sab.-sch., 1.75; Lewistown, 9; Malta sab.-sch., 3. *Helena*—Bozeman, 15; Spring Hill, 5.

NEBRASKA.—*Box Butte*—Norden, 2.50. *Hastings*—Aurora, 17.72, sab.-sch., 4.87; Beaver City, 5.78; Bostwick 1st, 1; Campbell, 7; Edgar, 1.25, sab.-sch., 7.16; Hartwell Bethel, 3; Hastings 1st, 65.14; Kenesaw, 6.31; Lysinger, 2.56; Minden, 18; Nelson, 34; Ong, 1; Rosemont German sab.-sch., 2; Superior, 14. *Kearney*—Central City sab.-sch., 7; Cozad Y.P.S., 2.10; Lexington, 7.62; North Loup, 2. *Nebraska City*—Adams, 5.18; Fairmont, 4.26; Hebron, 7; Lincoln 1st, 112.13, — 2d, 118.50, sab.-sch., 5.61; Plattsmouth, 10; Raymond, 1; Seward, 5.50; Utica, 5, Y.P.S., 8.37; York, 41.20. *Niobrara*—Atkinson, 3.08; Emerson, 17; Lambert Y.P.S., 143; Madison, 6.50, Y.P.S., 6.50; Millerboro, 50 cts., sab.-sch., 50 cts., Y.P.S., 1.25; Osmond; 4; Pendar, 11.36; Randolph, 10; St. James, 2.10; Winnebago Indian, 11.06, Y.P.S., 1.04. *Omaha*—Bancroft sab.-sch., 3; Blair, 10.27; Clarkson Zion Bohemian, 2; Columbus sab.-sch., 3.24; Divide Centre, 1; Fremont sab.-sch., 19.29; Lyons, 9.80; Omaha 1st, 85.54, sab.-sch., 100; — 2d, 4.75; — Castelar Street sab.-sch., 2.24; — Clifton Hill, 5; Lowe Avenue, 11.41; Silver Creek, 2; South Omaha, 1.50; Wahoo, 1; Waterloo, 3.70.

NEW JERSEY. — *Elizabeth* — Basking Ridge sab.-sch., 40; Clarksville, 2; Connecticut Farms, 85, sab.-sch., 12.50; Cranford, 98.52; Lamington, 20; Liberty Corner, 5; Lower Valley, 38.05; Metuchen, 1.12; Perth Amboy, 39.50; Plainfield Crescent Avenue, 50; — Hope Chapel, 3; — Warren Chapel,

55; Pluckamin sab.-sch., 5; Rahway 2d, 104.66. *Jersey City* — Garfield, 8; Hackensack sab.-sch., 16; Jersey City Claremont, 3; Passaic Dundee, sab.-sch., 14.25; Paterson 2d, 87.65; — 1st German, 5; — Broadway German, 5, sab.-sch., 2, Y.P.S., 3; West Hoboken, 20. *Monmouth* — Atlantic Highlands Y.P.S., 2; Barnegat, 5; Beverly, 75.79, sab.-sch., 85; Bordentown, 6.49; Cranbury 1st sab.-sch., 25; — 2d sab.-sch., 37.03; Delanco, 13.85; Farmingdale, 5; Forked River, 5; Freehold, 13.30, sab.-sch., 4.83; Hightstown, 122.66, sab.-sch., 40.34; Holmanville, 2; Jacksonville, 4.14; Jamesburgh sab.-sch., 60; Manasquan sab.-sch., 2.50; Moorestown, 60.58; Mount Holly sab.-sch., 14.36; New Gretna, 18; Oceanic, 7.92; Plumstead, 2; Providence, 87 cts.; Shrewsbury, 110; Tennent, 14.74. *Morris and Orange* — Boonton, 14.16, sab.-sch., 67.03; Chatham sab.-sch., 40; Chester, 35; Dover, 70.21; sab.-sch., 50; East Orange 1st, 105.56; — Brick, 529.76; Hanover, 30; Madison sab.-sch., 100; Mine Hill, 13; Morristown South Street, 225.88; New Vernon, 1; Orange Central, 100; Orange Valley German, 5; Parsippanny, 8.54, sab.-sch., 25; Y.P.S., 50; South Orange 1st, 136.09; — Trinity, 225; Succasunna, 4.15; Summit Central, 77.95, sab.-sch., 5.95; Wyoming, 2. *Newark* — Arlington, 22.08, sab.-sch., 6.39; Bloomfield 1st, 217.30, sab.-sch., 68.97; Kearney Knox sab.-sch., 10; Montclair 1st, 100; — Trinity, 225; Newark 1st sab.-sch., 25; — 2d, 87.50, sab.-sch., 13.06; — 6th, 13.02, sab.-sch., 45; — Bruce Street sab.-sch., 40; — Fewsmith Memorial, 37.82; — House of Hope, 7.96; — Roseville, 130; — South Park sab.-sch., 31.30; — Wickliffe, 15.72. *New Brunswick*—Amwell 1st, 5; — United 1st, 12, sab.-sch., 1; Cranberry sab.-sch., 5.03; Dutch Neck, 83.89, sab.-sch., 8.31; Flemington, 183, sab.-sch., 20; Kingston sab -sch., 4; Lambertville sab.-sch., 6.03; Lawrenceville, 85; New Brunswick 1st sab.-sch., 70.36; — 2d, 10; Parsonage sab.-sch., 2.77; Princeton 1st, sab.-sch., 9.80; — 2d, 50, sab.-sch., 15.50; — Witherspoon Street, 1; Stockton, 4; Trenton Prospect Street sab.-sch., 68.91; Miscellaneous sab.-schs., 19.30. *Newton*—Belvidere 1st sab.-sch., 18.50; Blairstown, 58.80; Branchville, 1; Danville, 5; Hackettstown, 89.00; Mansfield 1st, 101.50; Newton, 215; Phillipsburg Westminster, 10; Stanhope, 18; Stewartsville, 14.70; Stillwater sab.-sch., 1.19; Yellow Frame, 7.69. *West Jersey*—Absecon, 5; Atco sab.-sch., 1.26; Billingsport, 12; Bridgeton 1st, 130; — West, 75; Cape May Chapel sab.-sch., 42; Clayton, 26.14, sab.-sch., 18; Glassboro, 1; Gloucester City, 45, Y.P.S., 5; Greenwich sab.-sch., 35; Haddonfield, 2.50, Y.P.S., 10; Jericho, 50 cts.; Pittsgrove sab.-sch., 5; Pleasantville, 9.60; Swedesboro, 6; Wenonah, 25; Williamstown, 15, sab.-sch., 8; Woodbury, 34 07, sab.-sch., 85.73; Woodstown, 3.

NEW MEXICO — *Arizona* — Phœnix 1st Y.P.S., 18. *Rio Grande*—Jemes, 1; Los Lentas, 82 cts.; Menaul Y.P.S., 10; Pajarito, 82 cts. *Santa Fé*—Aztec, 3; Farmington, 2.60; La Luz, 2; Las Vegas 1st, 39.48; Los Valles, 2; Raton 1st, 11.50; Sante Fé 1st, 25.77.

NEW YORK.—*Albany*—Albany 1st, 50; — 4th, 46.85; — Madison Avenue sab.-sch., 50; — West End, 51; Ballston Spa, 70, sab.-sch., 10; Batchellerville, 12, sab.-sch., 5; Johnstown Y.P.S., 100; Mayfield Central, 2.35; New Scotland, 15; Northampton, 11; Pine Grove, 10.95; Princetown Y.P.S., 5.46; Saratoga Springs 1st, 50.25; — 2d, 46.25; Schenectady 1st, 88.19; sab.-sch., 113.97; Voorheessville, 5. *Binghamton*—Apalachin, 3; Bainbridge sab.-sch., 4.53; Binghamton Ross Memorial sab.-sch., 5; Owego, 25; Union, 35, sab.-sch., 1.75; Whitney's Point, Y.P.S., 6; *Boston*—Holyoke, 23; Houlton, 7, Y.P.S., 10; Lawrence German, 25; Lonsdale, 2; Lynn Y.P.S., 7; New Bedford, 7; Portland, 1; Providence 2d Y.P.S., 5; Roxbury Y.P.S., 50; Waltham, 3. *Brooklyn*—Brooklyn 1st, 75; — 2d, 22.50; — Bay Ridge, 220.71; — Bethany, 18.20, sab.-sch., 35.68; — Classon Avenue, 860.50; — Cuyler Chapel sab.-sch., 2; — Grace, 41.25, Y.P.S., 15; — Hopkins Street, 10; — Immanuel, 15.58, sab.-sch., 271; — Noble Street, 25; — South 3d Street, 43.75, sab.-sch., 150; Woodhaven 1st, 5. *Buffalo*—Buffalo Bethany, 63.64; — Calvary, 540.40; — Central, 38.58; — East, 5; — Park, 22.52; Franklinville, 16; Fredonia, 36; Jamestown, 344.23, sab.-sch., 25; Portville, 145; Springville, 35.45, sab.-sch., 4.53. *Cayuga*—Auburn 1st, 1,329; — 2d, 3; Genoa 1st sab.-sch., 12.27; — 3d, 1, sab.-sch., 3.72; Meridian, 4; Owasco, 3.25. *Champlain*—Fort Covington, 26.71; Malone Y.P.S., 5; Mineville, 4. *Chemung*—Dundee, 9; Elmira Lake Street, 70; Montour Falls, 3; Rock Stream, 5; Weston, 8.25. *Columbia*—Catskill, 11.95; Durham 1st sab.-sch., 2.61: Hunter sab.-sch., 2; Jewett, 14.48; Sunside, 50 cts.; Valatie, 5.62; Windham, 6.75. *Genesee*—Batavia, 25; Leroy Y. P. S., 15. *Geneva*—Canandaigua, 18.70; Canoga, 8.52; Geneva 1st, 7 01; Ovid Y.P.S., 50; Penn Yan, 6.85, sab.-sch., 44.63, Y.P.S., 10; Romulus sab.-sch., 15; Trumansburg, 35.24, sab.-sch., 10.76. *Hudson* — Callicoon, 3.25; Centreville, 10; Florida, 20.89; Hamptonburg, 12; Hempstead, 2; Middletown 2d sab.-sch., 50; Milford, 32; Otisville, 4; Palisades Y.P.S., 15; Rockland 1st, 3; Roscoe, 14; Unionville, 3; West Town, 7. *Long Island* — Bridgehampton, 10.88, sab.-sch., 17.24; Greenport, 22; Moriches, 29.39; Port Jefferson, 1; Sag Harbor, 37.49; Setaucket sab.-sch., 20; Shelter Island, 29.46, sab.-sch., 6; Yaphank sab.-sch., 2.56. *Lyons*—Clyde sab.-sch., 10; Newark Park, 55.36; Palmyra Y.P.S., 10; Wolcott 1st, 12.08. *Nassau*—Glenwood, 2.25; Hempstead Christ Church, 25; Huntington 1st, 172.09; Jamaica, 100; Smithtown sab.-sch., 5; Springland, 50, sab.-sch., 5. *New York* — New York 4th Avenue, 76, Y.P.S., 10; — Bethany, 3.43; — Bohemian, 5; — Brick, 25, sab.-sch., 30.72; — Calvary Y.P.S., 5; — Christ, 30.93; — Church of the Good Shepherd. Y.P.S., 10.12; — Faith, 42.50, sab.-sch., 37.50; — French Evangelical sab.-sch., 15; — Lenox, 46.52; — Madison Avenue, 230,74; — Madison Square, 100; — Mizpah Chapel sab.-sch., 25; — North, 300, Y.P.S., 8; — Scotch, 46.68, sab.-sch., 60.15; — Spring Street, 90, sab.-sch., 7; — Washington Heights, 131.66; — West End, 150. *Niagara*—Albion, 50; Holly, 17.91; Lockport 1st, 50, sab.-sch., 50; Mapleton Y.P.S., 5; Medina, 41; Middleport, 3.50; Niagara Falls, 100; — Pierce Avenue Y.P.S., 1.75. *North River*—Bethlehem, 14.16; Cold Spring, 3.12; Highland Falls, 1; Newburg 1st sab.-sch., 24; — Calvary, 11.26; Pine Plains, 5.50; Pleasant Valley Y.P.S., 5; Poughkeepsie sab.-sch., 433.50; Rondout sab.-sch., 22.04. *Otsego*—Cherry Valley, 77.19; East Meredith, 8; Oneonta, 47.21; Worcester sab.-sch., 3.30. *Rochester*—Avon Central, 3; Brighton, 24; Y.P.S., 5; Chili, 18; Dansville, 5; Lima sab.-sch., 6; Nunda, 47.55; Parma Centre, 1; Pittsford, 36.00; Rochester Central sab.-sch., 25; — Memorial sab.-sch. 10, Y.P.S., 5; Scottsville, 2, sab.-sch., 5; Sparta 2d, 10; Sweden Centre Y.P.S., 4; Village of Geneseo, 14.81, sab.-sch., 45, Y.P.S., 7.22; Wheatland, 29.55, sab.-sch., 50 cts. *St. Lawrence*—Cape Vincent Y.P.S., 2.45; Carthage, 19.50; Potsdam, 2.50; Watertown 1st, 61.07; Angelica Y.P.S., 5; Avoca, 6.52; Bath, 175.64; Corning, 70; Hornellsville 1st, 15.83; Howard, 10.50; Painted Post sab.-sch., 6.30; Woodhull, 4. *Syracuse*—Cazenovia Y.P.S., 12.50; East Genesee sab.-sch., 4.77; Fulton and Granby sab.-sch., 5; Hannibal Y.P.S., 1.60; Syracuse 1st, 180.25; — Park, sab.-sch., 75. *Troy*—Caldwell, 6; Cohoes, 10; Fort Edward, 4.50; French Mountain sab.-sch., 2.33; Glen Falls, 80.76; Malta, 2; Pittstown, 3; Salem sab.-sch., 3.63; Sandy Hill, 22.25; Stillwater 1st, 20; Troy 1st, 91.33; — 9th, 114.13; — Woodside, 22.92; Warrensburg, 5.12; Waterford sab.-sch., 20; Whitehall, 11.95, sab.-sch., 10. *Utica*—Clinton, 52.75; Forest, 50 cts.; Glendale sab.-sch., 63 cts.; Ilion, 10.50, sab.-sch., 10.50; Litchfield, 1; Little Falls, 97, Y.P.S., 50; Lowville, 105.31; New Hartford, 37.46; Norwich Corners, 3; Oneida, 24.47; Rome, 44.56; Utica 1st, 74.51, Y.P.S., 30; — Bethany, 9.52, Y.P.S., 10.20; — Memorial, 205; — Westminster, 100; Verona, 14; Walcott Memorial, 25; Waterville, 20.72. *Westchester*—Bridgeport 1st, 90.16; Greenburgh sab.-sch., 75; Hartford, 40; Huguenot Memorial, 33, sab.-sch., 4; Irvington sab.-sch., 25, Y.P.S., 25; Katonah, 45; Mahopac Falls sab.-sch., 20; Mount Vernon 1st Y.P.S., 25; New Rochelle 1st, 25; Peekskill 1st, 45.10; Poundridge, sab.-sch., 20, Y.P.S., 30; Rye sab.-sch., 117; South Salem, 10.68; White Plains, sab.-sch., 25, Y.P.S., 10; Yonkers Dayspring, 84; — Westminister sab.-sch. 12; Yorktown sab.-sch., 24;

NORTH DAKOTA—*Bismarck*—Bismarck Y.P.S., 10; Mandan sab.-sch., 2.28. *Fargo* — Baldwin, 11; Ellendale, 7.75; Miscellaneous, 3. *Minnewaukon*—Bottineau, 22.50; Minot, 3; North Peabody 5. *Pembina* — Arvilla, 10; Bay Centre, 5; Hyde Park, 2.60; Walhalla, 2.40.

OHIO —*Athens*—Athens, 62.85, sab.-sch., 1.68; Berea, 2.75; Bristol, 15.21; Deerfield, 5; Gallipolis, 20; McConnellsville, 20; Middleport, 20; Pleasant Grove, 8; Pomeroy, 28; Rutland, 4.25; Tupper's Plains, 1; Vete, 4; Warren sab.-sch., 1.35; Miscellaneous, 3. *Bellefontaine*—Galion, 18, sab.-sch., 4; West Liberty, 5; Chillicothe 1st, 1.75. *Cincinnati*—Bantam 5, Batavia, 10; Bond Hill, 6.15; Cincinnati 1st, 33.28; — 2d German, 8, sab.-sch., 36.34; — 5th sab.-sch., 4.22; — 6th, 7, sab.-sch., 7; — Calvary, 28; — Poplar Street, 10; — Walnut Hills, 680.63; Elizabeth and Berea, 5; Loveland sab.-sch., 12.03; Monroe, 19.75; Monterey Y.P.S., 4; Montgomery, 12.71; Morrow, 4.50, sab.-sch., 5.50; Pleasant Run, 1; Westwood, 6. *Cleveland*—Cleveland 1st, 42, Y.P.S., 680; — 2d, 50, sab.-sch., 160; — Beckwith, 40.21; — Bethany, 12.40; — Calvary, 1.96; — Case Avenue, 51; — Madison Avenue, 9.71, sab.-sch., 9.71; — North, 76, sab.-sch., 47.28; — South, 5; — Woodland Avenue, 100; Independence, 5; Milton sab.-sch., 6; North Springfield, 4; Wickliffe, 3; Wildermere, 12.79. *Columbus*—Amanda, 5.45; Bethel, 2.25; Bremen, 3.44; Circleville, 60; Columbus 1st, 157.22, sab.-sch., 20.51; Dublin sab.-sch., 1; Green Castle, 1.20; Greenfield, 4.79; Lancaster, 48, sab.-sch., 15; London, 31.01, sab.-sch. 7.81; Midway, 9.31; Mount Sterling sab.-sch., 8.50; Scioto, 1; Westerville, 12, sab.-sch., 6. *Dayton*—Bath Y.P.S., 1; Bethel sab.-sch., 1.75; Blue Ball, 1; Dayton 1st Y.P.S., 50; — 4th, Y.P.S., 14.50; — 3d Street Y.P.S., 12.25; — Memorial Y.P.S., 12.72; — Park, 15.31, Y.P.S., 7.28; — Riverdale Y.P.S., 10; —Wayne Avenue, 6.32, Y.P.S., 3.25; Eaton Y.P.S., 5; Gettysburg Y.P.S., 1; Greenville Y.P.S., 10; Hamilton, 21.45; Middletown 1st Y.P.S., 15; New Carlisle Y.P.S., 3.65; New Jersey Y.P.S., 2.50; New Paris Y.P.S., 5; Oakland Y.P.S., 5; Oxford sab.sch., 25.65, Y.P.S., 14.50; Piqua Y.P.S., 15; Riley Y.P.S., 1.50; South Charleston Y.P.S., 7; Springfield 1st, 5, Y.P.S., 20; — 2d, sab.-sch., 35, Y.P.S., 10; Troy, 52.77,

Y.P.S., 25; West Carrolton, Y.P.S., 2.50; Xenia, 66.51, Y.P.S. 10; Yellow Springs, 100, Y.P.S., 2. *Huron*—Elmore, 4; Fremont, 5; Genoa, 2; Delphos sab.-sch., 5.75; Findlay 1st, 100; Lima Market Street, 52.22, sab.-sch., 20; Mount Jefferson, 5; New Stark, 5; Ottawa, 8.09; Rockford, 6, sab.-sch., 6; Turtle Creek, 5; Van Wert sab.-sch., 36.75. *Mahoning*—Alliance, 42; Ellsworth, 2, sab.-sch., 15; Mineral Ridge, 6; North Benton, 20, sab.-sch., 8.30, Y.P.S., 12; Warren, 54.45; Youngstown, 52.36; —Westminster sab.-sch., 13.66. *Marion*—Brown, 2; Caledonia, 65 cts.; Iberia sab.-sch., 1.50; Marion, 100.65, sab.-sch., 21.88. *Maumee*—Antwerp, 10; Bowling Green, 72; Edgerton sab.-sch., 85 cts.; Lost Creek, 3; Montpelier, 5, Y.P.S., 5; North Baltimore, 12; Pemberville, 31.10; Perrysburgh Walnut Street, 7; Scott, 1.50; Toledo 5th sab.-sch., 4.54; West Unity, 3.50. *Portsmouth*—Decatur sab.-sch., 2; Ironton, 10.94; Jackson, 7; Johnston, 2; Red Oak, 4.70; Ripley sab.-sch., 10; Wellston, 9. *St. Clairsville*—Barnesville, 12.73; Beallsville, 5; Beulah, 14; Cadiz, 5; Coal Brook, 14.87; Crab Apple, 23.66; Martin's Ferry, 28 70; Morristown, 8; New Castle, 2; Powhatan, 2; Senecaville, 10; St. Clairsville, 35, sab.-sch., 15; Washington, 20; West Brooklyn, 3. *Steubenville*—Bacon Ridge, 4.46; Beech Spring Y.P.S., 3.64; Bethel sab.-sch., 7, Y.P.S., 20; Bloomfield, Y.P.S., 2; Carrollton sab.-sch., 5, Y.P.S., 15; Centre Unity, Y.P.S., 2; Corinth, Y.P.S., 25; Deersfield, 3; Dennison Radway Chapel sab.-sch., 12, Y.P.S., 15; Feed Spring sab.-sch., 5, Y.P.S., 5; Hanover, 8; Harlem Springs, 10, Y.P.S., 10; Hopedale, Y.P.S., 17; Irondale, Y.P.S., 10; Lima, 3; Madison Y.P.S. 20; Newcomerstown Y.P.S., 5.50; Pleasant Springs sab.-sch., 6; Potter Chapel Y.P.S., 10; Richmond sab.-sch., 26.54; Scio, 18; Smithfield, 14, Y.P.S., 4; Steubenville 1st Y.P.S., 25; Toronto Y.P.S., 19; Urichsville Y.P.S., 20; Wellsville, 85; Yellow Creek Y.P.S., 10. *Wooster*—Apple Creek, 1.25; Clear Fork, 2.50; Congress, 16.29; Creston Y.P.S., 8.57; Fredericksburg Y.P.S., 5; Hopewell, 2.74, sab.-sch., 10.56; Jackson, 7.05; Mansfield, 50; Mount Eaton, 5; Shreve, 10.50, sab.-sch., 6.20, Y.P.S., 8.50; West Salem, 7. *Zanesville*—Bladensburg, 4; Clark, 22; Granville, 7.76, sab.-sch., 2.74; Keene, 32, sab.-sch., 6; Madison, 10.75; Martinsburg, 9.50; Mount Pleasant, 3; Newark 1st, 7.75, sab.-sch., 7; New Concord, 8; Zanesville 1st, 26.68, sab.-sch., 8.

OREGON.—*East Oregon*—Monkland sab.-sch., 4; Pendleton, 7.35; Union, 5.61. *Portland*—Bay City, 1; Damascus Trinity German, 1; Eagle Park German, 1; Mount Pleasant sab.-sch., 1.75; Mount Tabor, 4; Portland 1st, 287.24; — 4th, 9; — Calvary, 105; — Mizpah sab.-sch., 1.69; — Westminster, 11; Tillamook, 4. *Southern Oregon*—Ashland, 4.10, sab.-sch., 3, Y.P.S., 3; Grant's Pass, 25, Y.P.S., 5; Roseburg, 2. *Willamette*—Albany, 56.41, sab.-sch., 7.43; Aurora, 2; Brownsville, 10; Fairfield, 1; Spring Valley, 3.

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 72, Y.P.S., 10; — 1st German, 16.30, sab.-sch., 23.51; — McClure Ave., 329; — Melrose Avenue, 2.50; — North sab.-sch., 50; Bakerstown Y.P.S., 50; Bellevue Y.P.S., 5; Bethlehem, 5; Brighton Roads sab.-sch., 25; Clifton, 5, Y.P.S., 5; Cross Roads, 5; Evans City, 13.53; Fairmount, 5; Glasgow, 1; Glenshaw, 19; Millvale, 9.02; Oak Grove, 1.50; Pine Creek 1st sab.-sch., 2.15; Sewickly, 591.97, sab.-sch., 225; Sharpsburg sab.-sch., 22.70; Tarentum sab.-sch., 6.26. *Blairsville*—Beulah, 53; Blairsville, 25, sab.-sch., 125.77; Braddock sab.-sch., 14.43; — 2d, 15; Congruity, 28; Cross Roads, 9; Ebensburg, 20, Y.P.S., 10; Kerr, 16; Latrobe, 5, sab.-sch., 27; Ligonier, 2.20; Parnassus, 15; Pine Run, 27; Pleasant Grove, 6; Poke Run sab.-sch., 7; Salem, 7; Turtle Creek, 39; Unity Y.P.S., 12. *Butler*—Buffalo, 10; Crestview, 1; Fairview, 12.83; Harlansburg sab.-sch., 5; Jefferson Centre, 1; Millbrook sab.-sch., 1.42; Mount Nebo, 7; New Hope sab.-sch., 8; North Washington, 16.40, sab. sch., 41.38; Petrolia, 17.32; Plain Grove, 16; Pleasant Valley, 12; Westminster, 19; Zelienople sab.-sch., 3. *Carlisle*—Carlisle 1st Y.P.S., 5; — 2d, 15, sab.-sch., 50, Y.P.S., 11.77; Centre Y.P.S., 5; Chambersburg Central Y.P.S., 5; Dauphin, 2; Derry Y.P.S., 3; Dickinson Y.P.S., 5; Duncannon Y.P.S., 10; Gettysburg Y. P.S., 7; Harrisburg Bethany Chapel Y.P.S., 5; — Covenant Y.P.S., 5; — Pine Street, 101.56, Y.P.S., 18.50; — Westminster Y.P.S., 5; Lebanon Fourth Street Y.P.S., 3; — Christ sab.-sch., 10.11; Lower Path Valley, 18; McConnellsburg Y.P.S., 2.50; Mechanicsburg Y.P.S., 5.55; Mercersburg Y. P.S., 5.38; Middle Spring Y.P.S., 5.50; Middletown, 45, Y. P.S., 3.60; Millerstown, 13, sab.-sch., 8; Monaghan Y.P.S., 7.25; Paxton Y.P.S., 3; Robert Kennedy Memorial Y.P.S., 5; Shermansdale Y.P.S., 1; Shippensburg, 6.25; Steelton Y. P.S., 5; Upper Path Valley, 10, sab.-sch., 15.81; Waynesboro sab.-sch., 9. *Chester*—Bryn Mawr, 607.50; Calvary, 22, sab.-sch., 7; Christiana, 10; Coatesville, 108.95; Doe Run, 11; Fairview, 19; Glenolden sab.-sch., 10; Media, 15; Middletown, 26; New London, 60; Olivet, 5; Oxford 1st, 24; Swarthmore, 8; Upper Octorara, 90. *Clarion*—Beech Tree Union sab.-sch., 2.50; Brockwayville, 76.89; East Brady, 31.75; Emlenton, 98.87; Falls Creek, 2; Licking, 10; Perry, 20; Rathmel, 4.15. *Erie*—Conneautville, 7.50, Y.P.S., 7.75; Erie 1st, 75; — Central, 60; — Park, 28; Fairview Y.P.S., 3; Girard sab.-sch., 3.50; Greenville, 30.49, sab.-sch., 4.26; Irvineton, 2; Kendall Creek, 4.68; Mercer 1st, 86; Oil City 1st sab.-sch., 40; Sugar Grove, 2; Tideoute sab.-sch., 9.89; Titusville, 250; Utica sab.-sch., 6.49; Westminster sab.-sch., 9.81. *Huntingdon*—Alexandria sab.-sch., 11.50; Altoona 2d, 153; Bedford sab.-sch., 8.06; Bellefonte, 130.38, sab.-sch., 57.21; Belleville sab.-sch., 10; Buffalo Run, 10; Clearfield, 650; Coalport, 2; Hollidaysburg, 28.32; Houtzdale, 7.26; Lewistown, 5; Lick Run, 10; Mapleton, 4; Milroy sab.-sch., 15.40; Mount Union, 6.75, Y.P.S., 3; Philipsburg, 35.50; Pine Grove Mills, 8; Port Royal, 24; West Kishacoquillas, 55. *Kittanning*—Apollo, 23; Bethel, 11; Boiling Spring, 6; Clinton, 19.62; Crooked Creek, 6; Ebenezer, 40; Elderton Y.P.S., 15; Freeport, 51; sab.-sch., 5; Kittanning 1st, 130; Leechburg sab.-sch., 25; Marion, 6, sab.-sch., 5; Mechanicsburg, 4.89; Midway, 3; Mount Pleasant, 2; Rockbridge, 1.25; Saltsburg, 10; Worthington, 5, sab.-sch., 5. *Lackawanna*—Bennett, 5; Canton Y.P.S., 30; Carbondale, 15.50, sab.-sch., 9; Forty-fort, 62.80; Greenwood, 2; Honesdale sab.-sch., 47.29; Montrose sab.-sch., 20; Pittston, 10.57, Y.P.S., 24; Plains, 8; Pleasant Mountain, 2; Plymouth, 10; Rome, 2; Scranton 1st, 100; — 2d, 292.05; — Petersburg German, 13.41; — Providence, 11.28; Silver Lake Y.P.S., 10; Troy sab.-sch., 12; Tunkhannock sab.-sch., 10; West Pittston, 461.21; Wilkesbarre 1st, 250, sab.-sch., 450; — Grant Street, 8; — Memorial, 274.33; — Westminster sab.-sch., 73.53. *Lehigh*—Allentown sab.-sch., 20; Ashland sab.-sch., 14; Bangor, 3, sab.-sch., 2; Bethlehem 1st sab.-sch., 10.75; Catasauqua Bridge Street, 10; Easton Brainerd Union sab.-sch., 15; Freeland, 2; Lamford, 5; Lower Mount Bethel, 6, sab.-sch., 7.20; Mahanoy City, 18.94; Mauch Chunk, 25.68, sab.-sch., 40; Middle Smithfield sab.-sch., 3.25; Mountain sab.-sch., 2.50; Pen Argyle, 5; Pottsville 1st sab.-sch., 35.17; — 2d sab.-sch., 15.24; Reading Olivet sab.-sch., 25; Riverside sab.-sch., 10.11; Shenandoah sab.-sch., 6.34; Stroudsburg sab.-sch., 39.55; Summit Hill, 10; Upper Lehigh, 15.93; Weatherly sab.-sch., 10. *Northumberland*—Allenwood sab.-sch., 6; Berwick, 28, sab.-sch., 5.50; Bloomsburg, 141.98; Chillisquaque, 5; Emporium, 15; Grove, 5; Honesdale, 547.70; Lewisburg, 72.46; Mahoning sab.-sch., 21.36; Milton sab.-sch., 17; Montgomery, 18; Montoursville, 5; Mooresburg, 3; Mount Carmel, 11.82; Muncy, 62; Orangeville, 1; Pennsdale, 1; Renovo 1st, 75, Y.P.S., 25; Trout Run, 2.56; Warrior Run, 23; Washington sab.-sch., 11; Williamsport 1st, 75; — 3d, 26.27; — Covenant sab.-sch., 43.49. *Parkersburg*—French Creek, 6; Kanawa, 27.61, Y.P.S., 5.76; Morgantown, 16; Sistersville, 25; Sugar Grove, 3; Miscellaneous, 3. *Philadelphia*—Philadelphia 2d, 50; — 4th, 63; — 10th, 362.56; — Bethany, 104.81; — Bethesda sab.-sch., 4.07; — Bethlehem, 35.44; — Carmel German, 3; — Central, 50; — Chambers Memorial, 443.05, sab.-sch., 50; —Cohocksink, 5.60, sab.-sch., 8.40; — Corinthian Ave., 14; — Emmanuel, 35; — Greenwich Street, 30; — Harper Memorial, 16.64; — Hebron Memorial, 14, sab.-sch., 3; — Hollond, 45; — Lombard Street Central, 3; — McDowell Memorial Y.P.S., 5; — North, 14; — North Broad Street, 125; — North Tenth Street, 65.72; — Richmond, 4; — South Western, 20, sab.-sch., 11.03; — Tabor sab.-sch., 23; — Temple, 124.75; —Tennent Memorial, 5; — Tioga, 70; — Union Tabernacle, 30; — Walnut Street sab.-sch., 64.13; — Washington Square, 104.92; — Wharton Street, 10.63. *Philadelphia North*—Abington, 3.22; Carmel, 4.50, sab.-sch., 2.50; Carversville, 3.50, sab.-sch., 3; Forestville, 7; Germantown 1st sab.-sch., 87.76; — West Side, 15.95; Jefferson Centennial, 2; Leverington, 31, sab.-sch., 32.08; Lower Providence, 10; Macalester Memorial, 3.16; Morrisville sab..sch., 6.36; Neshaminy of Warminster, 30; — Warwick sab.-sch., 41; Norristown 1st, 161.66; Oak Lane, 5; Reading Olivet, 29.60; — Walnut Street, 7. *Pittsburgh*—Amity, 40, Y.P.S., 5; Bethany, 10, sab.-sch., 26.60; Bethel, 23; Chartiers, 16.50; Courtney and Coal Bluff, 2; Crafton, 100; Edgewood sab.-sch., 45.21; Fairview, 10; Homestead, 20, sab.-sch., 5, Y.P.S., 30; Idlewood Hawthorne Avenue, 34; Lebanon, 40.60; Long Island sab.-sch.; 28.12; McKee's Rocks sab.-sch., 10; Monaca, 6; Montours, 9, Y.P.S., 5; Mt. Carmel, 4; Mount Pisgah, 10; North Branch, 1; Oakdale sab.-sch., 7.23; Oakmont 1st, 17; Pittsburg 1st, 90; — 3d, 1244.78; — East End, 9.57; — East Liberty, 245.98, sab.-sch., 118.37; — Grace Memorial, 1; — Hazlewood, 36.29; — Herron Avenue, 3.90; — Morning Side, 1.78; sab.-sch., 3.67; — Mt. Washington, 32.86; — Park Avenue, 75.53; — Point Breeze, 155.70; — Shady Side, 129, sab.-sch., 75.45; — West End, 10; — Woodlawn, 4.10; Swissvale, 38; Wilkinsburg Y.P.S., 30. *Redstone*—Long Run, 17; McKeesport 1st sab.-sch., 81.45; — Central, 48.50, sab.-sch., 19.50; Mount Pleasant, 38; New Geneva, 1; Round Hill, 5; Tent, 3.50; Tyrone, 10; West Newton, 99.25. *Shenango*—Beaver Falls, 40; Centre sab.-sch., 10; Little Beaver, 2.50; Mahoning sab.-sch., 23.80; Mt. Pleasant, 82, sab.-sch., 15; New Brighton, 1, sab.-sch., 50; New Castle Central Y.P.S., 6; Pulaski, 10; Rich Hill sab.-sch., 11; Unity sab.-sch., 32. *Washington*—Allen Grove, 10; Forks of Wheeling sab.-sch., 22; Hookstown, 30; McMechan, 1; Moundsville, 8; Pigeon Creek, 8. Vance Memorial, 26.15; Washington 1st, 143.81, sab.-sch., 242.22; — 2d sab.-sch., 40.08; — 3d, sab.-sch., 7; Wheeling 2d, 9.62. *Wellsboro*—

Austin, 10, sab.-sch., 2; Coudersport, 2.50, Y.P.S., 2.50; Covington, 3.21; Elkland and Osceola, 125; Mansfield, 13. *Westminster*—Bellevue, 10, sab.-sch., 18; Centre, 78.10; Chanceford, 12.48; Lancaster 1st, 22; — Memorial, 2, sab.-sch., 3; Pequea, 23.38; Stewartstown, 5; Union, 24; York Westminster, 12.

SOUTH DAKOTA.—*Aberdeen*—Aberdeen, 12. *Black Hills*—Carmel, 1; Minnesela, 2. *Central Dakota*—Bethel, 2.95; Colman, 2; Flandreau sab.-sch., 5; Hitchcock, 15; Huron, 4.29, sab.-sch., 15; Lake, 2; Pierre, 12, Y.P.S., 10; Union, 1; Volga, 3.25; Wentworth, 2.85. *Dakota*—Hohe, 2.55; Poplar sab.-sch., 6.72; Porcupine, 2. *Southern Dakota*—Brule Co. 1st Bohemian, 3; Canton, 2; Ebenezer, 5; Harmony, 12.27; Parkston, 10.19; Scotland, 7.75; Sioux Falls, 17.11; Union Centre, 3.75.

TENNESSEE.—*Holston*—Elizabethton, 3; Erwin, 3; Greenville, 87.90; Johnson City Watonga Avenue, 2; Mt. Bethel, 16; Mt. Olivet, 1; Oakland Heights, 19.53; St. Marks, 2. *Kingston*—Chattanooga Park Place Y.P.S., 2.41; Hill City North Side, 3.10; Huntsville, 12.50; sab.-sch., 4; New Decatur Westminster, 2; Pratt City, 4.25; Sherman Heights, 3.10; Thomas 1st, 2.25. *Union*—Bethel, 1; Caledonia, 7.71; Knoxville 4th, 154.84, sab.-sch., 10; New Salem, 2; Shunem, 1; St. Paul's, 3; Washington, 8; Westminster, 4.

TEXAS.—*Austin*—Austin 1st Y. P. S., 37.30; Fayetteville Bohemian, 5; Galveston 4th, 6.55, sab.-sch., 81 cts., Y.P.S., 2.64; Menardville, 2; Milburn, 3; Mitchell, 2; New Orleans Immanuel; Pasadena 1st, 1. *North Texas*—Henrietta, 2; Jacksboro, 10. *Trinity*—Baird, 2; Dallas 2d, 23 73, sab.-sch., 60 cts., Y.P.S. 12.45; Mary Allen Seminary, 20.

UTAH.—*Boise*—Boise City 1st, 11.40; — Bethany, 1.37. *Kendall*—Sodar Springs sab.-sch., 2. *Utah*—Ephraim sab.-sch., 6; Logan Brick, 10; Manti sab.-sch., 4.25; Ogden 1st, 8.41; Salt Lake City 1st sab.-sch., 17; Miscellaneous, 10.

WASHINGTON.—*Alaska*—Northern Light, 15.76, sab.-sch., 5, Y. P. S., 3. *Olympia*—Aberdeen, 1; Carbonado 1st, 5; Cosmopolis, 7.15; Montesano, 6; Mulhall, 1; Puyallup, 10; Tacoma 1st, 8.45; Vancouver 1st Memorial sab.-sch., 5. *Puget Sound*—Bellingham Bay, 5; Mission, 1; Mt. Pisgah, 5; Seattle Westminster, 10; Sumner Y.P.S., 3; Wenatchee, 50 cts. *Spokane*—Bridgeport, 5; Bonner's Ferry, 4.97; Davenport, 12; Y. P. S., 25; Enterprise, 3; Larene, 11; Loomis, 6; Rathdrum, 3; Spokane 1st, 7; St. Andrews, 2; Waterville, 7. *Walla Walla*—Denver, 2; Julietta, 3; Kamiah 2d, 2.50; Moscow, 9.01; North Fork, 5; Walla Walla, 9.43, sab.-sch., 12.78, Y.P.S., 4.

WISCONSIN.—*Chippewa*—Bayfield sab.-sch., 3.10; Bessemer, 4; Hudson sab.-sch., 3; Rice Lake, 14; Superior, 18.50. *La Crosse*—Bangor, 2; La Crosse 1st Y.P.S., 2. *Madison*—Brodhead, 18; Bryn Mawr, 2.30; Cambria, 11.05; Cottage Grove, 4.05; Janesville, 56 30; Marion German, 4; Pierceville, 1; Reedsburg, 3; Richland Centre, 30, sab.-sch., 5; Rockville German, 1. *Milwaukee*—Horicon, 2; Milwaukee German, 1; — Perseverance, 7.44, sab.-sch., 10, Y.P.S., 2.50; Ottawa, 4.50; Racine 1st, 52.06. *Winnebago*—Buffalo, 16; Depere, 30.54; Lake Howard, 1; McGregor, 1; Merrill 1st, 21.10; Neenah, 37.12; Stevens Point, 5, Y. P. S., 5; Westfield, 5; Winneconne Y.P.S., 4.

WOMAN'S BOARDS.

Woman's Foreign Missionary Society of the Presbyterian Church	$95,410 54	
Woman's Presbyterian Board of Missions of the Northwest	35,476 64	
Woman's Board of Foreign Missions of the Presbyterian Church	13,401 32	
Woman's Presbyterian Foreign Missionary Society of Northern New York	4,531 58	
Woman's Presbytery Board of Foreign Missions of the Southwest	5,100 00	
Woman's Occidental Board of Foreign Missions	5,205 11	
Woman's North Pacific Presbyterian Board of Missions	1,414 88	
		$160,515 07

LEGACIES.

Estate of Anna Wilhelm	$200 00	
" Leroy Schoolscraft	383 99	
" James L. Parent	11 95	
" Nancy H. Stewart	500 00	
" Mrs. Jean Smith	48 00	
" Jacob Steel	13 11	
" George M. Finney	199 75	
" James Graham	12 00	
" Dr. Cyrus Falconer	960 00	
" Mrs. Margaret Bovard	50 00	
" Anna Wilhelm	100 00	
" Jane C. Engle	850 00	
" James Brown	444 03	
" Rev. Francis V. Warren	75 00	
" E. S. Compton	93 26	
" M. A. Lapsley	17 47	
		$2,809 96

MISCELLANEOUS.

Andrew Baird, support of native teacher at Cheefoo, 25; James M. Speer, 75; Rev. James M. Anderson, 20; Rev. Wm. Hoppaugh, 15; Mrs. F. R. Wells, 10; Students and Faculty of Hastings' College, support of native missionary in India, 30; George Stumpf, 1.75; W. A. Lemmon, 3; Edward J. Lloyd, 2.08; "A Friend," 25; James W. Edmonds, 5; Miss Louisa Murphy, 75; Charles Bird, U.S.A., support of native worker, Seoul, 6; Missionary Association of Wooster University, account of salary of Dr. Henry Forman, India, 35; Income from fund of General Assembly for Foreign Missions, 350.31; W. C. McKee, 15; Mrs. Bertha Colling, support of Tate Ram, Ambola, 112; "A Friend," for work in Barranquilla, 2; Edward F. Darnell, 2; Newton Presbytery, 10; Rev. Thomas Gray, 10; Princeton Seminary Missionary Association, toward salary of Hugh Taylor, 50; Kate Mitchell, itinerating work, Lahore, 30; G. E. Webster, M.D., 5; Rev. J. E. Brown, 1; John C. Wick, 500; Oscar Roberts, 4; Robt. Houston, 35; Mrs. Addie Burgett, 10; Hattie C. Duncan, 17.50; C. M. Hornet, 7; Miss Jennie M. Baird, 30; Rev. E. E. Grost, 3.50; T. Nash, 6; Rev. and Mrs. D. O. Irving, account of salary, Awan Dos, 100; Dwight L. Parsons, 6.65; Mrs. M. D. Ward, 5; Miss Laura Ward, 20; "H. B.," 100; "Christian Herald," 2.50; Rev. H. A. Nelson, D.D., LL.D., 4.80; M. P. Gray, 1; Agnes Cochran, 100; C. S. West, 5; Rev. Mr. and Mrs. J. W. Hill, 15; A. M. Peulam, 1; Benevolent Society of Princeton Theological Seminary, 115.59; Rev. John Thomas, 1; "C. Penna.," 22; C. H. M., N.J., 9.24; W. H. Rose, 2; Easter Offering, 100; "Send a dollar to India," 1; Binghamton, 5; A friend, support of Mr. Fraser and Dr. Johnson, 83.34; Readers of the "Christian Herald," for work in Sau Pauls, 1; "Cash," 10; "From a Friend," 5; Mrs. J. Livingston Taylor, support of missionaries, 1000; Kenneth Brown, 25; "Bronx," 5; F. E. S., Easter Offering, 10; John B. Hill, 50; The Mite Gatherers of Sweden Centre Church, 10; Brainerd Institute Missionary Society for Gaboon Mission, 6; Willard Martin, 1; H. A. Green, 3; Mrs. J. Livingston Taylor, account of salaries of missionaries, 68.45; Mrs. Mary L. Porter, 2.50; W. E. Hunt, support of Chlatri Lal, 5; "A Family Missionary Box," 105; Dr. William St. George Elliott, 21.86; A member of Beechwood Church, Pa., 26 cts.; Annual offering, 10; W. J. Mackee, support of E. Banerji Jhansi, India, 13.50; James Joy, account of salary, V. F. Partch, 150; F. M. McMullin, 1; S. I. McBride, 5; C. L. M. Thompson, 20; H. Webster, 10; "C. C. M.," 25; D. C. Harrower, for work in India, 10; "For Charley's Sake," support of a Bible woman in Kalhapur, 15; F. W. Griffith, 50; Rev. E. K. Mechlin and wife, 5; Charlotte E. Williams, 200; Missionary Society of Western Theological Seminary, support of Rev. Mr. Ewing, India, 73; Missionary Society of Auburn Theological Seminary, 230.01; McCormick Seminary, 225; Harris Ely Adrianse, 100; Wm. S. Harris, 1.10; S. B. Turner, 100; "In Memorian A. A.," 50; Master Willard Martin, 64 cts.; "Cash," 200; B., Indiana, 5; Mrs. W. S. Opdyke, 25; Rev. and Mrs. E. W. Brown, 20; Rev. Edwin P. Robinson, 15; Mrs. M. A. Caw, 1; Rev. George W. Smith, 5; "Presbytery of Santa Fé," 5; Mrs. John Redpath, 5; F. A. Bradley, 20; A mother and two daughters, 1; Mrs. M. A. Buchanan, 25; Western Theological Missionary Society, support of Mr. Ewing, 100; Widows' Mite Society, Bridgehamton 1st Church, Mich., 1.21; for sending Dr. E. M. Wherry to India, 15; Geo. W. Farr, Jr., 50; "A Friend," 1; Bronxville, 10; Rev. Rollin L. Adams, 5; Edwin L. Barrett, 100; E. R. Hill, support of Du Ping Shing, 15; Rev. J. B. Fowler, 5; Rev. Geo. H. Johnston, 10; "M.M.," 25; Samuel C. Gilbert, 100; Rev. H. H. Benson, 2; Rev. and Mrs. Meyer, 10; Murray Missionary Society, 33.94; Rev. C. H. Van Wie, 10; Dorcas Circle Dayton Park Church, 3; Mrs. A.W. Ludlow, 20; "Alpha," 10; J. E. Bond, 13.20; Rev. J. H. Ireeman, Laos, 5; "M.A.P.," Minnesota, 200; Sale of Salem church property, Greenville, Pa., 51.71; D. J. Ennis, support of Rev. S. G. Wilson, 75; Rev. Allen H. Brown, 5; John H. Converse, support of Rev. Mr. Crozier, China,

785.26; Rev. and Mrs. J. B. Smith, 25; John S. Merriman, 1; "Presbytery of Hempstead," 10; Rev. J. A. P. McGaw, 10; Rev. Chas. E. Eckels, 25; Mrs. Sarah K. Wheeler, 5; Rev. B. E. P. Prugby, 2; Mary A. Brooker, 1; McCormick Theological Seminary, for T. G. Brashear, 58; W. F. Buel, 5; Missionary Society of Western Theological Seminary, support of Rev. Mr. Ewing, 10; S. W. Miller, 4; A friend, per John McIntyre, toward support of a missionary, 600; Mrs. Martha H. Clark, 3; "M. M. M.," Pittsburgh, 30; "A Friend," 2; Gilbert Kirker, 2.50; Rev. A. Virtue, 2; Patterson Broadway German Ladies' Society, 5; E. L. T., 16; Mrs. T. E. Gideon, 2; Mrs. Rev. P. G. Cook and Miss Laura E. Cook, 5; Home and Foreign Missionary Society Emanuel Church, Philadelphia, 2.56; "M. I. C.," 5; A friend from South Carolina, 5; Mrs. Hester Ayres, for Armenian Orphans, 50; "A Friund," 500; Rev. Benjamin M. Nyce, support Rev. J. E. Adams, 300; Missionary Oil Wells, 219.59; R. Binsley, support of E. Johnston, 12.50; Missionary Association Wooster University, support of Rev. Henry Forman, India, 56.54; Miss S. Elsie Tyler, 2; "E.," 1.50; "C. Penna.," 22; Rev. E. P. Foresmore, 2; Chinese in San Francisco, 106.80; Loomis' Memorial Juvenile Missionary Society, 6.95; Monterey Seminary Fund, 200; Jennie Oram, 20; Schieffelin Fund, 240; S. M. Thwing, 392; H. M. White, 86.40; H. A. Campbell, 30; Egbert Starr, 100; Mrs. Willett, 5; W. H. Jackson, 40; Miss Stokes, 500; Mrs. J. Livingston Taylor, 1000; A. W. Duff, 500; Rev. J. H. Freeman, 5; Miss S. M. Van Duzee, 3.05.

Total received during the month of April, 1898,	$237,172 42
Total received from May 1, 1897, to April, 30, 1898	801,773 19
Total received from May 1, 1896, to April 30, 1897	793,082 20

CHARLES W. HAND, *Treasurer*,
156 Fifth Avenue, New York.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, MAY, 1898.

ATLANTIC.—*McClelland*—Mount Pisgah, 1. *South Florida*—Winter Haven, 5.

BALTIMORE. — *Baltimore*—Baltimore Boundary Avenue, 71.08; — Brown Memorial, 101.40. *New Castle*—New Castle sab.-sch., 2.28; Port Penn sab.-sch., 5.60; West Nottingham, 15. *Washington City*—Washington City 4th, 13.55; — Gurley Memorial, 12.60.

CALIFORNIA.—*Los Angeles*—Colton, 17.50; Glendale, 3; Inglewood, 7.75; Los Angeles Immanuel, 65, sab.-sch., 20; Pacific Beach, 1.85; Pasadena 1st sab.-sch., 49.85. *Oakland*—Fruitvale, 3.25; Livermore, 2.50. *San Francisco*—San Francisco Memorial sab.-sch., 16.

CATAWBA.—*Cape Fear*—Rowland 1st, 1; Maxton 2d, 1.

COLORADO.—*Boulder*—Boulder, 9.75; Rawlins, 6. *Pueblo*—Pueblo 1st, 15.15; Trinidad 1st, 13; Walsenburgh, 51 cts.

ILLINOIS.—*Bloomington*—Danville 1st, 150; Downs, 2. *Chicago*—Chicago 3d, 149.50; — 5th sab.-sch., 7.34; — 6th sab.-sch., 49.05; — Sixtieth Street, 7.67; Deerfield sab.-sch., 5.75; Wilmington, 10.47. *Freeport*—Cedarville, 11; Prairie Dell German, 30; Rockford Westminster sab.-sch., 62. *Peoria*—Brimfield, 11.40; Elmwood sab.-sch., 2.30. *Rock River*—Morrison sab.-sch., 3.57; Rock Island Central, 10, Y. P.S., 6.50. *Schuyler*—Bayliss, 5; Monmouth, 83.39. *Springfield*—Springfield 1st, 60.

INDIANA.— *Crawfordsville*—Dayton sab.-sch., 12.75. *Fort Wayne*—La Grange, 13. *Indianapolis*—Indianapolis 1st, 10. *Logansport*—Logansport Broadway, 5. *New Albany*—Pleasant Township, 2.30. *White Water*—Richmond 2d, 24.

INDIAN TERRITORY.—*Choctaw*—Atoka, 10; Lehigh, 2; Philadelphia, 65 cts.

IOWA.—*Cedar Raids*—Clarence, 27. *Dubuque*—Farley, 7. *Fort Dodge*—Estherville sab.-sch., 7; Lohrville, 7.24. *Iowa*—Burlington 1st, 13.20. *Sioux City*—Ellicott Creek, 3.71. *Waterloo*—Waterloo sab.-sch., 19.37.

KANSAS.—*Emporia*—Council Grove sab.-sch., 5.87; Elmendaro sab.-sch., 2; Emporia 1st, 24; Harmony, 1.10; Madison sab.-sch., 3; Wichita, Oak Street, 10. *Larned*—Pratt, 5. *Solomon*—Abiline, 6. *Topeka*—Kansas City 1st, 12.64.

KENTUCKY.—*Ebenezer*—Ebenezer, 12.58; Murphysville, 2.55. *Transylvania*—Assembly, 28.

MICHIGAN. — *Flint* — Amadore, 1; Lexington, 2. *Lake Superior*—Manistique Redeemer sab.-sch., 21.79.

MINNESOTA.—*Mankato*—Jackson sab.-sch., 6.30; Morgan sab.-sch., 1.08; Worthington Westminster, 12.10. *Minneapolis*—Maple Plain, 2.71; Minneapolis 5th 1.46; — Faith sab.-sch., 2; — House of Faith, 3; — Shiloh, 11.85, sab.-sch., 2.79. *St. Paul*—Shakopee sab.-sch., 9.07; St. Paul Central, 39.21. *Winona*—Etna Union, 20.

MISSOURI.—*Platte*—Barnard, 10; Bethel, 4.01; New York Settlement, 5; Rockport, 2; Weston, 5.50. *St. Louis*—De Sota, 8.10; St. Louis 1st sab.-sch., 29.46; Webster Grove, 5.

NEBRASKA.—*Box Butte*—Bodarc, 1.50; Crowbutte, 55 cts.; Union Star, 3.84; Willow Creek, 81 cts. *Hastings*—Blue Hill sab.-sch., 4.35; Campbell, 3; Ruskin, 1. *Nebraska City*—Beatrice 2d, 5. *Niobrara*—South Fork, 1.75. *Omaha*—Omaha Lowe Avenue, 1.59.

NEW JERSEY.—*Elizabeth*—Perth Amboy sab.-sch., 3.87; Westfield sab.-sch., 50. *Monmouth*—Jamesburgh sab.-sch., 1.94; Manaplan, 6; Manasquan, 10; Perrineville sab.-sch., 2.50; Providence sab.-sch., 2.63. *Morris and Orange*—Chatham, 10; Morristown South Street sab.-sch., 112.50; Orange 1st sab.-sch., 100; — Central, 320. *Newark*—Bloomfield Westminster sab.-sch., 60; Montclair 1st sab.-sch., 50; — Grace sab.-sch., 50; Newark Italian sab.-sch., 5, — Park 35.52. *New Brunswick*—Milford sab.-sch., 17.98; Pennington, 32.41; Princeton 1st, 25.27; Trenton 1st, 368; — 3d, 68.22. *Newton*—Oxford 2d, 7.25; Stanhope sab.-sch., 9. *West Jersey*—Camden 2d, 1.

NEW MEXICO.—*Arizona*—Flagstaff, 9.30, sab.-sch., 1.20; Florence, 10. *Santa Fé*—Ocaté, 2.

NEW YORK.—*Albany*—Mayfield Central, 2.50. *Binghamton*—Bainbridge, 11.50; Windsor sab.-sch., 10, Y.P.S., 10. *Boston*—Lowell, 33; Roxbury, 20 66. *Brooklyn*—Brooklyn 1st sab.-sch., 25; — Classon Avenue, 5; — Lafayette Avenue, 16.44; — South Third Street, 24.66. *Cayuga*—Genoa 2d, 2.50. *Chemung*—Breesport, 6.78. *Columbia*—Catskill, 166.61. *Genesee*—Oakfield, 3. *Geneva*—Geneva 1st, 23.63; Manchester sab.-sch., 7; Seneca Falls, 71.04. *Hudson*—Middletown 1st, 25. *Long Island*—Bridgehampton, 22.52; Southampton, 36.28. *Lyons*—Lyons sab.-sch., 35.94; Ontario Centre, 2. *New York*—New York Thirteenth Street sab.-sch., 60; — Harlem, 7.81; — Madison Square, 150; — Puritans sab.-sch., 50; — West End sab.-sch., 15.89; — Westminster West Twenty-third street sab.-sch., 25.07. *North River*—Freedom Plains, 5. *Otsego*—East Guilford, 3.80. *St. Lawrence*—Chaumont, 20. *Syracuse*—Syracuse Park, 241.30. *Troy*—Cambridge, 100; Hoosick Falls, 17. *Utica*—Kirkland, 5; Knoxboro sab.-sch., 5; Vernon sab.-sch., 10. *Westchester*—Bridgeport 1st sab.-sch., 40; Peekskill 1st, 33.55.

NORTH DAKOTA.—*Minnewaukon*—Rolla, 5. *Pembina*—Park River, 10.

OHIO.—*Bellefontaine*—Bellefontaine, 15.51; Crestline sab.-sch., 6.70. *Chillicothe*—White Oak, 13.02. *Cincinnati*—Cincinnati 2d German sab.-sch., 3.50. *Cleveland*—Cleveland 1st sab.-sch., 26.93; — North, 25; North Springfield sab.-sch., 4 60. *Huron*—Olena, 7.10; Tiffin, 19.75 *Lima*—Ada, 39 07; Zion Welsh, 5.47. *Mahoning*—Youngstown, 28.43. *Maumee*—Edgerton, 10. *St. Clairsville*—Demos, 8. *Steubenville*—Carrollton Y.P.S., 5; Centre Unity, 1; Unionport, 2; Yellow Creek sab.-sch., 24.48. *Zanesville*—Zanesville Brighton, 3.95.

OREGON.—*East Oregon*—Bethel, 2; Union, 2.71. *Portland*—Oregon City, 1.

PENNSYLVANIA. — *Allegheny* — Allegheny North, 20. *Butler*—Concord, 15 76; North Liberty, 13; North Washington, 4; West Sunbury, 16.25. *Carlisle*—Chambersburg Falling Spring sab.-sch., 30.28; Harrisburg Elder Street, 3; Steelton, 4. *Chester*—Media, 25, sab.-sch., 25; Phœnixville, 22. *Clarion*—Endeavor, 115.63; Licking sab.-sch., 13.63. *Erie*—Garland, 9.90; Meadville Central, 20; Sugar Creek, 5. *Huntingdon*—Beulah, 8.78; Duncansville sab.-sch., 3.64; Hollidaysburg, 10. *Lackawanna*—Ashley sab.-sch., 7; Brooklyn, 8; Pittston sab.-sch., 10; Scranton Green Ridge Avenue, 300; Wyoming sab.-sch., 5. *Lehigh*—Allentown, 39; South Bethlehem, 1. *Parkersburg*—Hughes River, 10. *Philadelphia*—Philadelphia Cohocksink sab.-sch., 7.30; — South, 5; — Tioga Y.P.S., 45; — Walnut Street, 1800. *Philadelphia North*—Morrisville, 19.64. *Pittsburgh*—Pittsburg 2d sab.-sch., 12.06; — Shady Side, 148.50; Sharon 27.09. *Redstone*—Industry, 10. *Washington*—East Buffalo sab.-sch., 6; West Alexander sab.-sch., 40. *Westminster*—Wrightsville, 11.16.

SOUTH DAKOTA.—*Aberdeen*—Oneota, 1.30. *Black Hills*—Bethel, 2; Elk Creek, 5; Plainview, 3. *Dakota*—Ascension, 2; Buffalo Lake, 2; Lake Traverse, 50 cts.; Pine Ridge, 15; White River, 1; Yankton Agency, 4.

TENNESSEE.—*Union*—Knoxville Bell Avenue, 2.

TEXAS.—*North Texas*—Jacksboro sab.-sch., 1.30.

UTAH.—*Utah*—Hyrum Emmanuel sab.-sch., 2.

WASHINGTON.—*Alaska*—Fort Wrangell, 2.50, Y.P.S., 2.50, *Puget Sound*—Acme, 5; Deming, 1.50; Sumner, 8. *Spokane*—Davenport, 25.

WISCONSIN.—*Madison*—Eden Bohemian, 2; Fancy Creek, 2; Muscoda Bohemian, 2; Pleasant Hill, 3; Prairie du Sac sab.-sch., 90 cts. *Milwaukee*—Milwaukee Calvary sab.-sch., 25; Ottawa, 1.83.

MISCELLANEOUS.

Chas. Bird, support Mr. Chunn, 6; Mrs. M. D. Ellison, 20; "A Friend," 2; Etta M. Collins for Prabhu Das Fund, 10; Mrs. G. W. Gantz, 5; "B. O. R.," 5; Miss Allie Corsa, 2 50; "In the Master's Name," 50 cts.; J. H. Judson, 22.50; J. A. Ferguson, 5; Jos. W. Sheehan, 3; Mrs. M. J. Shaw, 40; Miss D. S. Morton, 3; Miss F. C. Bascom, 40; Missionary Association of Wooster University, 12.55; Mrs. Wm. Harris, for salary of Wm. Harris, Jr., 15; Western Theo. Seminary, support A. Ewing, 4.75; Walter P. Gray, 1; Miss M. A. Hall, 150; Paul D. Gardner, 7.55; Mary E. Whitfield, 5; F. H. Kraesche and wife, 7; Miss Alida Beyer, support child in India and China, 2; Miss H. A. Dickinson, 1; "A friend," support of Messrs. Johnson and Fraser, 83.33; C. Penna., 100; McCormick Theological Seminary, for T. G. Brashear's salary, 130; G. C. Gearm, support of Mr. Massey, 6; Rev. Albert Livermore, 5; "F. E. S.," 5.15; "A friend," 1; W. D. Rees, 1000; Elder Nan Tomachi, 1; Mrs. Geo. N. Halliwell, 10; Rev. Robt. H. Warden, for native workers in China, 177.48; N. E. Hunt, support of Chlati Lal, 5; Harriet J. Baird Huey, 10; Agnes Anderson, 5; "Roneale," 50; Rev. Albert B. King, 30; Antrim W. Yale, 25; John S. Merriman, 1; Rev. R. M. Coulter, 2; Princeton Seminary Miss. Soc., 175; Mrs. J. G. E., 5; Mary W. Niles, 3.75; James W. Smith, 22; C. J. Bowen, 400; Princeton Theological Seminary, 108.74: "One who loves the cause," 1; Thomas Smith, 10; Miss Julia Gombert, 5; "H. L. J.," 40; Chase & West, for Miss Field, 125; Mr. and Mrs. G. A. Raugh, 5; "A member of Lenox Church," 50 cts.; "A friend," 200; Rev. H. T. Scholl, 3; Miss M. E. Drake, 5..... $3,126 30

WOMEN'S BOARDS.

Woman's Occidental Board of Foreign Missions.	26 77
Woman's Foreign Missionary Society of the Presbyterian Church,..	600 00
	$626 77

LEGACIES.

W. H. Boyd estate, 100; Geo. S. Bryan estate, 2833.37; Miss Dickinson estate, 962 57; M. J. Myers estate, 625.51; Ingalls estate, 375; J. A. Caughey estate, 50.....	4,946 45
	$4,946 45

Total received for the month of May, 1898.....	$16,475 99
Total received for the month of May, 1897.....	13,693 43

CHARLES W. HAND, *Treasurer*,
156 Fifth Avenue, New York.

RECEIPTS FOR THE BOARD OF EDUCATION, APRIL, 1898.

BALTIMORE. — *Baltimore* — Baltimore Ridgely Street, 2; Chestnut Grove, 10; Mount Paran, 5; Taneytown, 14.27. *New Castle*—Wilmington West, 17. *Washington City*—Washington City 1st, 6.

CALIFORNIA.—*Los Angeles*—Colton, 6.65; Glendale, 2; Monrovia, 1.82; Santa Monica, 6. *Santa Barbara*—Stockton 1st, 7.70.

CATAWBA.—*Cape Fear*—Rowland 1st, 1. *Catawba*—Charlotte Seventh Street, 1.

COLORADO.—*Pueblo*—Del Norte, 3.25.

ILLINOIS.— *Chicago* — Chicago Sixtieth Street, 2.10; — Italian, 1. *Ottawa*—Grand Ridge, 6.30. *Peoria*—Prospect, 4. *Rock River*—Peniel, 6.50 *Schuyler*—Ellington Memorial, 3. *Springfield*—Farmington, 2.30; Mason City, 4.04; Petersburg, 1.89.

INDIANA.—*Indianapolis*—Greenfield, 3; Indianapolis 7th, 5. *New Albany*—Oak Grove, 1.

IOWA.—*Des Moines*—Centreville, 7.57. *Dubuque*—Bethel, 2. *Iowa*—New London, 1. *Iowa City* — Washington, 1.49. *Sioux City*—Woodbury Co. Westminster 56 cts. *Waterloo*—East Friesland German, 53.45.

KANSAS.—*Solomon*—Concordia, 10.66. *Topeka*—Topeka 2d, 5.

KENTUCKY.—*Louisville*—Owensboro 1st, 25. *Transylvania*—Harrodsburg 1st, 5.

MICHIGAN.—*Detroit*—Detroit Calvary, 5; — Memorial, 5.

MINNESOTA.—*Duluth*—Samaria, 50 cts. *Red River*—Red Lake Falls, 1. *St. Cloud*—St. Cloud, 2.03. *St. Paul*—Red Wing, 11.06; St. Croix Falls, 2. *Winona*—Chatfield, 1.96.

MISSOURI.—*Palmyra*—Unionville, 2.

NEBRASKA.—*Hastings*—Hartwell Bethel, 1; Minden, 4. *Nebraska City*—Hebron, 1.30; Staplehurst, 2. *Niobrara*—Millerboro and sab.-sch., 1.

NEW JERSEY.—*Elizabeth*—Clarksville, 1; Elizabeth Westminster, 11.04. *Jersey City*—West Hoboken, 4. *Monmouth*—Barnegat, 4; Bordentown, 4.49; Cranbury 2d, 4. *Morris and Orange*—Chester, 3. *New Brunswick*—Princeton Witherspoon Street, 1.

NEW MEXICO.—*Rio Grande*—Los Lentas, 15 cts.; Pajarito, 15 cts.

NEW YORK.—*Albany*—Saratoga Springs 2d, 8.75; Voorheesville, 1. *Boston*—Manchester German, 3. *Brooklyn*—Brooklyn Arlington Avenue, 2. *Champlain*—Chazy, 10. *Hudson*—Greenbush, 11.36. *Long Island*—Moriches, 6.67. *Nassau*—Smithtown, 9.37. *Rochester*—Chili, 5; Lima, 12.50. *St. Lawrence*—Brasher Falls, 3. *Syracuse*—Fayetteville, 1.88; Syracuse 1st, 27.32; — East Genesee, 2.13. *Utica*—Utica Bethany, 3.87; Waterville, 1.89. *Westchester*—Rye, 14.38.

NORTH DAKOTA.—*Fargo*—Sanborn, 1.

OHIO.—*Athens*—Deerfield, 1; McConnellsville, 2; Pleasant Grove, 1. *Chillicothe*—Chillicothe 1st, 10; North Fork, 1. *Cleveland*—Cleveland Calvary, 44; — North sab.-sch., 2.62. *Columbus*—Scioto, 1. *Lima*—Ottawa, 76 cts. *Maumee* — Weston, 2.25. *Portsmouth*—Jackson, 3. *St. Clairsville*—Coal Brook, 7.82; New Castle, 1; Senecaville, 1; West Brooklyn, 1. *Wooster*—Hopewell, 7. *Zanesville*—Chandlersville, 1.37; Oakfield, 1.

OREGON.—*East Oregon*—Union, 1.02.

PENNSYLVANIA. — *Blairsville* — Ebensburg, 9. *Butler*—Butler 2d, 4; Petrolia, 5.31. *Carlisle*—Harrisburg Covenant, 10. *Chester*—New London, 5. *Clarion*—Beech Woods (a member of), 34 cts.; Richland, 1. *Kittanning*—Glen Campbell, 1. *Lackawanna*—Plains, 4; Wyoming, 4. *Philadelphia*—Philadelphia Greenway, 6. *Pittsburgh*—Pittsburgh East Liberty, 19.42; — Grace Memorial, 2; — Shady Side, 53.75; Sharon, 10. *Redstone*—Tent, 50 cts. *Washington*—Washington 1st, 46.80. *Westminster* — Centre (sab.-sch., 6.76), 24.

SOUTH DAKOTA.—*Southern Dakota*—Scotland, 2.

WASHINGTON.—*Spokane*—Spokane 1st, 5. *Walla Walla*—North Fork, 2.

WISCONSIN.—*Chippewa*—Rice Lake, 4. *Milwaukee*—Milwaukee German, 1; — Perseverance, 1; Ottawa, 82 cts.

Receipts from churches in April.....	$734 65
" " Sabbath-schools and Y. P. Societies.	10 38

LEGACIES.

Balance from estate Jas. Brown, Kittanning, Pa.	222 30

REFUNDED.

L. W. W., on account.....	50 00

MISCELLANEOUS.

Mrs. P. G. Cook, Buffalo, N.Y., 3; A minister's tithe, Presbytery of Athens, 1.33; A minister's tithe, Presbytery of Fargo, 1.33; A minister's tithe, Presbytery of Parkersburg, 1.34; C. M. Hornet, 1; Rev. A. Vinton Lee, West Va., 2....	10 00
Total receipts from April 16th to 30th, inclusive, 1898.....	$1,027 34

JACOB WILSON, *Treasurer*,
512 Witherspoon Building, Philadelphia.

RECEIPTS FOR THE BOARD OF EDUCATION, MAY, 1898.

BALTIMORE.—*New Castle*—Perryville, 1.50.

CALIFORNIA.—*Benicia*—Ukiah, 1. *Los Angelos*—North Ontario sab.-sch., 2.62. *Oakland*—Oakland Union Street, 5.

CATAWBA.—*Cape Fear*—Ebenezer sab.-sch., 1.

COLORADO.—*Pueblo*—Walsenburgh Spanish, 51 cts.

ILLINOIS.—*Freeport*—Marengo, 5; Prairie Dell German Mission Post, 10. *Schuyler*—Monmouth, 12.97.

INDIANA.—*Fort Wayne*—Albion, 2.65. *White Water*—Richmond 1st, 22.92.

IOWA.—*Cedar Rapids*—Richland Centre, 9.65. *Des Moines*—Grimes, 6; Indianola, 10. *Iowa*—Burlington 1st, 2.40; Mt. Pleasant 1st, 26.88. *Sioux City*—Ellicott Creek, 75 cts.; Inwood, 4.

MICHIGAN.—*Detroit*—Mt. Clemens, 5. *Kalamazoo*—Sturgis, 1.50. *Lake Superior*—Manistique Redeemer, 5. *Lansing*—Battle Creek, 5.

MINNESOTA.—*Minneapolis*—Minneapolis Shiloh, 2.75. *St. Cloud*—Greenleaf, 1.86; Spring Grove, 2. *St. Paul*—St. Paul Central, 9 02. *Winona*—Oronoco, 2.

NEBRASKA.—*Nebraska City*—Beatrice 2d, 1. *Niobrara*—Madison, 4. *Omaha*—Bancroft, 2.50.

NEW JERSEY.—*Jersey City*—Jersey City 1st, 15.28. *Monmouth*—Calvary, 15.70. *Newark*—Caldwell, 22.67; Newark Park, 26.54. *New Brunswick*—Ewing, 11.23; Princeton 1st, 157.80. *Newton*—Phillipsburgh 1st, 5. *West Jersey*—Bridgeton West, 20; Camden 2d, 10; Hammonton, 2.50.

NEW YORK.—*Boston*—Lowell, 5. *Buffalo*—Silver Creek, 4.50. *Genesee*—Elba, 3. *Geneva*—Manchester, 12. *Hudson*—Monticello, 18; Stony Point, 18.62; Cash, 100. *Lyons*—Sodus, 3.10. *New York*—New York 1st Union 6.42. *North River*—Amenia South, 8.47; Cornwall on Hudson, 7.32; Newburg 1st, 14. *Rochester*—Mt. Morris, 5.75. *St. Lawrence*—Chaumont, 1. *Troy*—Hoosick Falls, 8; Troy Westminster, 8.84. *Westchester*—White Plains, 41.07; Yonkers 1st sab.-sch., 25.75.

NORTH DAKOTA.—*Pembina*—Park River, 6.

OHIO.—*Bellefontaine*—Bellefontaine, 2.82. *Cincinnati*—Bond Hill, 4.18. *Cleveland*—Cleveland 1st sab.-sch., 12.31. *Lima*—Enon Valley, 3. *St. Clairsville*—Demos, 4.

OREGON.—*East Oregon*—Union, 49 cts.

PENNSYLVANIA.—*Blairsville*—Johnstown 2d, 12. *Butler*—Concord, 7.86; Mars, 1; New Salem, 2; Zelienople, 6.64. *Chester*—Glen Riddle, 2.10; West Chester Westminster, 7; West Grove, 4. *Clarion*—Beech Woods (a member of), 28 cts. *Erie*—Garland, 1.80; Girard (Miles Grove Branch, 1.75), 8. *Huntingdon*—Tyrone, 37.18. *Lackawanna*—Wilkes Barre 1st, 179.37. *Philadelphia*—Philadelphia 4th, 11; — Grace, 4. *Pittsburg*—Idlewood Hawthorne Avenue, 6; Pittsburgh Knoxville, 10; — Shady Side, 61.87. *Westminster*—Chestnut Level, 4.

SOUTH DAKOTA.—*Dakota*—Buffalo Lake, 1; White River, 1; Yankton Agency, 2.

TENNESSEE.—*Holston*—Elizabethton, 2.25; Jonesboro, 8.30.

TEXAS.—*North Texas*—Jacksboro, 6.35.

UTAH.—*Utah*—Salt Lake City Westminster, 4.

WASHINGTON.—*Olympia*—Cosmopolis, 2.20; Montesano, 1.

Receipts from churches in May	$1,129 36
" " sab.-schs. and Y.P. Societies	41 68

MISCELLANEOUS.

"M. R.," Jenkintown, Pa., 10; "B. O. R.," 5; Mrs. A. D. Irvine, Damascus, Pa., 200; Religious Contribution Society of Princeton Theological Seminary, 15.72; "C. Penna.," 2	232 72

INCOME ACCOUNT.

32, 105	137 00
Total receipts in May, 1898	$1,540 76
Total receipts from April 16, 1898	2,568 10

JACOB WILSON, *Treasurer*,
512 Witherspoon Building, Philadelphia.

RECEIPTS FOR THE BOARD OF AID FOR COLLEGES AND ACADEMIES, MAY, 1898.

ATLANTIC.—*McClelland*—Mt. Pisgah, 1. 1 00

BALTIMORE.—*New Castle*—Port Deposit, 4; Smyrna, 3. *Washington City*—Washington City 1st, 6. 13 00

CALIFORNIA.—*Benicia*—Ukiah, 1. *Los Angeles*—Colton, 3.35; San Fernando 3. *San Francisco*—San Francisco 1st, 50. *San José*—Cambria, 3. 60 35

COLORADO.—*Boulder*—Fort Collins Golden Link Mission Band, 10; Fossil Creek, 3; Longmont Central, 4. *Denver*—Denver Westminster Whatsoever Mission Band, 10; Littleton, 1.50. *Pueblo*—Bowen, 3; La Costilla, 1; Pueblo 1st, 15.11; San Pablo, 1. 48 61

ILLINOIS.—*Freeport*—Marengo, 5. *Rock River*—Rock Island Broadway, 16.55. *Schuyler*—Monmouth, 12.96. 34 51

INDIANA.—*Vincennes*—Evansville Grace, 24. 24 00

INDIAN TERRITORY.—*Kiamichi*—Mt. Gilead, 70 cts. 70

IOWA.—*Des Moines*—Centreville, 7.15. *Dubuque*—Bethel, 2. *Fort Dodge*—Burt, 5; Glidden, 9.88; Irvington, 3.50. *Iowa*—New London, 1. *Iowa City*—Washington, 1.50. *Sioux City*—Ellicott Creek, 75 cts.; Hospers 1st Holland, 2; Lyon Co. German, 4; Manilla, 1.25. 38 03

KANSAS.—*Highland*—Barnes, 2; Blue Rapids, 11; Irving, 2. *Topeka*—Topeka Westminster, 3.31. 18 31

KENTUCKY.—*Transylvania*—Greensburg, 3; Harrodsburg Assembly, 5. 8 00

MICHIGAN.—*Detroit*—Detroit Immanuel, 7; Ypsilanti, 10.51. *Grand Rapids*—Grand Rapids 1st, 17.50. *Kalamazoo*—Plainwell, 5; White Pigeon, 5. *Lansing*—Lansing 1st C. E., 1.40. *Monroe*—Monroe, 4.04. *Petoskey*—Elmira, 25 cts.; Harbor Springs, 1. *Saginaw*—Alma, 110.30; Midland, 32; West Bay City Westminster, 45. 239 00

MINNESOTA.—*Duluth*—Samaria, 50 cts. *Mankato*—Wells, 5. *Minneapolis*—Minneapolis 5th, 1; — Bethlehem, 5. *St. Cloud*—St. Cloud, 2.02. *St. Paul*—Red Wing, 11 06. 24 58

MISSOURI.—*Ozark*—Neosho (sab.-sch., 2), 9. 9 00

NEBRASKA.—*Nebraska City*—Beatrice 2d, 2; Utica, 2. *Niobrara*—Madison, 2.61. 6 61

NEW JERSEY.—*Elizabeth*—Clarksville, 1; Perth Amboy sab.-sch., 3.63. *Jersey City*—West Hoboken, 4. *Monmouth*—Belmar, 1; Lakewood, 50; Perrineville, 1; Point Pleasant, 2. *Morris and Orange*—Chester, 5; Madison, 89.78; Whippany, 1. *Newark*—Newark Memorial, 12; — Park, 7.03. *Newton*—Washington, 5. *West Jersey*—Hammonton, 3.55. 185 99

NEW MEXICO.—*Rio Grande*—Los Lentas, 15 cts.; Pajarito, 15 cts. 30

NEW YORK.—*Albany*—Saratoga Springs 2d, 7.50. *Boston*—Lowell, 5. *Brooklyn*—Brooklyn Arlington Avenue, 3; — Ross Street, 21; — Westminster, 7.59. *Cayuga*—Genoa 1st, 5. *Columbia*—Hunter, 5. *Geneva*—Seneca Castle, 3.51. *Hudson*—Unionville, 2. *Long Island*—Moriches, 6.67. *Nassau*—Huntington 1st, 29.45; Smithtown, 9.43. *New York*—New York 1st Union, 8.94. *North River*—Canterbury, 4; Wappinger's Falls, 1.78. *Otsego*—Guilford Centre, 2. *St. Lawrence*—Chaumont, 2. *Steuben*—Howard, 3.25. *Syracuse*—Fayetteville, 2; Syracuse East Genesee, 2.12. *Troy*—Malta, 2. *Utica*—Utica Olivet, 5. *Westchester*—South Salem, 8.16. 146 40

NORTH DAKOTA.—*Pembina*—Park River, 6. 6 00

OHIO.—*Athens*—McConnellsville, 2. *Cincinnati*—Cincinnati Walnut Hills, 50.82; Venice, 3. *Cleveland*—Cleveland Calvary, 66; East Cleveland, 8.11. *Dayton*—Greenville, 13. *Lima*—Enon Valley, 3; Van Buren, 3. *Mahoning*—North Jackson, 1; Warren, 9.90. *Marion*—Mount Gilead, 5.89. *St. Clairsville*—New Castle, 1. *Steubenville*—Oak Ridge, 2. 168 72

OREGON.—*East Oregon*—Union, 1.02. *Portland*—Smith Memorial, 1. *Willamette*—Gervais, 1. 3 02

PENNSYLVANIA.—*Allegheny*—Allegheny McClure Avenue, 11.80; Cross Roads, 5; Haysville (sab.-sch., 1.27), 2.27; Pine Creek 1st, 3.15; Rochester, 5. *Blairsville*—Ebensburg, 9; Ligonier, 2; Turtle Creek, 5. *Butler*—Mars, 1; Summit, 2.20; Zelienople Harmony, 3.90. *Carlisle*—Dickinson, 1.50; Lebanon Fourth Street, 2. *Chester*—Bryn Mawr, 59.90; Dilworthtown, 2; New London, 6. *Erie*—Franklin, 27.71. *Huntingdon*—East Kishacoquillas, 5; Huntingdon, 20.01; Mount Union, 15.40. *Kittanning*—Glen Campbell, 1; Glade Run, 7; Nebo, 2; Rural Valley, 11. *Lackawanna*—Plains, 2; Wyoming, 3. *Lehigh*—Lansford, 2. *Philadelphia*—Philadelphia 10th, 213.55; — North Tenth Street, 42.37; — South Broad St., 1.52. *Philadelphia North*—Pottstown, 9.98. *Pittsburgh*—Homestead (sab.-sch., 1), 11; Pittsburgh 3d, 550; — 6th, 25.07; — Forty-third Street, 9; — East Liberty, 19.42; — Grace Memorial, 1; — Shady Side, 21.50. *Shenango*—Centre, 3; Clarksville, 2; Mount Pleasant, 3, *Washington*—Allen Grove, 5.50; East Buffalo, 12.36; Hookstown, 5; West Union, 1; Wheeling 3d, 4.36. 1,158 47

SOUTH DAKOTA.—*Aberdeen*—Langford, 2. *Black Hills*—Carmel, 1; Deadwood, 4; Lead 1st, 3; Vale, 1. *Central Dakota*—Colman, 1.35; Pierre, 20. *Dakota*—Ascension, 2; Buffalo Lake, 1; Hill, 1; Porcupine, 1; White River, 1; Yankton Agency, 20.91. 59 26

TENNESSEE.—*Holston*—St. Marks, 1. 1 00
UTAH.—*Boise*—Boise City 1st, 6.60. 6 60
WASHINGTON.—*Walla Walla*—North Fork, 2.20. 2 20
WISCONSIN.—*Madison*—Brodhead, 3. *Milwaukee*—Ottawa, 81 cts. 3 81

Total received from churches and sab.-schs $2.267 47

PERSONALS.

"A Member," Beechwood, Pa., ch., 34 cts.; A. E. Porter, 1, F. G. Rost, 3, J. E. Merenass, Glidden, Ia., 5; Rev. W. B. Greenshield, Burt, Ia., 10; J. E. Durkie, Sioux Rapids, Ia., 10; "A minister's tithe," O., 1; "A minister's tithe," N. D., 1; "A minister's tithe," Pennsylvania, 1; W. H. Kelso, Inglewood, Cal., 50; Miss Sadie Boyer, Charlestown, Ind., 20 cts.; Rev. A. J. Montgomery, Oregon City, Ore., 2; L. D. Rutan, Pomona, Cal., 50; Miss Elizabeth Skinner, 50, Miss Frederika Skinner, 50, T. G. Dickinson, Chicago, 25; J. M. Barkley, Detroit, Mich., 5; W. K. Spencer, Adrian, Mich., 5; Charles Daniels, Port Hope, Mich., 1; Rev. William D. Cole, Dickerville, Mich., 5; Mrs. Morrison, Flint, Mich., 10; T. W. Monteith, Martin, Mich., 11.75; A. W. Wright, Alma, Mich., 300; Princeton Seminary Religious Contribution Soc., 18.86; Henry J. Willing, Chicago, 100; Thomas Schreiber, Pierre, S. D., 50; H. A. DuBois, Cobden, Ill., 50; David B. Jones, 50, John B. Lord, Chicago, 100; L. H. Blakemore, Cincinnati, 5; T. E. Wells, 50, Rev. N. B. Barr, Chicago, 5; Miss Annie M. Bissell, Pittsburgh, 200; Samuel Baker, Chicago, 25; B. O. R., 5; Mary J. Derr, 10, W. B. Jacobs, Chicago, 10..... $1,276 15

Total receipts May, 1898..... $3,543 62
Previously acknowledged..... 2,432 70

Total receipts since April 16, 1898..... $5,976 32

E. C. RAY, *Secretary and Treasurer*,
30 Montauk Block, Chicago, Ill.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, MAY, 1898.

†† In accordance with terms of mortgage.

ATLANTIC.—*Atlantic*—Berean, 2.95. *McClelland*—Mount Zion, 1. 3 95
BALTIMORE.—*Baltimore*—Baltimore Central, 17.53. *New Castle*—Drawyer's, 1; Wilmington West, 8. 26 53
CALIFORNIA.—*Benicia*—Eureka, 3; Ukiah, 1. *Los Angeles*, Pomona, 6. *Oakland*—Livermore, 2.50. *San Francisco*—San Francisco Howard, 7. 19 50
CATAWBA.—*Cape Fear*—Ebenezer sab.-sch., 1; Maxton 2d, 1; Rowland 1st, 1; Haymount, 2. *Yadkin*—Antioch, 1; Cool Spring, 1; St. Paul's, 1. 8 00
COLORADO.—*Denver*—Denver North, 7. *Pueblo*—Pueblo, Fountain (sab.-sch., 160), 315. 10 15
ILLINOIS.—*Cairo*—Flora, 3.43. *Chicago*—Chicago 60th Street, 143; — Belden Avenue, 7.14; — Brookline Park, 4; †† Elwood, 50. *Freeport*—Prairie Dell Missions Fest, 15; Savanna, 2.35. *Peoria*—Elmwood, 2.70; Farmington, 4.35; Oneida, 12. *Rock River*—Alexis, 9.65. *Schuyler*—Monmouth, 12.97. *Springfield*—Irish Grove, 2.02; Sweet Water, 1.01. 128 05
INDIANA.—*Crawfordsville*—††Montezuma, 50. *New Albany*—New Albany 2d, 15.05. *Vincennes*—Evansville Walnut Street, 24.27. 89 32
INDIAN TERRITORY.—*Choctaw*—Philadelphia, 1.60. 1 60
IOWA.—*Council Bluffs*—Avoca, 4. *Fort Dodge*—Spirit Lake, 3.85. *Iowa*—Burlington 1st, 2.40; Mt. Pleasant 1st, 11.04. *Iowa City*—Oxford, 3; Union, 4. *Sioux City*—Crawford Westminster, 56 cts.; Ellicott Creek, 75 cts. 29 60
KANSAS.—*Larned*—Hutchinson, 12.72. *Neosho*—La Cygne, 3. *Solomon*—Concordia, 10.66. *Topeka*—Oakland, 5. 31 38
KENTUCKY.—*Ebenezer*—Sharpsburg, 3. *Louisville*—Owensburg 1st, 25. *Transylvania*—Harrodsburg 1st, 5. 33 00
MICHIGAN.—*Detroit*—Detroit Calvary, 5. *Flint*—Flynn, 3. *Kalamazoo*—Martin, 2. *Lake Superior*—Marquette, 19.58. *Lansing*—Battle Creek, 7; Delhi, 4. *Monroe*—†† Reading, 6.76. *Petoskey*—Harbor Springs, 8. *Saginaw*—Ithaca, 8.82. 64 16
MINNESOTA.—*Minneapolis*—Minneapolis Shiloh, 4.56. *St. Cloud*—Spicer 1st, 2. *St. Paul*—St. Croix Falls, 1.50; St. Paul Central, 9.02. 17 08
NEBRASKA.—*Hastings*—Ruskin, 1. *Kearney*—†† Broken Bow, 50. *Nebraska City*—Beatrice 2d, 2; Table Rock, 4. *Niobrara*—†† Madison, 105. 162 00
NEW JERSEY.—*Elizabeth*—Plainfield Crescent Avenue, 225. *Monmouth*—Beverly Jr. C. E., 1; Cream Ridge, 3.68. *Morris and Orange*—Parsippany, 5.10. *Newark*—Montclair 1st, 25.53; Newark Park, 7.03. *Newton*—Blairstown (sab.-sch., 8.28), 60. *West Jersey*—Jericho, 25 cts.; Wenonah, 18.50. 346 09
NEW MEXICO.—*Santa Fé*—Los Vegas 1st, 9.79. 9 79
NEW YORK.—*Albany*—Albany 3d, 26.23; Galway, 3. *Boston*—Lowell, 10. *Brooklyn*—Brooklyn 1st, 86.33; Throop Avenue, 35. *Cayuga*—Port Bryon, 4. *Champlain*—Chazy, 7.13. *Geneva*—Bellona, 7; Geneva 1st, 15.47; Romulus, 18.54; Seneca, 17. *Hudson*—Hopewell, 3. *Long Island*—Middletown, 3.82; Setauket, 10. *New York*—New York Madison Square, 50; — Rutgers Riverside, 163.68; — Westminster West 23d Street sab.-sch., 10. *St. Lawrence*—Chaumont, 2. *Syracuse*—Amboy, 3.33. *Troy*—Troy 3d, 3. *Westchester*—Bridgeport 1st, 24.38. 502 91
NORTH DAKOTA.—*Fargo*—Grandin, 5.55. *Minnewaukon*—†† Devil's Lake Westminster, 100. 105 55
OHIO.—*Athens*—McConnellsville, 2. *Bellefontaine*—Bellefontaine, 2.82. *Cleveland*—Cleveland 1st sab.-sch. 12.31. *Columbus*—Lancaster, 7. *Mahoning*—Clarkson, 5; Rogers' Westminster, 3. *Maumee*—Haskins, 1.37; Waterville, 1.65. *St. Clairsville*—Demas, 2. *Steubenville*—Island Creek (sab.-sch., 1.10), 9.10; Richmond, incl. sab.-sch., 4.40. *Zanesville*—Unity, 3.78. 54 43
OREGON.—*East Oregon*—Union, 49 cts. *Portland*—Portland 1st, 87.43. *Willamette*—Independence Calvary, 2.50. 90 42
PENNSYLVANIA.—*Allegheny*—Alegheny McClure Avenue, 35.40; Cross Roads, 2.50. *Blairsville*—Fairfield, 8.33. *Butler*—Mars, 1; Millbrook, 1; Scrub Grass, 10; *Carlisle*—Lebanon 4th Street, 2. *Clarion*—Beech Woods (a member, 34c.), 22.25; Clarion, 18.32. *Erie*—Garland, 1.80. *Huntingdon*—Fruit Hill, 2; — Berwindale, 1.50. *Kittaning*—Indiana, 28.50; Tunnelton, 3. *Lackawanna*—Bennett, 3; Franklin, 2.18; Wyoming, 4. *Northumberland*—Buffalo, 2; Jersey Shore, 34. *Philadelphia*—Philadelphia Emmanuel (sab.-sch., 8), 17; — Gaston, 39.29; — Grace, 5; —Hope, 5; —Mariner's, 4. *Philadelphia North*—Ann Carmichael, 1; Jenkintown Grace, 6.12; Macalester Memorial, 2.70. *Pittsburgh*—Bethel, 21.44; Homestead sab.-sch., 1; Pittsburgh 1st, 181.11; — East Liberty, 19.42; — Grace Memorial, 1; — Shady Side, 49.50; — Tabernacle, 26. *Redstone*—Industry, 3. *Shenango*—Leesburg, 5. *Wellsboro*—Port Allegheny, 1.20. *Westminster*—Chestnut Level, 4. 575 56
SOUTH DAKOTA.—*Central Dakota*—Brookings, 6. *Dakota*—Ascension, 1; Buffalo Lake, 1; Crow Creek, 1; Heyata, 1.50; Hill, 1; Lake Traverse, 50 cts.; Mountain Head, 3; Pajutazee, 1; Raven Hill, 1; White Clay, 1; White River, 1; Wood Lake, 1; Yankton Agency, 3. 23 00
TENNESSEE.—*Union*—Unitia, 2. 2 00
TEXAS.—*North Texas*—Gainesville, 10. 10 00
WASHINGTON.—*Olympia*—Cosmopolis, 1.75; Montesano, 75 cts. *Puget Sound*—Benton, 2. *Spokane*—Northport, 3. 7 50
WISCONSIN.—*Milwaukee*—Milwaukee Calvary, 20.03. 20 03

Contributions from churches and Sabbath-schools. $2,371 60

OTHER CONTRIBUTIONS.

B. O. R., Danville, Pa., 5; C. Penna., 4; "Cash, Chicago," 50; Miss Mary W. Prentiss, N. Y., 1; Mrs. H. C. Baird-Huey, 5; Rev. A. Virtue, Lee, W. Va., 1; Religious Contribution Society of Princeton Theological Seminary, 25.14..... 91 14

$2,462 74

MISCELLANEOUS.

Premiums of insurance, 375; interest on investments, 825; total losses, 150; sales of church property, 325; plans, 5; legacies, 2,111.12; legal expenses, 5; Fort Worth, Tex., on account of Stuart Fund advance, 14.40..... 3,810 52

PAYMENTS ON CHURCH MORTGAGES.

Orangeburg, S.C., Grace, 308..... 308 00

SPECIAL DONATIONS.

NEW YORK.—*Boston* — Londonderry, 2 75. *Utica* —Lyons Falls Forest, 9.79. NEW JERSEY.—*Newark*—Newark, 10.. ..... 22 54

$6,603 80

Church collections and other contributions, April 11–May 31, 1898 ..... $5,946 35
Church collections and other contributions, April 11–May 31, 1897 ..... 5,000 23

LOAN FUND.

Interest $386 20
Payments on mortgages ..... 919 70 — $1,305 90

MANSE FUND.

Installments on loans $944 69
Interest 49 13
Premiums of insurance ..... 5 16 — $998 98

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the *number* of the receipt held or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
156 Fifth Avenue, New York City.

RECEIPTS FOR BOARD OF MINISTERIAL RELIEF, MAY, 1898.

ATLANTIC.—*McClelland*—Mt. Zion, 1. 1 00
BALTIMORE.—*New Castle*—Manokin, 5. 5 00
CALIFORNIA.—*Benicia*—Eureka, 5; Valley Ford, 5. *Los Angeles*—Colton, 6.55; Monrovia, 1.82; Rivera, 4.50; San Diego 1st, 29. *Oakland*—Livermore, 2.50. *San Francisco*—San Francisco Howard, 4. 58 37
CATAWBA.—*Cape Fear*—Ebenezer sab.-sch., 1. *Catawba*—Charlotte 7th Street, 1. *Southern Virginia*—Holmes Memorial, 1. 3 00
COLORADO.—*Pueblo*—Ignacio Immanuel, 1.80; Trinidad 1st, 8; Walsenburgh Spanish, 51 cts. 10 31
ILLINOIS.—*Alton*—Hillsboro, 10. *Chicago* — Chicago 60th Street, 1.63; — Hyde Park, 5. *Freeport*—Prairie Dell German, 10. *Peoria*—Eureka, 10; Galesburg, 11; Peoria 2d, 5. *Schuyler*—Macomb, 40; Monmouth, 12 96. 105 59
INDIANA.—*Crawfordsville*—Spring Grove, 27. *Logansport*—Logansport Broadway, 5. *Vincennes*—Terra Haute Washington Avenue, 5. 37 00
IOWA.—*Cedar Rapids*—Vinton, 22. *Corning*—Yorktown, 5. *Iowa*—Burlington 1st, 2.40. *Sioux City*—Ellicott Creek, 75 cts. 30 15
KANSAS.—*Neosho*—Paola, 5. *Topeka*—Junction City 1st, 2.35. 7 35
KENTUCKY.—*Transylvania*—Harrodsburg Assembly, 5. 5 00
MICHIGAN.—*Detroit*—Ann Harbor 1st, 30; Detroit Memorial, 15. *Flint*—Mundy, 3.50. *Kalamazoo* — Sturgis, 3.10. *Lansing*—Battle Creek 1st, 20. *Petoskey*—Harbor Springs, 8. 79 60
MINNESOTA.—*St. Paul*—St. Paul Central, 9.02. *Winona*—Winona 1st, 6. 15 02
MISSOURI.—*Palmyra*—Sullivan 1st, 1. *St. Louis*—St. Louis Clifton Heights, 3. 4 00
MONTANA.—*Helena*—Manhattan 1st Holland, 2.50; Miles City 1st, 18. 20 50
NEBRASKA.—*Nebraska City*—Adams, 7.69; Beatrice 2d, 1; Table Rock, 8. *Omaha*—Omaha Clifton Hill, 5.48. 22 17
NEW JERSEY.—*Elizabeth*—Elizabeth 2d, 87. *Jersey City*—Englewood, 170 32. *Monmouth*—Freehold 1st, 16.92. *Morris and Orange*—Whippany, 1. *Newark*—Bloomfield Westminster, 152.15; Lyon's Farms 1st, 18.30; Montclair 1st, 27.80; Newark Park, 10 55. *New Brunswick*—Frenchtown, 10.25. *Newton*—Phillipsburgh 1st, 6. *West Jersey* — Hammonton, 3.55. 503 84
NEW YORK.—*Albany*—Ballston Spa 1st, 6.67; Corinth, 50 cts.; Galway, 3. *Boston*—Lowell 1st, 5. *Brooklyn*—West New Brighton Calvary, 14.56. *Buffalo*—Ripley, 3. *Long Island*—Bridgehampton, 25.91. *New York*—New York 4th Avenue, 2; — Harlem, 99.26; — Madison Square add'l, 25; — Scotch, 28.94; — Spring Street, 50; — West, 157.31. *North River*—Newburgh 1st, 38. *Rochester*—Pittsford, 5. *St. Lawrence*—Chaumont, 3. *Steuben*—Corning 1st, 30. *Syracuse*—Canastota 1st, 8.16. Troy—Hoosick Falls 1st, 10.76; Troy 2d, 87.66. *Utica*—Norwich Corners, 1. 604 73
NORTH DAKOTA.—*Pembina*—Park River, 7.50. 7.50
OHIO.—*Athens*—Deerfield, 2; McConnellsville, 3; Pleasant Grove, 1. *Bellefontaine*—Bellefontaine 1st, 2.82. *Cincinnati*—Bond Hill, 5.47; Pleasant Run, 1. *Cleveland*—Cleveland 1st sab.-sch., 12.31. *Dayton*—Dayton 1st, 61.47; New Paris, 5.69. *Lima*—Ottawa, 76 cts. *St. Clairsville*—Demos, 2; New Castle, 1; Senecaville, 1; West Brooklyn, 2. *Steubenville*—Richmond and sab.-sch., 3.52. *Wooster*—Lexington, 2.10. *Zanesville*—Oakfield, 1. 108 14
OREGON.—*East Oregon*—Union, 49 cts. 49
PENNSYLVANIA.—*Allegheny*—Alegheny McClure Avenue, 35.40; Cross Roads, 3. *Blairsville*—Parnassus, 20.80; Turtle Creek, 13. *Butler*—Mars, 1; Millbrook, 1; North Liberty, 3. *Carlisle*—Carlisle 1st, 33; Harrisburg Elder Street, 3; Middle Spring, 20. *Chester* — Charlestown, 2.77. *Erie*—Belle Valley, 4; Garland, 1.80; Jamestown 1st, 3.05; Meadville Central, 10.10. *Lackawanna*—Duryea 1st, 4.54; Wilkes Barre Westminster, 12; Wyoming sab.-sch., 5. *Philadelphia*—Philadelphia Atonement, 7.75; — Berean, 2; — Grace, 5; — WestHope, 24.30. *Philadelphia North*—Ann Carmichael, 2; Holmesburg 1st, 15; Norristown 1st, 95.16. *Pittsburgh* — Homestead sab.-sch., 1; Hookstown, 3.09; Pittsburgh Grace Memorial, 1; — Lawrenceville, 18.47; — Shady Side, 49.50. *Redstone*—Spring Hill Furnace, 1. *Washington*—East Buffalo, 13.35. *Wellsboro* — Port Allegheny, 1.20. *Westminster*—Chestnut Level, 10. 426 28
SOUTH DAKOTA.—*Dakota*—Ascension, 2; Buffalo Lake, 1; Hill, 1; Long Hollow, 1; Mountain Head, 1.50; White River, 1; Yankton Agency, 3. 10 50
TENNESSEE.—*Holston*—Greenville, 5. 5 00
UTAH.—*Boise*—Boise City 1st, 11.20 11 20
WASHINGTON.—*Olympia* — Cosmopolis, 1.30; Montesano, 1. *Puget Sound*—Bellingham Bay 1st, 4. 6 30
WISCONSIN.—*La Crosse*—Sechlerville, 4.15. *Milwaukee*—Milwaukee Perseverance, 21 cts. *Winnebago*—Appleton Memorial, 15. 19 36

Total receipts from churches and sabbath-schools. $2,107 40

INDIVIDUALS.

"B. O. R.," 5; C. M. Hornet, 1; Mrs. R. C. Fleming, Ayr, Neb., 5; J. W. Sanders, Schenectady, N. Y., 5; H. D. Crane, Newark, N. J., 20; Princeton Theological Seminary Benevolent Society, 31.57; "A Friend," Neb., 1; "K., Pa.," 100; Rev. Wm. H. Babbitt, Cleveland, O., 15; Rev. Wm. P. Koutz, Cutler, Ind., 5; Mrs. R. T. Armstrong, Canton, Mo., 5; Mrs. Elijah Wilson, York, Pa, 25; Rev. W. M. Reed, Schell City, Mo., 1; Rev. Richard Arthur, Logan, Kans., 2; Rev. Albert B. King, N. Y., 10; "Gaines, N.Y.," 20; F. E. Fairly, Fayetteville, N.C., 1; "China," 20; Mrs. Nellie F. Donaldson, Atlanta, Ga., 2; Mrs. R. W. Allen, Ione, Calif, 3; Teachers and Pupils of Barber Memorial Seminary, 12.95; Amos Denton, Jamaica, N. Y., 5; Religious Contribution Society of Princeton Theological Seminary, 28.29; "H. L. J.," 10; "Friend, Cleveland, O.," 55; "E.," 1; "C. Penna.," 6; "Inasmuch," 5; Rev. H. T. Schall, East Corning, N.Y., 1.75; G. Blank, Napoleon, Mo., 5; Mrs. J. S. Reasoner, Walterville, Ore., 5 ..... 412 56
Interest from investments 3,624 95
" " R. Sherman Fund 45 00

$6,189 91
Unrestricted legacies, Shepherd Estate, Detroit 300 00

$6,489 91

PERMANENT FUND.

Donation Fourth Avenue Church, N.Y. City 72 25

Total receipts in May, 1898 ..... $6,562 16

Total for current fund, exclusive of unrestricted legacies, since April, 1898 ..... $14,045 53
Total for current fund, exclusive of unrestricted legacies same period last year 11,191 35

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CALIFORNIA.— *Benicia* — Lakeport, 3.50; Vallejo (sab.-sch., 3), 8; Point Breeze, 2. *Los Angeles*—Glendale, 1; Los Angeles Central, 5.90; Monrovia, 1.81.

CATAWBA.—*Cape Fear*—Rowland 1st, 1; Maxton 2d, 1; Raleigh Davie Street, 2. *Catawba*—Murkland, 1; Charlotte 7th Street, 5. *Southern Virginia*—Big Oak, 1. *Yadkin*—Jonesboro, 1; Nazareth, 1; Southern Pines, 1; Durham Pine Street, 1; Sanford, 2.

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ILLINOIS.—*Bloomington*—Elm Grove, 1; Farmer City sab.-sch., 1; Wenona, 5. *Cairo*—Du Quoin 1st, 6.06. *Chicago*—Chicago 60th Street, 2.10; — Brookline Park, 5; — Onward, 1.11; — South Side Tabernacle C. E., 5. *Mattoon*—Neoga, 6.50. *Peoria*—Altona, 3; Canton, 3.10; Peoria 1st, 6.16. *Schuyler*— Plymouth, 2 50. *Springfield* — Decatur 1st, 10; Mason City, 4.03; Petersburg 1st, 4.87.

INDIANA.—*Indianapolis*—Greenfield, 2; Indianapolis 12th, 2; Norwood, 2. *Logansport* — Monticello, 33.46; Remington, 3. *Muncie*—Anderson 1st, 3. *White Water*—Greensburg, 28.38.

INDIAN TERRITORY.—*Sequoyah*—Nuyaka, 14.

IOWA.—*Cedar Rapids* — Springville, 2 50. *Des Moines*—Centreville 1st, 3.69; Grand River, 2.25; Indianola, 10; Medora, 1.75. *Dubuque*—Bethel, 2. *Iowa*—Burlington 1st, 2 40; Martinsburg, 17.34; New London, 1. *Iowa City*—Washington, 2.49. *Sioux City*—Early, 1; Lyon Co. German, 3.56; Woodbury Co. Westminster, 1. *Waterloo* — Holland German, 4.

KANSAS.—*Emporia*—Emporia 1st, 8. *Neosho*—Galena 1st, 1. *Topeka*—Topeka 2d, 4.

KENTUCKY.—*Louisville*—Hopkinsville 1st, 2. *Transylvania*—Concord, 4; Harrodsburg Assembly, 5.

MICHIGAN.—*Detroit* — Detroit Calvary, 5; — Forest Avenue, 1.14; — Memorial, 12.50. *Grand Rapids*—Grand Rapids 3d, 1. *Saginaw*—Alma sab.-sch., 2.09.

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MISSOURI.—*Kansas City*—Knob Noster sab.-sch., 1. *Ozark*—Ash Grove sab.-sch., 1. *Platte*—Oak Grove, 1. *St. Louis*—St. Louis 1st sab.-sch., 6.76; — Leonard Avenue sab.-sch., 8.20.

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WASHINGTON.—*Spokane*—Spokane 1st, 4. *Walla Walla*—North Folk Indian, 2.

WISCONSIN.—*Chippewa* — Rice Lake, 2. *Madison*—Brodhead, 4; Janesville, 18.16; Marion, 2. *Milwaukee*—Milwaukee Calvary sab.-sch., 25; — Perseverance, 99 cts.; Ottawa 1st, 82 cts.

Receipts from churches during April, 1898.	$2219 12

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Woman's Board	765 59
Total receipts during April, 1898	$4206 62
" " " " 1897	3879 54

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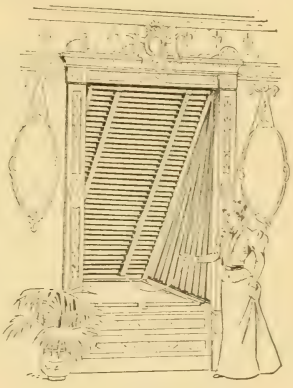
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Missionaries and Natives, Kolhapur, Western India.

THE CHURCH

AT HOME AND ABROAD.

AUGUST, 1898.

CURRENT EVENTS AND THE KINGDOM.

"A Highway for Our God."—As in the first century the imperial authority of Rome aided the Church by furnishing facilities of travel over her military highways, so the commercial enterprise of to-day is answering the call, "Prepare ye the way of the Lord; make straight in the desert a highway for our God." The formal opening of the railway from Matadi, at the mouth of the Congo, to Stanley Pool, a distance of 250 miles, is an event of no little interest to missions. It connects by quick and easy transit the interior of Africa with the ocean. It opens to commerce the Congo valley, "the greatest river basin of the world," with its 3000 miles of navigable waterway and its 30,000,000 of population. The forty-five little steamers already plying on the waters of the upper Congo will not suffice for the increasing trade. The india-rubber industry alone amounted in 1897 to $3,000,000. While the railway will accomplish its original purpose and quicken commercial enterprise, it will also aid the rapidly growing work of the Church.

Another Victory Possible. — Mr. Charles Johnston, a retired British official, writes in the *Review of Reviews* of the opportunity for the genius of America to bring a new revelation to the world—the revelation of true and kindly dealing with weak races who cannot help themselves. Here is an opportunity, he says, to protect them, to guard them against European extortion and the extortion of the same spirit of greedy cruelty in Americans, to protect them from the superior moral force of the Chinese without doing injustice to the Chinese genius, and, lastly, to protect them from themselves, their own weakness and unsteady wills; to put a little heart into them, so that they may love life and see good days amid their tropical jungle. Let Americans win one more victory for freedom; this time not for the strong and exultant, but for the helpless and the weak, who cannot help themselves.

The Opportunity of the Church.—The present war is the opportunity of the Church, writes the Rev. Edgar G. Murphy in the *North American Review*, because it will bring its strain to the moral resources of the country. The results of such a conflict are often more essentially disastrous for the victors than for the conquered. There is danger that the serious reasons of warfare will drop into the background, and that our military feeling will degenerate into a passion for spoil and a lust for mastery. We may forget those considerations of humanity which have moved us to intervene, and the close of the struggle may find us a little further from the spirit of compassion and from the proper genius of civilization than we were at the beginning.

The Caroline Islands.—Anticipating the settlement which must come when the war with Spain is ended, in reference to these islands, the *Missionary Herald* pleads for religious liberty. In 1852 the missionaries of the American Board began their work, making Kusaie and Ponape centres of influence. Natives of the Gilbert and Marshall groups were brought to Kusaie, trained as teachers and preachers, and then sent out to instruct their own people. From the training-school on Ponape, Christian laborers were sent to the adjacent Caroline Islands and to the Mortlock group and the Ruk Archipelago. On Ponape, after thirty-five years of labor, the dominant influences were Christian. Several

chiefs were converted, and there were fifteen churches with 450 communicants. Up to this time there had been no sign of any government over the islands save that of the native chieftains. In 1887 an armed force was sent from Manila, with a governor, to claim Spanish sovereignty over the islands. An international dispute as to territorial rights to several island groups of Micronesia had previously been referred to the pope as arbitrator, and his decision, rendered October, 1885, confirmed Spain's claim to the Carolines, gave the Marshalls to Germany, and left the Gilberts to Great Britain. The Spanish governor brought with him six Roman Catholic priests. Freedom of worship was denied and the missionaries expelled. The natives resented this interference with their churches and teachers and schools, attempted unsuccessfully to drive their oppressors from the island, and then withdrew to the interior, where they still hold their own. It is hoped that the missionaries who have wrought so faithfully and successfully may be permitted to return and preach the gospel throughout that island world without let or hindrance.

The Chinese Learning to Think.—One of the defects in Chinese education is that it consists so largely of a mere memorizing of the classics of Confucius. The Chinese who enjoy the advantages of a Christian school are learning to think. Dr. Judson Smith believes that under the breath of Christian education patriotism is reviving. At a college commencement he listened to orations in which Chinese students discussed such topics as these: "The Partition of China," "How Can China Become Strong?" "How Can China Become Equal to Eastern Nations?" These subjects, he says, are constantly in the minds and the conversation of these young men, while they are also well informed regarding the progress of our war with Spain.

A Bible for Lady Wu Ting Fang.—In our issue for February last, there appeared a portrait of the Chinese minister plenipotentiary at Washington, Wu Ting Fang, with some account of his broad and progressive ideas. In March, Mrs. Wellington White, who lived in Canton for ten years, called at the Chinese legation. Noticing that the minister spoke to his wife in the Cantonese dialect, she conversed with them in that language. Then she inquired if a gift of a Bible in English in behalf of the Christian women of the United States would be acceptable to the minister's wife. When, subsequently, a copy of the Bible, beautifully bound in old gold satin, with the inscription, "In behalf of the National Sabbath Association, through the hands of Mrs. Wellington White," was presented to Lady Wu, both the minister and his wife expressed their gratitude and hearty appreciation of the interest taken in the members of the legation and their families.

An Opening in the Soudan.—The recent crushing defeat of the forces of the Khalifa and his reported abandonment of Obdurman make it reasonable to expect that the Anglo-Egyptian army, already in possession of the region where the forces of Hicks Pasha were annihilated, will within a few months unfurl the British flag over the spot where Gordon fell. Slatin Pasha, who learned so much about the country and the character of the people while in captivity with the Mahdi, is to be governor of Khartoum. Friends of the Church Missionary Society are watching the course of events in Egypt with special interest, since the reoccupation of this region and its restoration to law and order will in all likelihood mean a new possibility of missionary enterprise. Soon after the death of Gen. Gordon a Gordon Memorial Fund was raised for the purpose of beginning a mission in the Soudan, with Khartoum as headquarters.

The Gospel for the Philippines.—The Church of to-day is attempting to keep pace with the march of God's providence. The outcome of the conflict in which the nation is engaged is sure to be an opportunity for the extension of the kingdom of our Lord. "We ought to see in the startling events of these wonderful days," writes Bishop Thoburn, "the hand of God, and hear the divine voice commanding the Christian people of that nation which has in so strange a way become responsible for the astonishing change of the past few weeks, to rise up in their strength, enter into this fruitful field and take possession of it in the name of the Lord." The First Presbyterian Church in Yonkers, N. Y., has raised one thousand

dollars to send a missionary to the Philippines, and on the suggestion of our Board of Foreign Missions a conference has been held with the Boards of other Churches with a view to a frank and mutual understanding as to the responsibilities of American Christians to the people of Cuba, Porto Rico and the Philippine Islands, and an agreement as to the most effective distribution of the work among the several Boards, that may be found expedient and practicable.

A Note of Warning.—The following is a condensed summary of a timely article in the *Independent* by Dr. Teunis S. Hamlin: No question of practical religion is more urgent than this: What should be our mental attitude toward those with whom we are in national conflict? Worse than all the other evils of war is the threatened demoralization of our Christian consciousness. Our spirit of genuine cosmopolitanism has been cultivated chiefly by the foreign missionary enterprise, which has been teaching us the solidarity of the race by enlisting our sympathy and practical help in its enlightenment in all parts of the globe. Thus we have been brought to hold all men in respect, to believe in all as capable of civilization, to recognize our actual kinship to all, however separated by distance or language or custom; in short, to love all men in a rational and Christian sense. No feature of our popular life is more striking or more beautiful than the general absence of race hatred, suspicion and disrespect, and the presence in their place of sincere and cordial regard for all our fellow-men.

No result of the present war could be so disastrous as a relapse on our part from this Christian temper of cosmopolitan love to an insular and barbarous hatred of other nations. If our hearts should be hardened toward men beyond our own borders, if our sympathies should be chilled and our respect turned into suspicion and enmity, we should suffer a loss in our national character that it would require several generations and incalculable efforts to repair. Impairment of national, like personal character, is inestimably more serious than of national wealth or even of national domain.

The differences between Spaniards and ourselves that have led to armed conflict are not superficial, but profound. But we must go below all the differences, to find things in common—things that make us "neighbors" still, although we are "enemies." Such things are: our common humanity, our common sonship of the one Father, our common capacity to sin and suffer, to be redeemed and blessed. And very especially the wretchedness of Spain makes her our "neighbor" in the Lord's own sense. There is no fear that our warfare will be barbarous or our victories ungenerous. Our Christian civilization has made us humane.

The question of national concern is, How shall we treat ourselves? Our Spanish "enemies" will not suffer in person or fortune more than the exigencies of war imperatively demand; but shall we suffer needlessly in our Christian character? Shall we relapse from a civilized to a barbarous temper? It all depends on whether or not we hold ourselves to the lofty purpose of righting grievous wrongs and helping an oppressed race to that freedom which we believe to be the universal birthright of man. We must banish thoughts of revenge. Love does not demand that we make war feebly; that we stifle our patriotism in apologizing for the vigor of our national conduct. But it does demand that we leave vengeance to God, while we strike only for righteousness and freedom, pitying the sorrows and loving the persons of those "neighbors" whom for a time we are most reluctantly obliged to count and call our "enemies."

THE PHILIPPINE ISLANDS.

Mr. Isaac M. Elliott, who was U. S. consul at Manila from 1893 to 1896, writes in *Scribner's Magazine* that both natives and foreigners in the Philippines are oppressed by the elaborate system of taxation. Every male pays a head-tax, which ranges from fifty cents to one hundred dollars. Then there is a tax for the privilege of doing business, gauged by the value and amount of the business. In addition there are the real-estate tax, the tree tax, the carriage tax, the horse tax and the stamp taxes. Importers are subject to the additional imposition of petty fines.

Spanish misrule and oppression in the islands is exerted also through the Church,

which owns many of the plantations, on which the planters pay oppressive rents. They also have their own banks engaged in the business of lending money to the planters at usurious rates of interest. The Church lives off the natives and the Spanish officials live off the importers.

While the Church has absorbed a great deal of money from the people, still it has been the civilizing factor, and has built schools and churches all over the Philippine Islands, where the poor as well as the rich are always welcome.

The insurrection is really a righteous uprising of the producing class against misgovernment. They are the Malays and half-castes who have been robbed of their rightful share of the returns of their industry, and have taken up arms against the government. The savages, or Nigritos, have nothing to do with this insurrection.

Spanish dominion is practically confined to narrow sea-coast strips, and the great bulk of the territory of the Philippines is unsubdued and undeveloped, and inhabited by the original savage Negritos, who roam the islands unmolested and give no trouble whatever unless interfered with in their fastnesses.

The inhabitants of the Philippines who are to be considered in commercial questions are the Malayans, the Chinese, the Europeans, the English, and the Americans. When one speaks of the "natives," he generally refers to the Malayans and the half-castes, who are the descendants of Malayans and various foreign races, who have intermarried with them. These are called Mestizos, and are often well educated. The wealthy Mestizos or half-castes send their children to Europe to be educated, and they are very apt pupils, too. I have known a number of young men who are graduates of the best colleges in Europe.

Plantation life is the industrial unit on which the whole commercial system turns. These plantations are large or small, according to the wealth of the proprietor, who is generally a Malay. All the work of the plantation is done by other Malayans, and on some of the large plantations as many as five or six hundred of these live in little bamboo houses, just as the Negroes lived on the old cotton plantations in the South. The planter furnishes these workers with food and clothes, and when the crop has been harvested a settlement takes place, resulting sometimes in a small balance of a few dollars in cash, which is paid to the workers; very often they are in debt to the planter.

It is the business of the middleman, generally a Mestizo (half-caste), who is often a man of considerable education, tact and shrewdness, to contract with the planters for their entire crops in advance, furnishing them with the needed capital. He makes these contracts on behalf of the great firms—English, German, French, American—who manage the export trade of the islands. These exporters are the original sources of the capital on which the whole industrial machinery depends. They lend money to the Mestizos at a high rate of interest, probably ten or twelve per cent., and the Mestizos sublet it to the planters at exorbitant rates, often as high as fifty per cent a year. It is by this increased rate of interest that the Mestizo makes his money. As a consequence, the planter is almost always in debt, and the only men who make money are the exporters and middlemen.

The commerce of these islands has been estimated by some authorities at $50,000,000 a year, but it is probably much greater; the chief exports being sugar, tobacco and hemp.

The mineral wealth of the Phillipines is not believed to be of great importance, although vast regions are practically unexplored. Gold has been found, but not in paying quantities. A discovery of immense value was made a few years ago in an accidental manner. The American ship *Richard Parsons* was wrecked on the western coast of the Island Mindoro. Captain Joy, of Nantucket, Mass., and his crew were forced to cross to a port on the eastern coast in order to reach any vessel that would carry them to Manila. To do this they made a seventeen-days' journey through the wilderness and over a range of mountains. In these mountains they came upon great ledges of coal, which are outcropping, and thousands of tons had broken off and accumulated at the base of the cliffs. On hearing of this discovery the Spanish government immediately confiscated the lands; but they have never done anything toward developing this great deposit of coal. All the coal now used in the islands is imported from Australia.

IOWA CONGRESS OF MISSIONS.

REV. H. J. FEOTHINGHAM.

Iowa never had so satisfactory a meeting as the Missionary Congress held in Des Moines, June 21–24.

The aim was to evangelize the State by an infusion of missionary zeal. How far this end will be accomplished depends on those who attended.

Every department of missions was represented, and the aim was to give each an adequate representation. Owing, however, to changes in the program, made necessary by sickness and other unvoidable causes, foreign missions was the most prominent.

We had with us Dr. John H. Barrows, Dr. J. C. R. Ewing, Mrs. Rhea, Dr. S. J. McPherson, Dr. S. C. Wishard, Mrs. F. H. Pierson, Dr. R. S. Holmes, Dr. James A. Worden, Dr. W. H. Weaver and Mr. R. S. Sulzer.

The congress was interspersed with parliaments and devotional services, and there was a college hour conducted by Dr. T. D. Ewing, and addressed by the presidents of Buena Vista and Coe Colleges.

Every such meeting brings pastors and elders and representative people of our Church into contact with those "who for his name's sake went forth, taking nothing of the Gentiles." They view the "gesta Christi," and are inspired to like deeds when opportunity offers.

The meeting closed with all financial obligations discharged.

Repeated expressions of opinion seemed to show the assembly unanimous in their approval of THE CHURCH AT HOME AND ABROAD as one of the best and most interesting missionary publications ever issued.

Patriotic sentiment was frequent, and expressions approving an Anglo-Saxon alliance were warmly applauded.

INTERNATIONAL MISSIONARY UNION.

MRS. STANLEY K. PHRANER.

The fifteenth annual meeting of the International Missionary Union, at Clifton Springs, N. Y., June 8–14, was considered by those competent to judge as one of the very best ever held. One hundred and thirty missionaries were present, from eighteen different countries, and representing the same number of Boards and Societies. Almost every phase of work on the mission field was either reviewed or discussed. Mrs. Crosley Wheeler, referring to the recent massacres at Harpoot, said: "Our work has been more prosperous since the massacres than before." Rev. George P. Knapp, of the American Board, told the thrilling story of his arrest and imprisonment and banishment from the country, not even being allowed a trial. Mrs. Cole, of Bitlis, gave an equally thrilling description of the peril she and her little ones were in at the time of the massacre. One morning's devotional hour was conducted as a memorial service in honor of the thirteen members of the Union who had died during the year. Mr. B. Blackly, a colporteur of the American Bible Society in Mexico, related many incidents showing how eager the people were to buy and read the Bible in some parts of that country, and how they went without food and water and gave their precious jewels to him in exchange for the sacred word. Emphasis was laid upon the obligation of the Boards and missions to the American Bible Society for its help from year to year in printing the word of God, without which missionary work could not be carried on, and the following minute was adopted:

"*Resolved*, That the International Missionary Union recognizes with gratitude to God the great work that has been done by the American Bible Society in all our foreign mission fields, and now when its beneficent work has a wider field of great opportunity than ever before, we hear with sorrow that its important mission is imperiled through lack of funds. We beseech all the churches to rally to its support, and every pastor to present its claims at once, and send forward as speedily as possible the offerings of the people to replenish its treasury, and enable it to continue without intermission its most helpful work. We pray that wisdom may be granted to those who

are charged with its management to rightly administer its work and increasingly develop its usefulness in all lands."

The question was asked, "What shall be done with the great number of volunteers?" They do not wish to be condoled with over giving up themselves to this work; the greatest trial is that they cannot go.

It was urged that young men should not lean too hard on the Boards, but if able should go at their own expense, or stir up the churches to send them. A desire was also expressed by one of the volunteers to have the Boards come into closer touch with those going out and give them more detailed instructions as to how to prepare for their life work.

A multiplicity of hospitals, printing presses, etc., a direct result of a multiplicity of organizations in this country, was emphasized as one of the greatest hindrances to missionary comity.

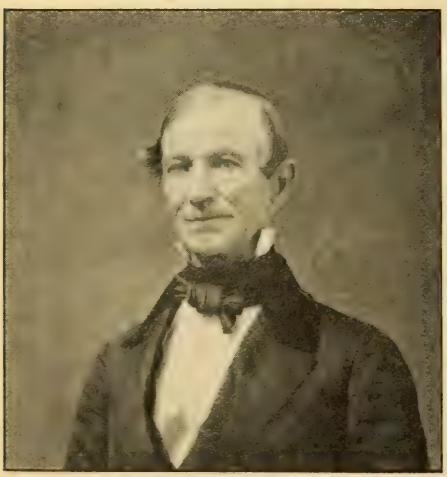
Rev. J. K. Wight, formerly of China, made the startling statement that against $7,000,000 given yearly for missions, $17,000,000 were spent for chewing gum. He said: "Are we not playing at missions, and if we do not do our duty, will not our candlestick be removed out of its place."

The closing meeting was one of farewell to the thirty-seven returning to their fields before another gathering. Each one present spoke a parting word, after which Dr. Baldwin, of the Methodist Board, gave them a farewell address and God-speed.

ELMIRA COLLEGE.

[The following article is largely composed of excerpts which we are permitted to make from a historical paper by Mrs. A. B. Williams, of Washington, D. C.

In France the disturbance over the higher education of women was to a degree allayed in 1862, when the Sorbonne conferred the title of Doctor of Medicine upon an English woman and granted a diploma to a young French girl. Austria, Hungary and Spain forbid by law the admission of women to the advanced schools of learning. Since 1875 the English colonies admit women to collegiate and university courses. America, however, leads the van, and Elmira College was the first institution in the world exclusively and legally authorized to confer upon women the degree of Bachelor of Arts. As if in line with the "eternal fitness of things," the first "permission" ever given to a woman to practice medicine within the Turkish empire was granted to an Elmira College student.

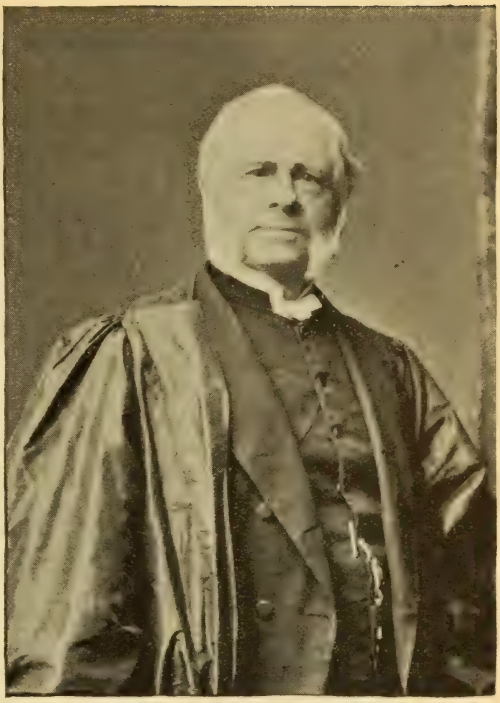


Simeon Benjamin.

In an address before the University Convocation in August, 1869, Rev. A. W. Cowles, D.D., the first president of Elmira College, said: "While the culture of liberal learning and the preparation of young men for the ministry and other literary and scientific professions seemed ample justification for the multiplication and liberal endowment of colleges, nothing was done to secure an equally high and thorough education for women. There are those now living who remember what a flutter of excitement was produced among college professors and professional mathematicians when it was reported that Miss Willard had actually introduced the study of algebra and geometry into Troy Seminary."

It is confidently believed that the late Simeon Benjamin, an elder in the First Presbyterian Church of Elmira, is entitled to the honor of being the founder of the first Woman's College with a full four years' course of study, equal in extent, value and permanence to the colleges for men. An attempt had been made in 1852 to establish at Auburn, N. Y., a high-grade university for women. Owing to various

difficulties, the enterprise was not successful, and it was proposed to amend the charter and transfer the institution to Elmira. When this project was submitted to Mr. Benjamin, he headed a new subscription with five thousand dollars—a liberal sum for that time—and consented to undertake the financial management, acting as treasurer and chairman of the Board of Trustees. Into this work, with characteristic energy, he threw the whole force of his business capacity. This was ten years before Matthew Vassar publicly expressed the hope that he might be "the instrument in the hands of Providence of founding and perpetuating an institution which shall accomplish for young women what our colleges are accomplishing for young men." By consent of the friends of Auburn University, the change of location was decided upon, and in 1855 the Legislature of New York granted a charter to Elmira Female College. In 1890, by decree of the court, the word "Female" was dropped. The Legislature gave the new college an appropriation of ten thousand dollars, which is the first instance of State aid for the collegiate education of women. Mr. Benjamin released the sum of twenty-five thousand dollars which he advanced to the college, yet making this novel condition, that the same interest should be paid as before, for the formation of a continued endowment. And from that day to this Elmira College has been actually endowing itself.



Augustus W. Cowles, D.D.,
President Emeritus.

The building was completed and dedicated in September, 1855; and in October of the same year the college opened with a large number of students.

At the first commencement in 1859, diplomas were presented in alphabetical order



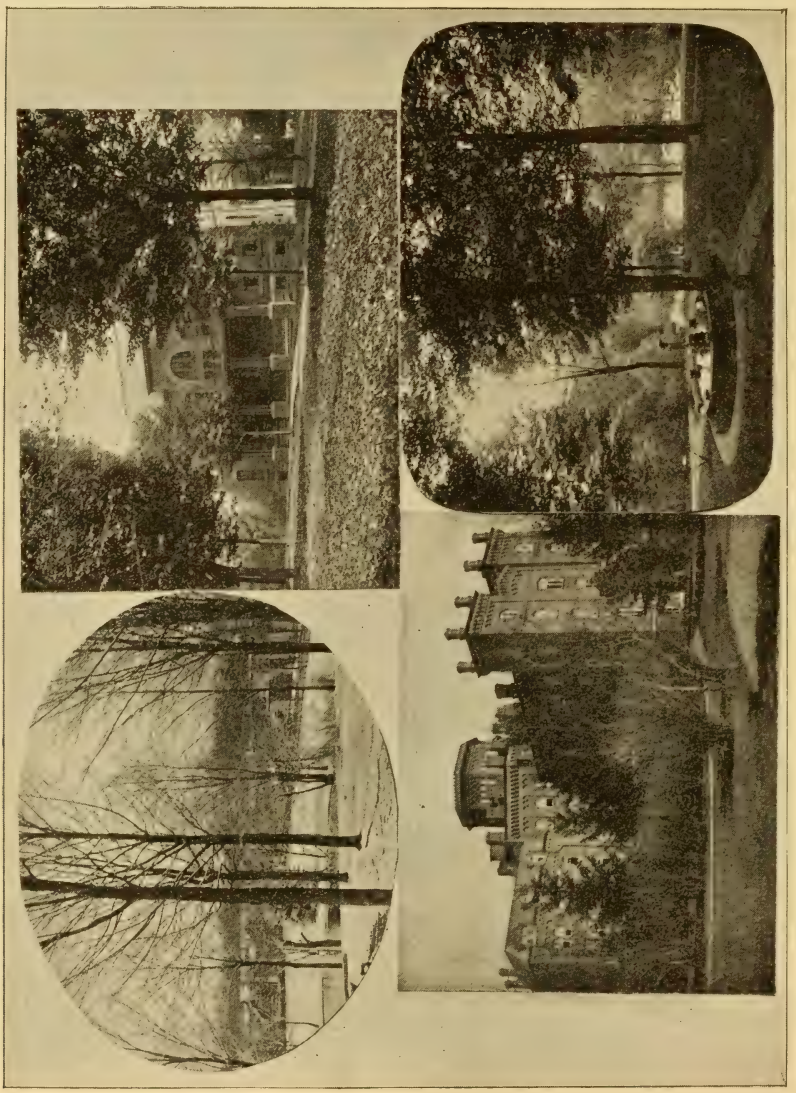
Elmira College.

to seventeen candidates for the degree of Bachelor of Arts. Thus Miss Helen M. T. Ayres received the first diploma from the hand of the president. This diploma, recently presented to the college by Miss Ayres, is believed to be the first ever given by a woman's college.

Mr. Benjamin, whose gifts, extending through the first ten years of the college history, amounted to the sum of eighty thousand dollars, as a condition of his legacy, requested the Board of Trustees to place the college under the care of the Synod of Geneva. The synod accepted the charge, and the college was frequently called "the daughter of the synod." When this synod became a part of the Synod of New York, the college was formally received under the care of the larger body.

The trustees of the college are elected by the synod, which also appoints an examining committee to visit the college and make an annual report of its condition.

Dr. A. W. Cowles, the first president of Elmira College, believed that all the well-



Elmira College. Exterior Views.

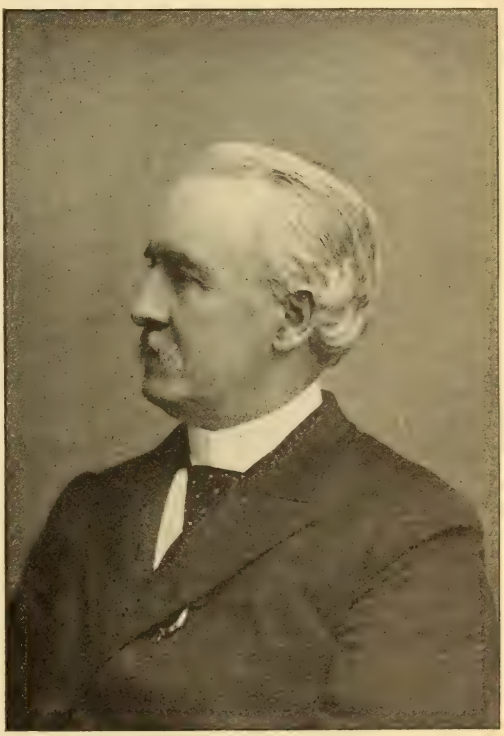


From the Lake.

tried excellencies of our older colleges, with a few special adaptations, might be made available for the higher liberal education of women. He could see no good reason why women should not be as well taught by the best teachers, and with as good apparatus and the best books of reference, as if they were men. The founding of Elmira College, which marked a new era in the higher education of women, he believed to be the next step forward, from the highest and best female seminaries, of which Troy Seminary and Mt. Holyoke were types, to a true college for women.

In his inaugural address he said: "We hope to furnish facilities for securing such an education for women as is considered indispensable to an educated man. It will be one of the aims of this college to furnish a true, symmetrical education—not like that of the pedant or the book-worm, but one which shall brighten every faculty, strengthen every power, and furnish every accomplishment—an education which shall render the whole character full and elegant, yet at the same time vigorous, self-reliant and solid.

"We plead for our daughters the privilege of enj ying the highest and best culture. We desire to educate both by work and for work, for long-continued work, not making the path of learning a mere flower garden. This occasion witnesses the sincerity of our wishes for the advancement of women to the highest and noblest attainment.



Darius R. Ford, D.D.,
Physical Sciences and Astronomy.



Music Hall.

In this direction we pray for progress. Guided by the light of the past, and with almost the literal sanction of the Scriptures, we ask, 'that our daughters may be like corner-stones polished after the similitude of a palace.'"

Dr. Cowles was graduated from Union College in 1841, having met the expenses of the college course by his skill in miniature painting. Two years later he accepted the position of instructor in art in Jacob C. Abbott's school for young ladies, and was thus enabled to defray the expenses of his theological education in Union Theological Seminary. He had been pastor of the Presbyterian Church in Brockport, N. Y., for ten years, when called to the presidency of Elmira College. After serving in this capacity for thirty-four years, he resigned in 1889, and has since been president emeritus.

His lofty ideal for woman's education has to an extent been realized, and his methods and principles have been adopted by men of wide educational experience. Appreciation of the scholarly work accomplished at Elmira has been shown by Dr. E. G. Robinson, president of Brown University; Prof. Foster, of Union College, and Dr. A. C. Kendrick, of Rochester University,



Observatory.

from the fact that they gave their daughters the advantages of a full four-years' course at Elmira College.

Dr. Cowles testifies that the college has never taken a step backward, but has raised its standard, increased its requirements for admission and exacted thorough work in all classes.

The Examining Committee reported to the Synod in 1895: We find the requirements for admission are equal to those of the best colleges for men and women; and when once admitted no student can retain a place in the class without passing rigid examinations. The members of the faculty are fully abreast of the times in collegiate education and in earnest, skillful teaching. The courses of study are such that students from Elmira may go to other colleges and enter corresponding classes, without being conditioned.

More than two thousand young women have enjoyed the advantages of Elmira College. Four hundred of these have taken the full course of study and received the degree. It is estimated that fully one-half the students have been furnished by the Synod of New York. Fifty of the graduates have been the daughters of ministers. The college has sent out Christian

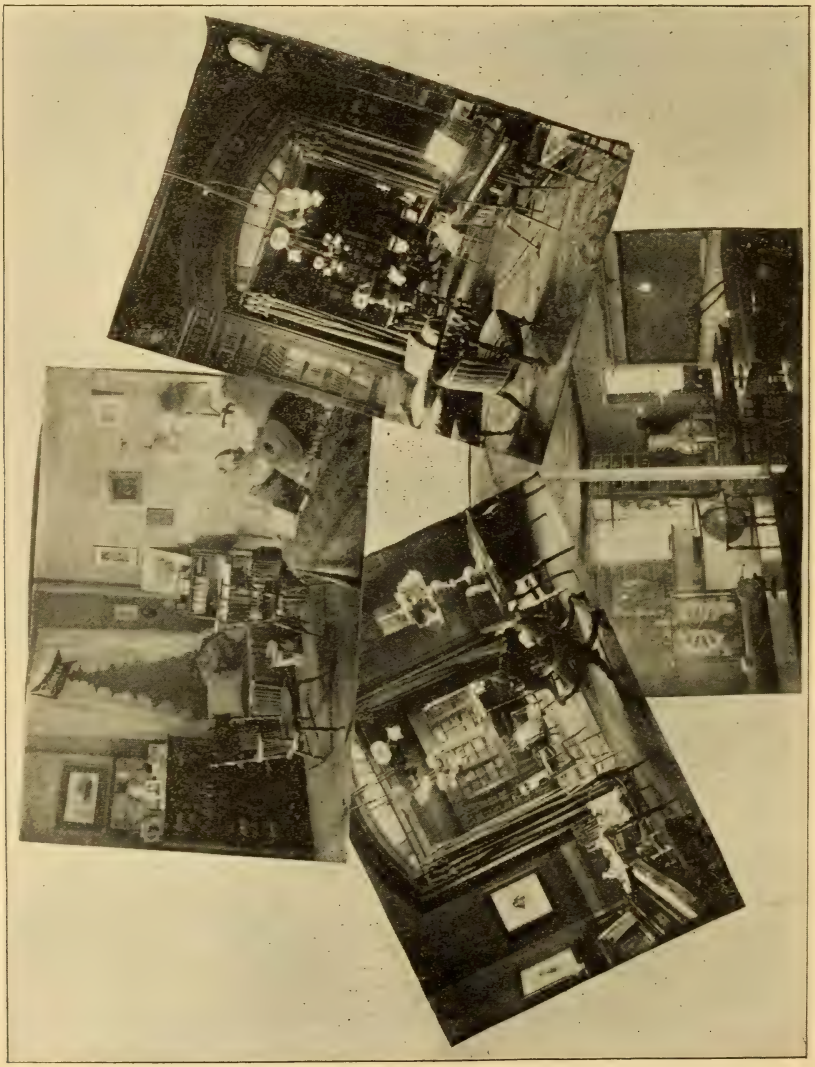


President A. C. MacKenzie, D.D.

missionaries to Japan, China, India and Turkey.

Though the college is under the care of the Synod of New York, its administration is unsectarian. The principal evangelical denominations are always represented in the Board of Trustees. Denominational preferences are respected and students are allowed to select their own places of worship.

Dr. Cowles testifies in a recent article on "The Early Days of Elmira" that "Elmira College was from the first designed solely as a real college for women, with special adaptations and arrangements which should fully conserve the delicacy, refinement, gentleness, sympathetic tenderness and conscientiousness which form the superior charm of woman. It was not intended to make women as much like men as possible." He adds, "Elmira has always held strongly to the plan of co-instruction. This includes a strong, manly element in eminent professors, men who are worthy of the confidence and real esteem of women—true manly men who worthily represent noble manhood. Their purity, piety, vigor,



Elmira College, Interior Views.



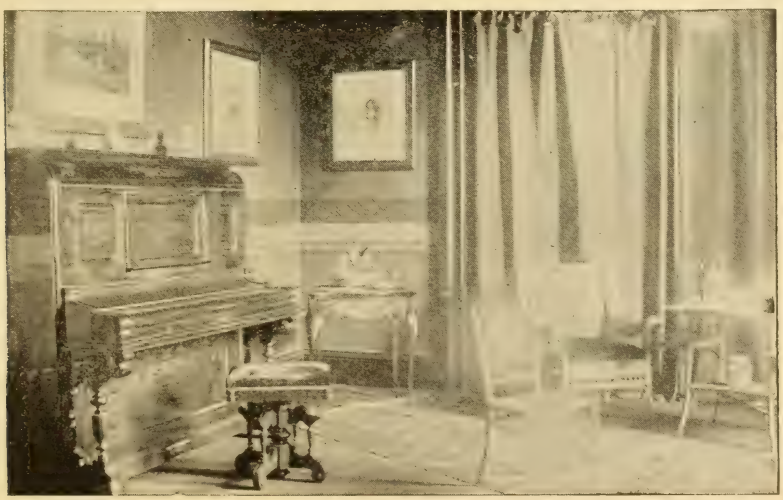
Kappa Sigma Room.

are needed as daily examples. At least one-third or more of the faculty should be such men. With these should be associated the best specimens of genuine women whom students may truly admire, imitate and sincerely love. College life may thus be a continued home life, where all the sweet amenities of mutual affection may educate the heart while the intellect is receiving its highest and best culture.''

Students at Elmira enjoy Christian influences and feel the home atmosphere. They find the culture and refinement of the Christian home harmoniously blended with the life of the scholar.

The resources of this institution became impaired in consequence of investments rendered unproductive during the depression of business. For several years the friends of the college have known that the continued prosperity of Elmira depended upon the securing of an endowment fund large enough to place it on a firm financial basis. Earnest efforts to raise such a fund were not successful while the business depression continued.

In April, 1897, the Rev. A. C. MacKenzie, D.D., then pastor of the First Presbyterian Church in Owego, N. Y., accepted the presidency of the college, to



Phi Mu Room.

succeed the Rev. Rufus S. Green, D.D., who had resigned that office during the previous year. The effort in behalf of an endowment was renewed, Dr. MacKenzie proposing that the citizens of Elmira, who have always generously supported the institution, be asked to raise $50,000, and that a like sum be secured if possible from friends outside the city. At the recent commencement—June, 1898—he was able to announce that the $100,000 had been fully pledged. The citizens of Elmira showed their appreciation of the institution by contributing three-fifths of the amount instead of one-half. The result is largely due to the untiring zeal of President MacKenzie.



NOTES.

Scope of the Foreign Board.

Attention has frequently been called to the fact that the Board of Foreign Missions is several Boards in one. It may not be amiss to refer to the matter again on the basis of the recent annual report to the General Assembly. It is, to begin with: (1) A Board of Home Missions. The main business of the Board of Home Missions is to preach the gospel in destitute regions. Last year there were under commission by the Foreign Board, 226 ordained missionaries, 188 ordained natives and 355 licentiates and evangelists, a force of 769 men whose main business it is to preach the gospel. (2) It is a Board of Education and a Board of Aid for Colleges. Last year there were in attendance in schools of all grades 30,409 pupils, besides ninety-one students for the ministry. Very many of these pupils were supported in whole or in part, and every college, high school and theological seminary was dependent on the Board to a greater or less extent. (3) It is a Board of Publication. There are in connection with the Board of Foreign Missions six presses which are owned by the Board and operated by our Missions, to say nothing of a large amount of printing which is done by some of our Missions on other presses. The Mission Press at Shanghai, which stands in the very front rank of similar presses throughout the world, printed last year 50,550,953 pages, while that at Beirut printed 19,611,303. The former has 700 volumes in the vernacular on its catalogue, while the latter has about 500 volumes. The total of pages printed last year by all our presses was 77,041,938. (4) It is a Board of Church Erection. The aim is to have natives build their own churches wherever possible, but help must be given in many cases.

Then think of the large medical work included in Foreign Missions. The Presbyterian Church leads to-day in this important department of the foreign missionary enterprise, in the number of medical missionaries under commission, the figures being: forty-three men, thirty-two women, including eight wives of missionaries, and four women nurses, making a total force of seventy-nine, not counting a number who are also ordained missionaries. These are doing service in over ninety hospitals and dispensaries, to say nothing of the large amount of itinerating work; and the number of patients treated last year was 351,303.

International Missionary Union.

At the annual meeting of the International Missionary Union, held at Clifton Springs, June 8 to 14, the president, Dr. J. T. Gracey, spoke of the Union, with its eight hundred members, as the largest body of missionaries meeting regularly every year. It is, said he, a school for mutual instruction, an outlook committee of the whole earth, and incidentally a philological society, a society for study of comparative religions, exploration, political movements, humanitarian questions, etc.

Among the topics discussed were educational work, the opportunities and demands, or openings for the gospel, the obstacles that missionaries must meet, self-support, such agencies as the press, translations, and humanitarian measures, as well as the spirit of missions in the home churches.

Drs. Hepburn, Baldwin and Blodgett gave interesting accounts of their work in translating the Bible into Chinese and Japanese.

The sessions devoted to woman's work were addressed by speakers from ten different countries. Four women were present, each of whom had spent nearly fifty years in missionary service. Ramabai's effective work in behalf of the child-widows of India was described by her daughter, Manorama.

All the sessions are described as practical, helpful and spiritual.

And Conquered.

It has been pointed out that whereas, in the first century of Christian missions, a large portion of the work has been done among the lowest tribes, the Church is now face to face with the ancient religions of the East, and has a very different and much more difficult task on hand. It is different in form, no doubt, but whether more difficult in fact may be questioned. The conflict has been with the animalism of men, but now it will be with the sins of the spirit, with subtle theories as to God and man and nature; yet underneath the one and the

other lies the obstruction in the condition of the heart. The carnal heart, and not mere habits of life or modes of thought, constitutes the supreme hindrance to the truth in every nation. But even taking the intellectual difficulties at their worst, they need cause no anxiety. At the beginning the gospel grappled with the most rampant sins of the flesh, and with the sins of the spirit, and with the ablest pagan thinking the world has ever known—AND CONQUERED. What can Benares, or Calcutta, or Pekin or Tokio, put forward that Jerusalem, Athens, Corinth and Antioch did not also oppose to Jesus Christ? Yet they opposed in vain.—*The Christian, London.*

Interference in Civil Affairs.

The complications resulting from the interference of Roman Catholic missionaries in China in civil matters, especially in legal questions between Roman Catholic converts and the civil authorities, are still continued, and unfortunately Protestants are by the Chinese authorities classed in the same category with the Catholics.

The Hon. Pung Quang Yu, when Chinese minister at Washington, prepared a paper for the Parliament of Religions at Chicago, in which these abuses were dwelt upon with great emphasis and with bitter protest. And it so happened that certain letters received about the same time at the rooms of the Presbyterian Board of Foreign Missions from the Shantung Mission gave strong corroboration to his charges, by showing that the priests in Shantung had offered foreign protection in the case of difficulty with the authorities, as an inducement to accept the Catholic faith.

Another Complaint.

Rev. Arthur H. Smith, in a communication to *The Outlook*, calls attention to a similar complaint on the part of the Chinese officials against the employment of crafty and designing natives who have traitorously sold property to the missions and thus introduced the entering wedge for endless troubles. "Cases are cited of alleged exactions by missionaries in various provinces, which, if not altogether fictitious, seem to imply that they may be referable exclusively to the Roman Catholics, whose aims and methods, whatever else may be said of them, are wholly unlike those of any Protestant mission." The Chinese foreign office expresses a wish that there may be a body of Chinese student graduates of the Tung Wen Kuan or Chinese University in Peking who can be distributed among the various provinces and placed in the judges' courts to settle disputes between other Chinese and the (native) Christians. Sixteen such men



A Street in New Guinea.

are said to be already studying in four European countries, and when they return the emperor promises to see what can be done with them."

CONFERENCE WITH NEW MISSIONARIES.

BENJAMIN LABAREE, D.D.

The Board of Foreign Missions recently invited to an extended conference at their rooms in New York all the new missionaries under appointment to sail during the present summer and fall. They had several objects in view in this new procedure. A principal one was the securing of a better personal acquaintance with these young men and women before they actually entered the work, as a basis for more efficient coöperation in the future, at the same time, hoping that, if any mistake had been made as to the real qualifications of any candidate, it would become apparent during these days of testing intercourse. A second object was, that these young missionaries themselves might come to know the members and officers of the Board in such a close personal way as would give them increased confidence in the affectionate interest of the Board in their welfare and success. And a third purpose was to give these recruits, just entering into the great missionary service, a course of instruction in some of the elemental principles of this service, such as have been arrived at by the Board after these many years of careful observation and comparison.

The program for the nine days of conference, continuing from June 14 to the 22d instant, was rich in suggestion and proved very effective. The first hour of each morning was set apart for prayer and Bible study, and was conducted usually by some one of the clerical members of the Board. Dr. George F. Pentecost had charge of one of these hours, all of which were helpful in promoting the high spiritual aims of the conference. This season of devotion and communing with the mind of the Master was followed by some address or familiar talk by one or other of the officers of the Board on some practical topic bearing on missionary life and work. Among the subjects thus presented we mention the following: "Our Aims and Methods," "The Religious Faiths of Our Mission Fields," and "How to Approach the Votaries of False Systems," "Administration of Foreign Missions," "The Missionary's Relation to the Native Church," "Mission and Station Accounts and Expenditures" (by Mr. Hand, the treasurer), "Exchange and Property" (by Hon. D. R. James, chairman of the Finance Committee), "Apostolic Mission Methods" (by Prof. Chalmers Martin, of Princeton Theological Seminary), "Dangers and Temptations to Missionary Life."

Then there was a very profitable talk from Dr. George Woolsey, the Board's examining physician, on "First Aid to the Sick and Injured;" also one from Dr. Lane of the Brazil Mission on "Care of the Health" (to men), and an hour of "Motherly Counsel to Young Women Missionaries," from Mrs. W. F. Bainbridge. An hour was given to a "Question Box," at which a variety of practical questions were answered by Secretary Brown and some of the returned missionaries who were present. Another season was set apart as a "quiet hour" for the missionaries alone, conducted by themselves, and the last session was closed with a deeply tender "consecration service," following two very impressive addresses on "The Missionary as a Soul Winner" and "The Relation of the Holy Spirit to the Missionary's Life and Work." Some of these hours must long live in the memory of those who participated in their privileges of spiritual power. Secretaries as well as missionaries seem to have felt the presence of the Divine Spirit, and testify that it was good to be there.

The afternoons were spent chiefly in visiting City Mission and philanthropic institutions under the lead of different prominent workers, pastors and others. One special afternoon privilege, greatly appreciated, was an hour's discourse from Rev. A. F. Schauffler, D.D., on "Methods of Teaching the Bible." Sunday forenoon the missionaries worshiped in the Central Presbyterian Church of New York, and listened to a special sermon from the pastor, Rev. Wilton Merle Smith, D.D. Two of the missionaries go out from this church, but at their own charges, to a new field in China.

In the intervals of these crowded exercises, there was much delightful social intercourse, establishing life-time acquaintanceships among the missionaries themselves,

and also with the families of the secretaries, culminating in a charming social reception on the last afternoon in the attractive mission library. At the close of this all met in the Assembly Room for appropriate farewell exercises, conducted, in the unavoidable detention of the venerable president of the Board, Rev. Dr. Wells, by Mr. Warner Van Norden, of the Board. Two of the new missionaries also spoke, in fitting words, of their work and of their grateful appreciation of the privileges and benefits of this series of meetings.

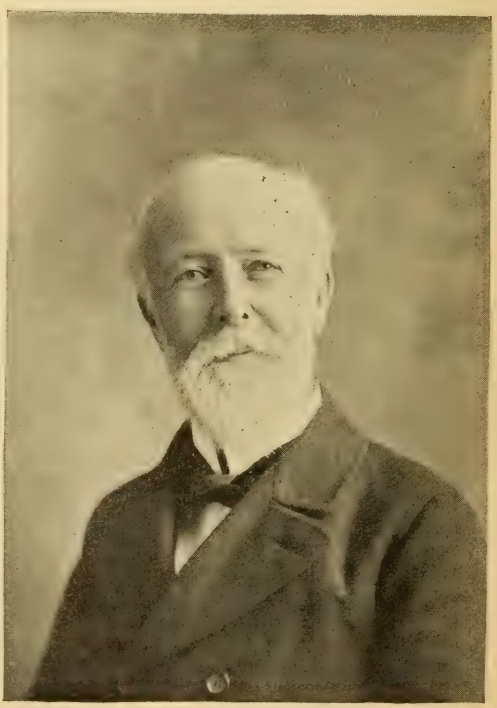
So was brought to a close this interesting conference with the feeling of all who had participated in it that it had met with the highest success. As a new departure the Board is to be greatly commended. We have heard such a step as this discussed in years past among the officers. Difficulties, chiefly as regards the expense, seemed insuperable. But the event has proved that the expense of assembling and entertaining these twenty-five young missionaries is small compared with the advantages distinctly apparent and which must result in the coming years.

We do not hesitate to express the opinion that the conference marks a new epoch in the Board's administration. We have observed in late years a pronounced effort on the part of the Board's officers to strengthen the service by the establishment of closer personal relations between themselves and the workers on the field. The conference puts a marked emphasis on this aim. These missionaries now going out after ten days of such intimate intercourse at the Board's room must carry with them a sense of the personality of the officers, an attachment to and a confidence in them which years of correspondence could scarcely establish. Nor, on the other hand, can the Board's officials but feel in these young people after these days of developed acquaintance, an affectionate personal interest not otherwise attainable, which will sweeten and bless all their future communications to them on their distant fields of labor.

Beyond this it is safe to say that no company of missionaries under our Board has ever gone out to their work with so clear an insight into the practical problems which they are to encounter as the appointees of the present year, nor has any like body of workers started to the foreign field from out of such an atmosphere of high spiritual inspiration as prevailed in this finely conducted conference. It is to be hoped that the experiment can be repeated in succeeding years. No effort should be spared, at any reasonable expense of the funds, to elevate the ideals of the missionary enterprise, whether affecting the service at home or abroad.

REV. A. M. MERWIN.

Alexander Moss Merwin was born at Norwalk, Conn., September 3, 1839. His boyhood home was in New York city. He graduated at Williams College, Mass., and Princeton Theological Seminary, and has honorary degree from Yale College. During the war he spent vacations in the hospitals and on the field as an agent of the U. S. Christian and Sanitary Commission; also as acting chaplain at Alexandria and Fortress Monroe. He was one of the first Protestant missionaries to Chile, S. A. During nearly two decades of labor there he took part in the early efforts to secure religious toleration and civil rights for



Rev. A. M. Merwin.

native converts. He was associate founder and editor of the first Spanish evangelical journal on the west coast of South America. He was able on missionary tours to scatter good seed in various parts of Chile, also in the Argentine Republic, Peru, Bolivia and Ecuador, when the last three named countries were closed to open evangelical effort.

The health of his family having necessitated his return to this country, he was settled in southern California in 1886, was stated supply at Santa Barbara and organized churches at Alhambra, South Pasadena and Lamanda Park. He has given his time for the last eight years to work among the Mexicans of this region. He has charge of three Spanish churches and several outstations. Mr. Merwin's face describes his character.

REV. BENJAMIN C. HENRY, D.D.



Rev. Benjamin C. Henry, D.D.

Dr. Henry was born at Sharpsburg, Pa., in 1850. He was graduated at Princeton, from the College in 1870, and the Seminary in 1873. The same year, in October, he was married to Miss Mary W. Snyder, and a month later the two sailed for China. They have been in this country twice on furlough. Their eldest daughter, Miss Julia Van A. Henry, is now a missionary of the Board in Canton.

Dr. Henry's missionary career has been characterized by a high degree of intellectual ability, in so much that he began to preach the difficult Cantonese dialect after one year of study. The annual reports of his work transmitted to the Board have been a matter of repeated surprise with respect both to the variety and the extent of his work. His great and principal service has been that of evangelistic work, in which during his missionary experience he has been permitted to baptize nearly twelve hundred adults. At the same time that he has attended to an extensive itinerant work, having charge of five or six country congregations, he has had also the pastoral care of one and sometimes of two native churches in the city of Canton. His oversight both of these churches and the country outstations, including churches and schools, has been faithful and effective. Within about six months after his recent return to his field he was permitted to baptize over a hundred adult converts. Dr. Henry has also performed much literary work in the Chinese language, translating, revising, etc., etc. He has prepared a translation of the Old Testament, including Job and Proverbs to Malachi, in the Cantonese dialect. This work was accepted by the American Bible Society, and is being widely used. He has also published in English two important works, "The Cross and the Dragon," and "Ling Nan," or "Interior Views of South China." He has also written a large number of articles for magazines and religious papers in this country.

During his two furloughs, Dr. Henry was in constant demand for missionary addresses, having made five hundred addresses before churches and societies. During both furloughs he received a number of pressing invitations to become pastor of churches, the salaries in some cases being $4000 and $5000 a year. With unswerving fidelity, however, to the great purpose of his life, and his consecration to the Master for the work on the mission field, he declined all such diversions, and still, in the full prime of his life and strength, is prosecuting his most useful work in Canton.

MRS. ISABELLA BIRD BISHOP'S IMPRESSIONS OF OUR KOREA MISSION.

A subject of special interest and inquiry at Phyong-yang (Pyeng Yang) was mission work as carried on by American missionaries. At Seoul it is far more difficult to get into touch with it, as, being older, it has naturally more of religious conventionality. But I will take this opportunity of saying that longer and more intimate acquaintance only confirmed the high opinion I early formed of the large body of missionaries in Seoul, of their earnestness and devotion to their work, of the energetic, hopeful and patient spirit in which it is carried on, of the harmony prevailing among the different denominations, and the cordial and sympathetic feeling toward the Koreans. The interest of many of the missionaries in Korean history, folk-lore and customs, as evidenced by the pages of the valuable monthly, the *Korean Repository*, is also very admirable, and a traveler in Korea must apply to them for information vainly sought elsewhere.

Christian missions were at first unsuccessful in Phyong-yang (Pyeng Yang). It was a very rich and very immoral city. More than once it turned out some of the missionaries and rejected Christianity with much hostility. Strong antagonism prevailed, the city was thronged with *gesang*, courtesans and sorcerers, and was notorious for its wealth and infamy. The Methodist Mission was broken up for a time, and in six years the Presbyterians only numbered twenty-nine converts. Then came the war, the destruction of Phyong-yang, its desertion by its inhabitants, the ruin of its trade, the reduction of its population from 60,000 or 70,000 to 15,000, and the flight of the few Christians.

Since the war there has been a very great change. There had been twenty-eight baptisms, and some of the most notorious evil livers among the middle classes, men shunned by other men for their exceeding wickedness, were leading pure and righteous lives. There were 140 catechumens under instruction and subject to a long period of probation before receiving baptism, and the temporary church, though enlarged during my absence, was so overcrowded that many of the worshipers were compelled to remain outside. The offertories were liberal. In the dilapidated extramural premises occupied by the missionaries thirty men were living for twenty-one days, two from each of fifteen villages, all convinced of the truth of Christianity and earnestly receiving instruction in Christian fact and doctrine. They were studying for six hours daily with teachers, and for a far longer time amongst themselves, and had meetings for prayer, singing and informal talk each evening. I attended three of these, and, as Mr. Moffett interpreted for me, I was placed in touch with much of what was unusual and interesting, and learned more of missions in their earlier stages than anywhere else.

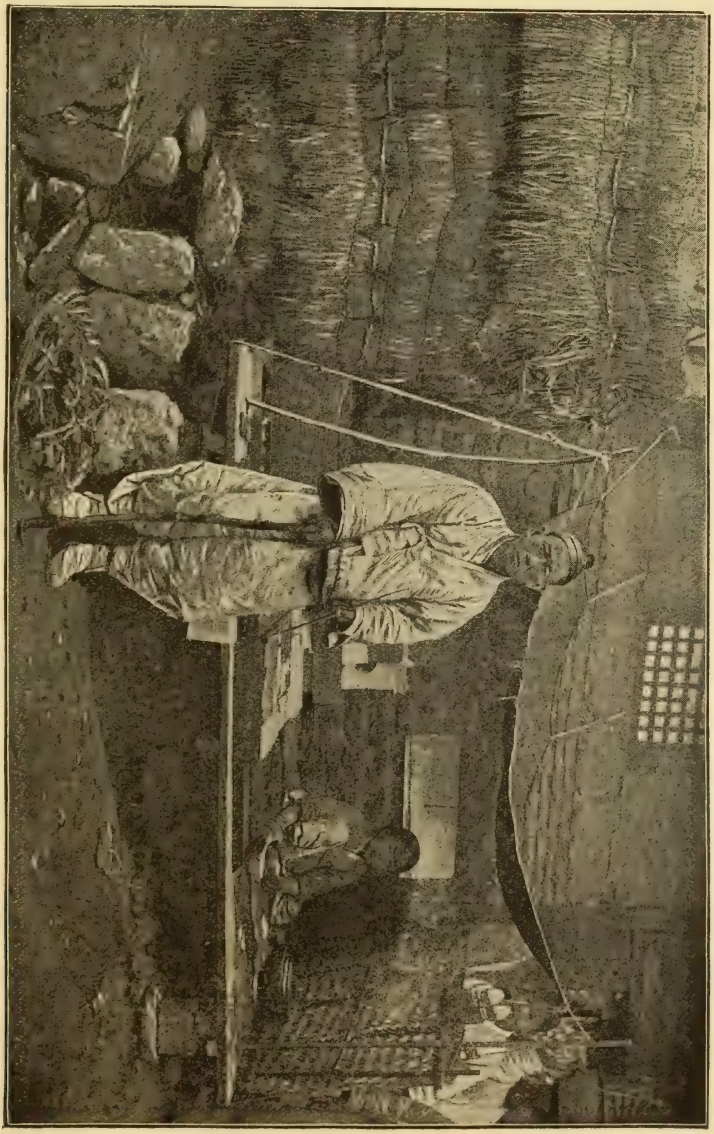
Besides the thirty men from the villages, the Christians and catechumens from the city crowded the room and doorways. Two missionaries sat on the floor at one end of the room with a kerosene lamp mounted securely on two wooden pillars in front of them—then there were a few candles on the floor, centres of closely packed groups. Hymns were howled in many keys to familiar tunes, several Koreans prayed, bowing their foreheads to the earth in reverence, after which some gave accounts of how the gospel reached their villages, chiefly through visits from the few Phyong-yang Christians, who were "scattered abroad," and then two men, who seemed very eloquent, as well as fluent, and riveted the attention of all, gave narratives of two other men who they believed were possessed with devils, and said the devils had been driven out a few months previously by united prayer, and that the "foul spirits" were adjured in the name of Jesus to come out, and that the men trembled and turned cold as the devils left them, never to return, and that both became Christians, along with many who saw them.

A good many men came from distant villages one afternoon to ask for Christian teaching, and in the evening one after another got up and told how a refugee from Phyong-yang had come to his village and had told them that they were both wicked and foolish to worship demons, and that they were wrong-doers, and that there is a Lord of heaven who judges wrong-doing, but that he is as loving as any father, and that they did not know what to think, but that in some places twenty and more were

meeting daily to worship "the Highest," and that many of the women had buried the demon fetishes and that they wanted some one to go and teach them how to worship the true God.

A young man told how his father, nearly eighty years old, had met Mr. Moffett by the roadside, and, hearing from him "some good things," had gone home, saying he had heard "good news," "great news," and had got "the books," and that he had become a Christian, and lived a good life, and had called his neighbors together to hear the "news," and would not rest till his son had come to be taught in the "good news," and take back a teacher. An elderly man, who had made a good living by sorcery, came and gave Mr. Moffett the instruments of his trade, saying he "had served devils all his life, but now he knew that they were wicked spirits, and he was serving the true God."

On the same afternoon, four requests for Christian teaching came to the missionaries.



Gutter Shop, Seoul.

From *Korea and Her Neighbors*. Copyright, 1897, by F. H. Revell Co.

each signed by from fifteen to forty men. At all these evening meetings the room was crammed within and without by men, reverent and earnest in manner, some of whom had been shunned for their wickedness even in a city "the smoke of which" in her palmy days was said "to go up like the smoke of Sodom," but who, transformed by a power outside themselves, were then leading exemplary lives. There were groups in the dark, groups round the candles on the floor, groups in the doorways, and every face was aglow except that of poor, bewildered Im. One old man with his forehead in the dust prayed like a child that, as the letter bearing to New York an earnest request for more teachers was on its way, "the wind and sea might waft it favorably," and that when it was read the eyes of the foreigners might be opened "to see the sore need of people in a land where no one knows anything, and where all believe in devils, and are dying in the dark."

As I looked upon those lighted faces, wearing an expression strongly contrasting with the dull, dazed look of apathy which is characteristic of the Korean, it was impossible not to recognize that it was the teaching of the apostolic doctrines of sin, judgment to come, and divine love which had brought about such results, all the more remarkable because, according to the missionaries, a large majority of those who had renounced demon worship, and were living in the fear of the true God, had been attracted to Christianity in the first instance by the hope of gain! This, and almost unvarying testimony to the same effect, confirm me in the opinion that when people talk of "nations craving for the gospel," "stretching out pleading hands for it," or "athirst for God," or "longing for the living waters," they are using words which in that connection have no meaning. That there are "seekers after righteousness" here and there I do not doubt, but I believe that the one "craving" of the far East is for money—that "unrest" is only in the East a synonym for poverty, and that the spiritual instincts have yet to be created."
—*From "Korea and Its Neighbors."*

SHAMANISM IN KOREA.

The following from the latest book of Mrs. Bishop is in evidence that demon worship and the sorceries of professional shamans or sorcerers are prevalent in Korea as in all countries of Northern Asia.

"On returning from a service in the afternoon where there were crowds of bright, intelligent-looking worshipers, we came upon one of the most important ceremonies connected with the popular belief in demons —the exorcism of an evil spirit which was supposed to be the cause of a severe illness. Never by night or day on my two visits to Phyong-yang had I been out of hearing of the roll of the sorcerer's drum, with the loud vibratory clash of cymbals as an intermittent accompaniment. Such sounds attracted us to the place of exorcism.

"In a hovel with an open door a man lay very ill. The space in front was matted and enclosed by low screens, within which were Korean tables loaded with rice cakes, boiled rice, stewed chicken, sprouted beans and other delicacies. In this open space squatted three old women, two of whom beat large drums shaped like hour-glasses, while the third clashed large cymbals. Facing them was the *mu-tang* or sorceress, dressed in rose-pink silk, with a buff gauze robe, with its sleeves trailing much on the ground over it. Pieces of paper resembling the Shinto *gohei* decorated her hair, and a curious cap of buff gauze with red patches upon it completed the not inelegant costume. She carried a fan, but it was only used occasionally in one of the dances. She carried over her left shoulder a stick, painted with bands of bright colors, from which hung a gong which she beat with a similar stick, executing at the same time a slow rhythmic movement accompanied by a chant. From time to time one of the ancient drummers gathered on one plate pieces from all the others and scattered them to the four winds for the spirits to eat, invoking them, saying, 'Do not trouble this house any more, and we will again appease you by offerings.'

"The *mu tang* is, of course, according to the belief of those who seek her services, possessed by a powerful demon, and by means of her incantations might induce this demon to evict the one which was causing the sickness by aiding her exorcisms, but where the latter is particularly obstinate she may require larger fees and more offerings in order that she may use incantations for bringing to her aid a yet more powerful



Temple of God of Literature, Mukden.
From *Korea and Her Neighbors.* Copyright, 1897, by F. H. Revell Co.

demon than her own. The exorcism lasted fourteen hours, until four the next morning, when the patient began to recover. A crowd, chiefly composed of women and children, stood round the fence, the children imbibing devilry from their infancy."

MISSIONARY TACT.

In a little book just placed in the hands of Revell & Co., Dr. H. H. Jessup gives an interesting history of a young Moslem convert to Christianity, who first called upon him in Beirut in 1890, as an inquirer concerning the truths of the gospel. This young man, exposed as any Moslem convert must be, to persecution and death, survived about two years after his conversion, which was clear and positive, and in many respects remarkable.

After he had been thoroughly grounded in the truth as it is in Jesus, he made the acquaintance of Rev. Mr. Cantine of the Reformed Church Mission in Arabia, and joined that mission at Aden as an assistant of Mr. Cantine and Mr. Zweemer. The field of his labor lay along the coast of Arabia from Aden to Busrah, which finally became the objective point of his principal labors.

Without anticipating the thrilling story of his life soon to be given to the public, we wish to call attention to one particular element in his character and work, and that was his remarkable tact, especially in dealing with bigoted Moslems. We have never known a more devoted and truly apostolic spirit than this young man manifested from first to last. He was strongly and even bitterly opposed by his father, to whom throughout he showed the greatest reverence. And everywhere, as might be expected in a fanatical country like Arabia, he met with opposition, and yet so skillful was he in his treatment of the issues between Islam and Christianity, that he disarmed prejudice and won the admiration even where he could not the conviction of the followers of the crescent. He presented an admirable example to missionaries in all lands in the thorough knowledge which he acquired of the errors to be overcome. He carefully studied the teachings of the Koran, frequently choosing from it his

texts for conversations and discourses. For example, the high character which the Koran gave to Christ and the prophets, its quotation of many truths of the Old Testament. Moslems were astonished when he quoted to them these passages, reasoning as the apostles reasoned with the Jews, out of their own Scriptures. Then when he had thus opened the way and had broken down the stiff incrustations of prejudice he brought forward the truth of God's love in Christ, and urged it home with such affectionate, prayerful and earnest spirit that men came to him again and again to hear more. The arguments with which he met his father's objections in an extended correspondence showed a studious mind and a clear reasoning power, but greatest of all was the glow and warmth of his love and the tenderness and patience with which he met even abuse and the direst threats.

At last the Turkish authorities at Busrah took the case in hand, and in the month of June, 1892, he died, as was supposed, from poison. His room was closed and sealed. No opportunity was given for an autopsy. Christian burial, which he desired, was denied. He was buried according to Mohammedan rites, and the place of sepulture was carefully concealed and to this day is unknown.

Two or three salient results have followed this remarkable career of a Christian's experience and activity. 1. Multitudes of Moslems, however unwilling, were persuaded even against their will to learn the truth as it is in Jesus Christ, and there is left on record the masterly argument used by the son with the father in favor of the gospel. 2. As already indicated, a most salutary example has been left to all who would win souls to Christ, whether at home or abroad, and besides, no one can read the history of this life without regarding it as a most profitable means of grace. 3. It is in evidence that no type of retrenched error and apostasy is proof against the power of the truth of God and his Holy Spirit.

CONCILIATORY MEASURES OF THE INDIA GOVERNMENT.

Now that the military have done their work, every means should be employed to bring about a friendly feeling. It is a relief to a man who considers himself injured to be able to state his grievances. No satisfactory answer yet appears to have been made as to the real causes of the recent outbreaks. The best plan would be to get independent testimony from representatives of the leading tribes throughout the whole frontier. When the exact truth was known, measures for their pacification could be adopted with greater prospects of success.

There have been feuds between the frontier tribes as well as raids upon British territory. Their strongest argument against giving up their arms was that their enemies might take them at a disadvantage. It would be good, on this account, for representatives of the principal tribes to meet—perhaps for the first time in their history. They might be invited as government guests in Peshawar, comfortably lodged and *well fed* for a week. Hospitality is one of the chief Afghan virtues. The political officials of the frontier districts might be invited to meet them, and they could discuss together supposed grievances and how to remedy them. Good opportunities would thus be afforded for the tribal representatives and the politicals to become acquainted with each other.

Before leaving, they might meet at a durbar held by Sir William Mackworth Young, when they might be advised that it was much better for them to till their fields and tend their cattle than to be employed in shooting each other or Europeans. The Rajputs, who sixty years ago all went armed, but have given up their weapons, might be held up as an example for the Afridis, "to beat their swords into ploughshares and their spears into pruning hooks."

[Dr. Murdoch's letter should be compared with a striking article by Dr. Arthur Neve, our medical missionary at Srinagar, which appears in the *C. M. Gleaner* for this month. Dr. Neve says: "I venture to say that half a dozen capable, earnest medical missionaries, speaking the language of the people, sympathizing with them, visiting their villages, partaking of their hospitality, and healing their sick, would do more for the prevention of intertribal and frontier wars than half a dozen forts and as many brigades of soldiers." In particular, he advocates the establishment of a medical mission at Chitral, as soon as the road is open for unofficial travelers.—ED.]—*Church Missionary Intelligencer, April, 1898.*

Concert of Prayer For Church Work Abroad.

August.—THE REFLEX ADVANTAGES OF FOREIGN MISSIONS.

(*a*) Deepened spirituality in the home church.
(*b*) Promotion of self-denial and catholicity.
(*c*) Apologetic support of the Christian system.
(*d*) Encouragement to Christian faith.
(*e*) Development of trade and scientific knowledge.

REFLEX ADVANTAGES OF FOREIGN MISSIONS.

(*a*) *Deepened Spirituality in the Home Church.* — The testimony of the distinguished English Baptist divine, Rev. Andrew Fuller, is so well known as scarcely to need repeating. It is to the effect that his people, even the most genuine of his professing Christians were low-spirited and dubious in regard to their good estate, until the new gospel of foreign missions began to be preached by Carey and others and the thoughts of the Baptist churches were turned away from themselves to the great Christ-like service of winning the benighted nations to a world-embracing salvation. With the new enthusiasm of a blood-redeemed humanity, the pious selfishness which had only dug at the one introverted question of a personal election to the heritage of sovereign grace gave way, was ventilated, purified and expanded into a love for all souls whom Christ had loved.

Mr. Fuller gives us some idea of the cramped and repressive theology which had prevailed in his time, when he tells us that when, as a youthful inquirer after the way of life, he timidly approached his pastor for instruction, he was rather held aloof until his spiritual guide could feel greater assurance that he was a chosen vessel of mercy.

The pastor dreaded the presumption of possibly anticipating the work of the Holy Spirit! Prof. Edward Caird has pointed out the fact that the historic life of the Church has alternated between subjective and objective extremes, between mysticism and pietism on the one hand, and the outward form, ritual or work which has characterized certain branches of the Church on the other. Romanism is naturally and characteristically an objective cult. It is a religion of observances, tasks, outward appliances, priestly or otherwise, and yet there have been schools of mystics and pietists in the Catholic communion, and it can number its hosts of undoubted saints. The Protestantism of a hundred years ago was carried to an extreme of subjectivity. The main question concerned what one believed, how he felt, the evidence he had of his calling and election as a child of God, diaries of personal progress in divine knowledge abounded, religious services were experience meetings—not missionary, but mainly personal and piously selfish.

In principle the same mistake had been made before, though in different ways. The Pharisees had been equally absorbed in personal concerns, in minute observances, prayers, and tithings and hair-splitting prohibitions, but had shown no zeal to relieve the abounding distresses of their fellow-men. In the ascetic idleness of the early Christian Church there had been the same fatal defect. Personal penances and mortifications, carried on for years, how could they lift the burdens of humanity or enlighten the darkness of heathen nations? With Protestants, on the other hand, the extreme emphasis which controversy had put upon certain doctrines had narrowed the practical scope of the gospel. Though scarcely conscious of the fact, the Church had handicapped even the Great Commission of our Lord by exaggerated ideas of the divine sovereignty as shown, for example, by that cautious divine who publicly declared that it would be time enough to send missionaries to the heathen when God should reveal his purpose to call them into his kingdom. Even in our own land there were hampers put upon the grace of God and the free offers of his salvation. Men must be converted in a certain way and after certain types of deep conviction. Children could not be encouraged to actually take a stand for Christ and be admitted to church communion till they should attain to manhood and womanhood.

The change that has been ushered in with the missionary era is past all computation. What occurred in Andrew Fuller's congregation has occurred everywhere throughout Christendom. The joy which chased away the gloom of his desponding saints, when they began to say, like the first Christian converts "What wilt thou have me to do—to do for others than myself?" has been

learned as a blessed secret by thousands and myriads of believers.

It must be confessed that Roman Catholics learned this secret quite as early as Protestants; indeed, they led the advance into the great mission fields. Even the monastic brotherhoods and sisterhoods have forsaken consecrated idleness for various lines of benevolent activity. The Celtic monks of Bangor and Iona were perhaps the first to make missions their great and enthusiastic aim, and they became a power not only in Britain, but on the continent.

In the missionary work of this closing century the Church has learned that the highest spirituality is not to be attained by prohibition, self-restriction, or mortification, but by earnest, sympathetic, Christ-like activity. Love to God is never jealous of our love to our fellow-men. Piety is not injured by an admixture of true philanthropy. Nay, the piety that can carefully gird up its punctilious sacredness and pass by on the other side is worse than the philanthropy which makes no professions but actually heals the wounds of suffering humanity. Nevertheless the highest, the only perfect philanthropy, is that which not only gives the cup of water, but gives it in Christ's name.

The late Prof. Drummond, in one of the discourses published in "The Ideal Life," particularizes some of the reasons why it was "expedient for his disciples" that Christ "should go away." In the body he could not be present to comfort one of ten thousand of his people, and the difficulty felt in the sorrowful home at Bethany would be widespread. And this great world-wide need would be met by the Omnipresent Comforter, who still should represent him. And there is another way in which he would meet the wants of his Church representatively rather than by his actual personal presence. And this fact he pointed out. Not only the Holy Spirit was to represent him, but also those for whom he had died, his "little ones," his poor ones, his benighted ones—all those other sheep who should believe on him through the words of his disciples. Whosoever should minister to "one of the least of these" would practically minister to him, and to neglect these would be a guilty and ungrateful neglect of him.

This great truth then, which it is strange that the Church has not always recognized, viz., that Christ is closely bound up with all darkened and suffering humanity, and that the most successful way to find him is to seek for him and minister to him in the most needy—this truth missions, all missions, have taught the Church clearly and with emphasis.

Much is said and written in our day about being filled with the Spirit. "Spirit-filled" is a pithy phrase which represents a most earnest type of religious thought. It is well if coupled with the missionary spirit, and is thus saved from an undue self-consciousness.

Blessed is he who through the Spirit finds Christ as a constant indwelling guest in his heart, and he is still more blessed if he has learned to find Christ in every humblest soul for whom he has died and who may yet dwell as a glorified spirit at his right hand. That is the highest piety which has come to share and exercise the all-embracing love of Redemption.

(*b*) As for *self-denial*, there can be no greater exercise of it than in the true and consecrated effort of the Church in the cause of foreign missions. To give to the beggar at our door may be a matter of momentary sympathy. To promote worthy objects nearer home, in the interests of our own community or our own land, is always worthy and noble, but our own welfare is so intimately connected with that of our neighbors and fellow-countrymen, so surely are we affected by every good influence that concerns the welfare of the commonwealth, that we cannot act in pure disinterestedness, even though we are unconscious of any taint of selfishness. But when the Church sends her sons and daughters to the ends of the earth to seek the salvation of thousands whom she will never see, of whom she only knows that they are more or less degraded, from whom she can expect no earthly return, she touches the very highest grade of disinterestedness. And this is just why foreign missions seem to sordid worldly minds so unspeakably absurd. "To send so much money out of the country," to yield up one's own children to lives of toil for those low-down people, "who are not worth the outlay," this is the incomprehensible thing. It is not the way the world does business; it reveals a cracked brain or a screw loose somewhere. "Hard-headed

business men do not take any stock in it;" it relies mainly on the emotional susceptibilities of women or on men far gone in fanaticism.

Yes, it *is* an unearthly enterprise. It does not conform to any known principles of political economy or international law. Its kingdom is not of this world. It borrows its motives from heaven and the sanctions of the world to come. It receives its orders from no State departments, but from One who lived nineteen centuries ago and whose kingdom is an everlasting kingdom.

Of course, a work whose motives rest on the broad interests of eternity and whose plans encompass the earth must tend to catholicity of spirit. It breaks over all provincial boundaries, all narrowness of sects. Lord Macaulay's remark that in India, where men worshiped cattle, the differences of the Christian sects seemed absurd and out of place, expressed the sentiment quite generally entertained by missionaries and all others who become deeply interested in their work. Even transient visitors to the mission fields, as they see the Boards and Societies of the Christian world laboring side by side amid the widespread darkness that surrounds them, are impressed by the oneness of the great conquests for Christ, and often upon their return homeward they contemplate the divisions and strife of sect with a sort of shame. It has become a common maxim that the cause of Christian union has made its greatest advances on the mission field.

But the spirit of catholicity—at least of charity—has been carried to a still wider application by the work of missions. There is a broader sentiment of respect toward the heathen than was felt even fifty years ago—more of a disposition to give them credit for the grains and fragments of truth found in their ethical systems. The Christian world knows better than formerly what the more advanced heathen systems really are, and more of tact and a proper conciliation is now observed in missionary methods. Sir W. W. Hunter, in alluding to this favorable change, has well said that there is the same difference in spirit that there was between Peter at Joppa and Paul on Mars Hill. We have ceased to regard the heathen as four-footed beasts and creeping things after the manner of Peter's vision. We rather respect them and quote their own poets as Paul quoted Oratus, and, pointing to their altars blindly reared to unknown gods, we say with the wise and ever-tactful Paul, "Whom ye ignorantly worship declare we unto you."

(*c*) But perhaps the most important of all the reflex influences of the foreign missionary work is *the practical contribution* which it has made to *Christian apologetics.* This is an age of bold theories and scientific hypotheses. The science of biology has analyzed every fibre and tissue of the human frame, and has come to discuss mental and moral acts and hereditary character in terms of cells and brain convolutions and the gray matter of the nerves. Ages have been assigned for the slow and imperceptible changes which have appeared in the character of men and races. Evolution has proceeded by broad social forces which seemed to work by a law of their own and without much regard to human purposes and human efforts, and what seems to be race culture has proceeded and can proceed only by the slowest increments appearing in a succession of generations. "Don't look for any improvement in savages," science would say, "except by the slowest processes, and such as are marked by improvements in the size and shape of the skull." But what has the work of Christian missions to say on this subject? What has been its record all within our own time? In how many instances, including many tribes and all kinds of climate and environment, have marvelous transformations been wrought in whole populations and that within the lifetime of a single missionary!

As I write, I am sitting within half a mile of the tomb of the Sandwich Island boy, Henry Obookiah, who died at Cornwall, Conn., in 1818. What changes have come over his countrymen since that time. It is needless to enlarge upon the transformations which have been wrought by God's Spirit—in the New Hebrides and Fiji, at Metlakahtla, or in the early history of Sierra Leone, in Uganda, or South Africa, or Japan, or Korea. Well-informed readers of missionary literature will recall multitudes of proofs of the divine power of God's regenerating Spirit.

In long-settled Christian lands men may evade this strong testimony. They may ascribe the conversion of men to habit, to the long seed-sowing of education, to sur-

rounding Christian sentiment, but on heathen soil, where all antecedents were the rudest and vilest, where but yesterday men ate each other and were tormented by the dread of evil spirits and the witchcraft of their best friends—on heathen soil there can be no resort to such evasions; the wisdom of God and the power of God are manifest beyond all question. Practically the faith of the Christian Church is staked upon her missionary work. This work has been undertaken and is still carried forward on the clear and unequivocal doctrines of grace, an incarnate, crucified and risen Saviour, a vicarious salvation, a supernatural conversion and sanctification of human souls, civilized or uncivilized, by an omnipotent Spirit, a divine work of redemption embracing all nations; these are the firm foundations on which the work of missions stands. Whatever of rationalistic interpretation or theological compromises may obtain elsewhere, only a pronounced adherence to the belief in a strictly supernatural salvation can sustain the work of foreign missions. That work must continue to be the test and the measure of spiritual life in the Church.

Letters.

GLEANINGS FROM HAINAN.

From Letter of Rev. P. W. McClintock, March 14, 1898.

One of our native Christians has written an article on the giving of our means to the Lord and his work, illustrating his meaning by the example of some one in northern China, who, though possessed of large wealth, gave it all to the Lord. The article has made an impression especially on a rich (or fairly well-to-do) merchant in Namiong. The same idea must be working among our people, for there has been but little of the talk of former years in asking us to support the children in school, feeding and educating them without charge, and instead some who have never before offered a cash for their children's board have promised this year to pay either in whole or in part and the school free list is now reduced to six; all the rest pay, if not all, at least a good portion of the cost of their support. Of course now we are working under a disadvantage in that the price of rice is twice as high as ordinarily. But that the people are willing to give and willing to recognize that it is their duty and privilege to give is encouraging. We visited the villages during the holiday season and everywhere met with kind receptions and were enabled to leave behind us some remembrance of our visit either in meetings held, books on Christianity or in personal work among the few who were willing to talk on salvation in Christ. We were glad to be invited into villages where heretofore the foreigners and their doctrine have been rigidly excluded. Some time ago the medical student came to me and had a long talk about his grandfather who has always been a very pronounced enemy of the church, asking that we especially pray for the old man and his wife, and that together with him and his family we continue in prayer until the man is brought to Christ. So every day in our daily prayer meetings we have been remembering them and Chinese-like have watched every act and especially their treatment of us in the hope that we would see something indicating a change of heart. They have been especially nice in their treatment of us lately, and last Sunday the oldest son's wife came to church for the first time, and it is not so very long ago that this same woman said that if her son brought his wife to the hospital to be treated, she would disown him. This same son is, Nicodemus-like, an inquirer, and says that he is a Christian and is trying to live a Christian life, but has not yet entered the church, although he identifies himself with the Christians constantly. He is a graduate and a young man of considerable ability and force. Unless the grandfather relents and himself enters the church, this young man's position is very difficult, for the fear of being disinherited is constantly held over his head.

School has opened with about the same attendance as last year, but with even brighter prospects in regard to self-support. That the school may become self-supporting I have been carefully considering the industrial feature. I have come to the conclusion that an agricultural industrial department offers the best solution, for the trades are held in disrepute, while agriculture is highly honored, even the emperor going out once a year and turning a furrow. The agricultural knowledge of the people extends only to the planting and care of their rice and sugar-cane fields. Scarcely any of the uplands are cultivated. My idea is that a field might be rented (not bought), and that cotton, pepper, spices and coffee be planted, the schoolboys to do the work, the proceeds to go toward paying for their education. Of course there is incidentally a philanthropic feature, for I would hope to see the natives obtain a knowledge how to raise

these things and thus in a measure alleviate their present hard condition. The principal idea is not that, however, but is to teach the boys more thoroughly self-dependence, to assist in putting down false ideas of pride, and to encourage and enable boys to work out their own education, making them feel that their education is not wholly or in part given to them, but that they earn it. Before going any further in the matter, I am anxious to have the benefit of your advice and experience. I have not as yet proposed the plan to the mission, but those of us who are in Nodoa have discussed it freely and I believe that all are in sympathy with it. I am glad to say that I believe that the influence in the school is decidedly Christian and all credit for this encouraging feature in so far as it is due to human agencies is due to Mr. Melrose. We need an older Chinese preacher badly, but the Christian teacher and the school-boys with perhaps one or two exceptions are doing nobly in the help they give in looking after the services and the spiritual interests of the school.

MOSLEM AGAINST MOSLEM.

EXTRACTS FROM LETTER OF MRS. B. S. HAWKES, HAMADAN, MARCH 31, 1898.

There has been evident a new alertness in regard to our work. It has shown itself in a number of ways. Dr. Wilson has felt it in her calls among Moslems.

A little Moslem girl was taken into the school at the urgent request of her father, who even brought the child's mother—who had been divorced and married to another man—to sign the paper required from parents of pupils. A day or two afterwards a message came begging that she be given up, as the father had been threatened. She was of course immediately given to her father, but in spite of that he was very severely bastinadoed. When he reluctantly took her away, he said, "Well, she has had a day or two of happiness anyhow."

The postmaster sent Dr. Wilson a message, saying that the Virgin Mary had appeared to him in a dream telling him "to warn Wilson that if she did not stop turning away the women from their faith, a dreadful fate would overtake her."

A few weeks ago, some retainers of a noted robber who had been fired from a cannon's mouth by the Salar-i-Saltaneh in Kermanshah fled here and took lodging in a caravanserai near the house of one Saiid Mohamet who had come to Hamadan to win fame by his zeal for Islam. Word was telegraphed from Kermanshah to the Ameer to secure the goods these men had carried off, which he proceeded to do. The Mullah incited the crowd to go to Sheverine and demand the goods, on the ground that the men had taken refuge with him. The old cry "Yah Ali" once again rent the air, and as it was evident that mischief was intended the goods were forthwith sent to the Mullah, who subsequently let the robbers go on their way in peace.

But all pales when compared with the events which occurred between February 22 and 25. We have seen high-handed doings and wild outbursts in years past, but nothing comparable to this. Tuesday afternoon, February 22, shops were hastily closed and men flocked to the quarter of the city beyond Mr. Watson's house. The principal man among the Sheikhees had been ordered by the ecclesiastic mentioned above not to come to the mosque, although he had been accustomed to lead the prayers there. Having gone that day, as he was leaving, some people began making insulting sounds, and one snatched the turban from the head of a wealthy merchant and elevated it on a pole. One of the followers of the Sheikhee Mullah, drawing a pistol, fired and wounded a Saiid. "Cry havoc! and let slip the dogs of war!" In an instant they were fighting, Moslem against Moslem. Several men were wounded and a few killed that evening. All orthodox Moslems, *it was said*. Two or three houses of the Sheikhees were looted, one just on the edge of the Armenian quarter. Next morning early they began on the warehouse of one of the wealthiest men in the city, a Sheikhee. Several hours were required for carrying off the plunder. Those who laid hold of spoil were not sure of getting to a place of safety, as they were liable to be met, despoiled and wounded on the way home. Meanwhile a number of Sheikhees were killed, the body of one being afterward burned. Others have since been burned before life was extinct. Villagers poured in and joined the rabble and hour after hour the desperate work went on.

Our name saved the house in which the Jewish girls' school was last year. When they had finished the one opposite, they turned to this, but the people came out and said, "This is a Frangee school, you have no work here," and they went away. Going to the house of another Jewish Bahall, the mob was diverted once, but went a second time and cleaned it out. Mirza Daniels' being next door, they began on that, but to the credit of his Moslem neighbors be it told that one came on the roof armed with a gun, another stood in the yard with drawn sword, and they kept the mob at bay. However, the cellar was plundered.

On Thursday the Ameer's soldiers were stationed in the bazaars (many of them the very men who had been making off with booty the day before).

Orders were given that the shops be opened and business go on as usual, but excitement ran too high and it was some time before a semblance of quiet was restored. This is how they celebrated the feast of Fitr and Washington's Birthday which fell on the same day this year. The man who is "the head and front of this offending" said plainly in the great mosque, "You did well, your reward is with God. I am with you. But now wait until we see how it will be." Some weeks ago he said, "I have three things to do in this city," and since the occurrences of these days, "one work is finished, two remain."

Several of the men driven from house and home were friends of ours, but even were they not our hearts would bleed at the recital of the horrors enacted. Eight or ten bodies of the slain on the orthodox side were taken to the mosque and lay in state for a day or two. Some of those on the other side were thrown into the yard of the plundered, deserted house of their chief Mullah and even their nearest and dearest dared not identify themselves with them by taking them away for burial unless at dead of night. The fate that befell Jezebel's body was the fate of some.

The city has been divided into three sections and assigned to three prominent men to guard with such forces as they have, while report says that troops are coming from all directions. Friday evening the Ameer sent the chief man of his guard to the Faith Hubbard School to assure the ladies that that part of the city, being under his special care, he was at their service day or night, should they need to call him.

FROM LETTER OF C. E. BIXLER, LARENGEIRAS, BRAZIL, MARCH 30, 1898.

I have just returned from a trip of sixteen days to the interior of the State, riding on horseback about 225 miles and preaching sixteen times. Received five persons on profession of their faith in Christ and baptized three children. One or two others who wished to profess, I advised to wait until a later visit. I reached home on Saturday and on Sunday following received two more on profession here in Larengeiras.

I secured an entrance into one new town where Romanism has hitherto reigned supreme. Found nearly a dozen persons who heard the word gladly, and about half of these are intensely interested. The outlook here is encouraging. My entrance was not pleasing to many who are held firmly in the power of Rome, but no attack was made upon us. In another town where they hate the very name of Protestant I hope soon to conduct services in the house of the chief of police.

EXTRACT FROM LETTER OF THE REV. J. B. KOLB, DATED BAHIA, BRAZIL, MAY 30, 1898.

I write to give you a bit of cheering news. May 16 I left home to visit our brethren in the interior of this State in Sta. Luzia, Villa Nova and Bananeiras.

At Sta. Luzia two persons were received on profession of their faith and two children were baptized. At Villa Nova two persons were received on profession, and at Bananeiras five were received and three children baptized, making in all nine persons received and five children baptized. The last five mentioned passed through a fiery trial. They had been examined and were to have been baptized during the evening service of Sabbath, 22d of May. Just as I was beginning the service at seven P. M., a band of men made their appearance in front of the house, shouting and carrying on. A group of three or four armed men forced themselves into the house. They began to take vengeance upon us, but by this time some of the brethren had armed themselves with clubs and were able to drive them out; but not without some bloodshed. Two of our people were badly wounded and two of the other side. After they had been driven out we all left the house, whereupon they returned with greater fury, breaking down the door and smashing things generally. They tried to set fire to the house, but were hindered. I found refuge in the house of a believer, where I remained over night. The next night we gathered together in a farmhouse to finish the service begun the night before. No one was absent. They all were firm and true. The believers all were blest in the affliction. The devil sought to do harm to the cause, but thank the Lord he did not gain his point. The police authorities here promised us every guarantee. May it all be for the glory of the name of the Lord.

Now the cause of this assualt is said to have been the following. Some months ago a woman died full of faith and love for the Lord Jesus Christ. She was buried in the only graveyard of the village where the attack occurred. This came to the ears of the vicar, who came to the village and preached against the sacrilege and against the Protestants. He, knowing of our visit, sent word to a friend of his to gather his people together in order to drive us out. Which was done.

I have been in scenes of the same sort before, but this last was the most savage and violent of any. As a gentleman said to me two days after, "You may thank God that you escaped with your life." I do thank the Lord. He is good and kind. Blessed be his holy name. Our brethren who were wounded, one with a knife and the other with a

club, will get well. The first mentioned had a very narrow escape, since his wound was about an inch above his heart. When I saw the blood running down his garments and he said, "I am cut," I thought he was mortally wounded. May it all redound to the glory of the Lord and the advancement of his cause and kingdom.

Last evening, Monday, after our concert of prayer, one of the elders, a master stonemason, handed me a package, saying that it was a thank offering to the Lord, and that I should use it as I thought best in the work of the Lord. This brother had just completed a large building and received, beyond his wages, a present from the company, in recognition of his fidelity; and so from this present he had reserved 200 milreis or about $35. This brother has shown for many years a most beautiful Christian spirit.

FROM LETTER OF DR. BENNETT, ANGOM, APRIL 16, 1898.

Dr. Friend had not been able to start the fitting up of dispensary, so it made the first week very busy, but with the help of Mr. Dunning we have now a well-fitted dispensary and operating room in the new addition. During the twenty days since opening the dispensary, 138 new cases have been treated, sixty-nine revisits and 207 prescriptions refilled. Two weeks ago I went for one day on a medical itinerating trip in the boat "Chain" down the Como river, treating thirty-nine sick people and telling the simple gospel story to the people on the island of "Nengenenge" and other towns. Last Friday I again went off itinerating, treating twenty-two sick and preaching in four different towns. It is a great joy to me to be able to now use the language to tell a few gospel truths, even though imperfectly, for I believe that each bottle and dose of medicine should have a spiritual label. It was on my itinerating trip to Nengenenge that a Mr. Samuels, a native trader, told me that only four days before the people at a near town named "Olunda" had killed and eaten a captive man of another tribe. An old headman named King Kehm confirmed the story and said he would give me a man to take me to the town. I started at once and soon reached the place, as the tide was favorable. The people acted very suspiciously and would not talk much. Finally they asked me to walk up and sit in the palaver house, which I did. The first thing I noticed was a boy about twelve years of age, a captive. The lad had a very heavy old iron chain shackled round his ankle, the chain was then coiled up round his body so that he could move around. I was told he was captured with a woman from a tribe with whom these people had a palaver, and that he must stay chained until redeemed with goods.

I will not go into unpleasant details, but I saw sufficient to convince me that these people were cannibals, and that they had quite lately killed a victim. I hope to start back again soon to get that boy and bring him if possible to the mission.

FROM REV. SAMUEL A. MOFFETT, PYENG YANG, KOREA, APRIL 6, 1898.

Ever since my arrival a month or so ago I have wanted to write to you, but I have been plunged into the midst of such a great work, the consideration of so many questions, and so much responsibility that the days have been absolutely filled with duties demanding immediate attention.

I wish I could give you some idea of the great joy that has come to me over the reception given me by these Korean Christians and over the evident manifestations of a deep and real work of the Spirit of God in this whole region.

My heart has been touched as never before by the love and interest shown by the Christians. Some fifty or sixty of them went out the road to meet me as I came from Seoul on my bicycle. I rode into the first group of them twenty miles out the road where they had gone with some from the Choung Hoa Church. From there all the way in I found them here and there along the road waiting for me, and their great joy and the evident sincerity of their welcome was, I can assure you, most touchingly gratifying to me. What a contrast was this ovation to the reception accorded me eight years ago!

I have been made most grateful, however, by finding that almost all of those with whom I had labored and whom I had seen come under the influence of the gospel have stood firm and shown that their faith was in demonstration of the Spirit and in power, that they were not our converts, but the Lord's, and that the gospel itself had taken hold of them. Many have been added to their number during my absence, and among them are some who formerly had been bitter opponents, with whom I had repeatedly talked of the gospel, and who now came to me with glad faces saying they wanted to take back all the abuse and insult offered me in days past. The progress made in the work is a perfect delight, and the first night of my arrival, as I stood before the audience of some 200 men and women gathered for a large prayer meeting, my thoughts went back to the time when, but a little over five years ago, I here baptized seven men, forming them into a little church.

The first Sabbath after my return I visited the four Sabbath-schools and the two church services, one for men and one for women, and found between six and seven hundred people assembled for worship. When I spoke to the congregation of nearly two hundred women, my heart was full of gratitude, and all I could say was "kitpono!" "kitpono!" "I am delighted!" "I am delighted!" Truly the Lord has blessed this work most marvelously.

All this month I have had a constant run of visitors from near and far, expressing their joy over my return, and the letters have been pouring in from all over the country, so that more and more I am learning of the power of the gospel, and of its marvelous and widespread influence. It has not taken me long to get into the work again, and as the direction of the church here with its pastoral oversight is the first work assigned to me, I have given my first attention to it. The problems which confront us now are quite different from those we met in the earlier stages of the work, and I trust we shall have the same guidance and direction now as then in what seems to me one of the most important steps before us, viz., the gradual and judicious transference of the government and management of the native church to those Koreans whom we have been and are training to meet the responsibilities of leadership.

We have already taken in hand the question of providing a larger church building which is so urgently needed. Whether the Koreans will be able to build the church without assistance is yet to be seen, but acting upon the supposition that they are to do so, we began on last Sabbath receiving subscriptions for that purpose. They are responding eagerly and liberally, so that in one day the subscriptions received amounted to three hundred dollars.

Before leaving New York I spoke to you of my brother's offer to provide the funds for the church, but we think it best to hold this offer in abeyance until we have given the Koreans the opportunity to provide for all or as much of it as possible. I was much interested in Mr. Speer's remarks on this subject, in his report, page 43, and very much wish I could have met him to discuss this and many other questions.

With over 600 catechumens and 150 baptized members in this city church, the task of providing sufficient instruction and spiritual oversight is not a light one. The presence of Mr. and Mrs. Baird, both of whom have the gift of teaching, is a great help in enabling us to provide for some of this, but our great need is for well-trained, spiritually minded men to constitute a native board of elders, who can efficiently bear a part of this responsibility.

The country work has increased by leaps and bounds, and wherever it has had close attention from the missionary or from well-trained and well-instructed native Christians, it has been kept well in hand, but the growth has been so prodigious that the force of men available has been totally inadequate to supervise it carefully. I cannot but feel that we must provide for more training classes, that the leaders may come into more intimate contact with us, get our spirit and ideas, and be able to direct their own people into right channels.

As to whether we should have one strong central station or open one or two new stations, I shall have clearer views and convictions after I have visited our country work and more clearly grasped the present situation, and after we have more compactly organized our work. I am quite sure, however, that our present force will not be sufficient to meet the needs of the work one or two years from now, unless we should meet with some unexpected hindrance to the advance of our work. I shall write you again on this subject.

I have been glad to find Mr. Lee's health as good as it is, after the strain of the work through which he has been going; and I rejoice also in the way in which Mr. Whittemore has taken up the northern work. He is now there expecting to spend three months on the field. He has a faithful and able assistant in Mr. Yang, and together they are seeing that work develop most promisingly, although more slowly than some other parts. Next to the oversight of the church here, the station has thought that I could render greatest assistance by meeting Mr. Lee's request that we together visit the Whang Hai region in order to strengthen and direct that wonderful work, which because of its almost magical growth presents some rather difficult problems. We expect to leave next week to be gone nearly two months, visiting more than fifty substations. I shall enjoy writing you after that trip.

I am rejoiced to be at work again, and am very deeply impressed with the genuineness of the work here. I cannot but feel that it is due to the fact that from the very beginning nothing but the plain simple truths of the gospel have been urged upon these people, and that these truths have been allowed to work out their own effects. Oh, how I wish it might be emphasized and reëmphasized the world over that the gospel alone is the power of God unto salvation, and that the gospel alone can do and does for these people all that it has done and does for us. The introduction of other appeals, based upon financial, educational or other advantages which draw the attention from the central truth of salvation from sin, weakens the appeal, and in so far as they enter into the lives of the people, deprive them of spiritual power and strong faith.

COLLEGES AND ACADEMIES.



Brookfield College, Brookfield, Mo.

BROOKFIELD COLLEGE.

HARRY C. MYERS, A.M., PRESIDENT.

This institution, now under the care of Palmyra Presbytery, has been in existence since 1880. It was established as a private enterprise by the Rev. J. P. Finley, D.D., who was then pastor of the Presbyterian Church in Brookfield. This godly man organized the church and then, as had been his custom in other places where he had labored, exerted his influence to provide Christian educational advantages for the young people of his congregation and of the community. With all his might he devoted himself for several years to the double labor of preaching and teaching. Both school and church prospered under the able direction of Dr. Finley, but he soon found that the work and responsibility were too much for one man. On this account, at the end of a twenty years' pastorate, he resigned his charge in order to devote all of his time and strength to the growing academy. In the autumn of 1888, the school moved into a beautiful new home, the substantial brick structure pictured on this page, secured partly by the aid of the Board of Aid for Colleges and Academies. This fine building stands as a monument to the liberality of many who are interested in thorough education under Christian influences, and to the man who most of all spent himself in founding and upbuilding the school. Dr. Finley died a few months after having seen the college building completed and occupied.

In 1888 the institution was chartered as Brookfield College, and undertook the work of a collegiate institute. It is in this capacity that it seems best adapted to the

needs of the Presbytery. Thorough college preparatory courses are offered, fitting its graduates for entrance to the Freshman or Sophomore class of higher institutions in Missouri or other States. It is definitely affiliated with the State University of Missouri and with the University of Wooster in Ohio. In addition to the college preparatory work a normal course of four years is provided for those who wish to teach, and for others who do not intend to take higher work a literary course of four years is offered. The literary course is well rounded and is intended to fit students for business and intelligent Christian citizenship. In the musical department both instrumental and vocal music are taught.

As a school under the care of a Presbytery a majority of the trustees are Presbyterians. The Bible is a required text-book in every course. Care is taken in the selection of teachers that they be Christian men and women as well as able and progressive instructors. There is the best of harmony with the Presbyterian church and with the other churches of Brookfield, and the school is freely patronized by all denominations, a sufficient proof that Christianity rather than sectarianism is here taught and exemplified.

The boarding house is the President's home, a spacious, two-story frame building that has this year proved too small to accommodate all applicants. This home provides a place for young people coming from a distance whose parents desire them to feel the influence of a Christian family and to enjoy more intimate social relations with members of the faculty.

The college buildings are favorably situated on high ground in a very pretty little city of six thousand inhabitants, and command a beautiful view of the country for many miles around.

The institution is free from debt and, while not yet endowed, has for several years been enjoying through the kindness of one friend what is equivalent to the income from about seventeen thousand dollars.

A student's expenses for tuition, books, board, and furnished room for the whole school year can easily be kept within one hundred and fifty dollars. Many are able to reduce this fully one-half.

CHURCH ERECTION.

HOW A FRONTIER CHURCH WAS STARTED.

In response to inquiries of the secretary in regard to a recent application for aid to build a church, some statements were made which illustrate so vividly the seed from which a church may grow that we feel sure the recital will be of interest to others.

The scene is a newly opened settlement in a Western State, the land low and swampy and consequently uninviting. The few settlers were scattered about with no central village and little opportunity to see one another except by Sunday visiting. Soon, however, there came into the neighborhood a family of Scotch Presbyterians whom we may call Campbell. This family found neither church nor Sunday-school, but were cordially received and made at home in the little circle of residents.

Mrs. Campbell, however, with her Scotch training, objected to the constant Sunday visiting, but, finding that her scruples were not shared by her neighbors, she said to them: "If you are determined to come here on the Sabbath, bring your children along with you and we will form a class and teach them." Her friends took her at her word and the good woman kept the work up in her own house until the class so increased that there was no longer room for it in her small quarters.

By and by a building for a day-school was erected, and Mrs. Campbell's Sunday-school obtained permission to use it.

Thus matters went on for two or three years, the place itself growing very slowly, when one of our active Sunday-school missionaries, hearing of the attempt to maintain religious services, came to them, organized the school in a more formal way, procured for it books and other helps, and faithfully cared for it.

Then the question of a church organization arose, and during the next few years

some of the infelicities which so often arise even in little Western villages from diverse denominational views manifested themselves. Presbyterians had been foremost in starting and maintaining services, but, as the country improved and became more thickly settled, a canvass showed that a majority of the people were of Methodist antecedents. Therefore the Presbyterians, feeling they were not strong enough to maintain a second church, with a proper Christian spirit agreed to unite with the Methodists in one congregation.

So they might have remained had the zeal that characterized the formation of the Methodist church continued. But unfortunately it soon flagged. At first preachers were supplied and the service kept up with a good degree of regularity. Then less and less frequently, until finally the little settlement was left for three years without any service at all.

At last Mrs. Campbell and her Presbyterian friends, who had hoped each year for a revival of service, became discouraged and felt that some new movement must be made.

They presented the case to the nearest Presbyterian pastor, about seven miles away, and begged him, for the sake of their children, to come over and hold service during each week even if he could not come on Sunday. He consented to visit the settlement, but frankly told them that if the Methodist church could be supplied he would not undertake the work.

There being no sign of renewed life in the Methodist enterprise, a little Presbyterian church of ten members was formed.

Perhaps it was not strange that this stimulated the Methodist brethren to renewed activity, and although it was inevitable that there should be some little friction at first, the result has been a marked advance upon the part of both.

Now the Presbyterians are ready to build a church of their own. The congregation is rapidly developing; the Sunday-school has grown until it numbers seventy. There is an active Christian Endeavor Society. The church membership is thirty-one; a good lot has been given them; they have a subscription of $800 toward a $1200 brick building, and they ask the Board to aid them to the extent of $400.

This is a typical instance of the settlement of a Western farm community and the genesis of a Presbyterian church. The farm lands have been properly drained, new settlers are coming in constantly and the prospects both for the town and church are brighter every year.

It is to aid just such communities in their struggle for religious privileges; to enable just such churches to be successful in obtaining spiritual homes that the Board finds its typical and most remunerative work.

BAD ADVICE.

In a letter containing an application for a grant, received a few days ago, the pastor of the church, after speaking of the actual needs of the congregation and of their self-sacrifice in giving, adds: "We were advised by one of the ministers of the presbytery, who has had a great deal of experience in building churches, to apply for a larger sum, and his argument was that we would not get as much as we asked for."

The good brother who gave this advice could hardly have considered what the necessary result of such action as he counseled would be, were churches generally to adopt it.

If it were customary, for example, for churches, upon the ground specificed, to ask for say twenty-five per cent. more than they really needed, there would be either a waste of money contributed by the churches, or, if the Board became aware of the bad habit, a systematic cutting down, that would appear to work hardship. Of course, however, the fundamental objection to any such plan would be that the statement as to actual need would be misleading if not untrue.

In all correspondence with the Board, it is assumed that churches will be perfectly frank, explaining precisely their position, and then doing themselves, with unselfish zeal, all within their power and asking of the Church at large, through the Board, only such aid as will guarantee the success of the enterprise.

Any other course must work confusion and cause distrust. Contributions would soon begin to diminish did donors have reason to suppose either that churches were presuming upon the opportunity to obtain needed help, by asking undue amounts, or

that the Board was without careful investigation distributing its funds with too lavish a hand.

If the churches or their representatives will be perfectly frank (as indeed most of them are) in explaining their circumstances and needs, they may be assured that so long as funds remain, they will receive all they really need to guarantee success, and usually the full amount for which they ask. Nothing would be more disastrous in the long run to the confidence that should exist between the contributors to the Board's funds, the Board itself and the young churches it is so glad to aid, than a systematic habit of asking for more than was actually needed in order to leave a margin for "cutting down."

ANOTHER MISAPPREHENSION.

Not long ago, a church wrote asking some relaxation of the Assembly's rules upon the ground that it had not received as much from the Board as some other church in the same presbytery.

It ought to be well understood that no such comparisons are ever taken into account in the decisions of the Board with reference to applications.

Each case is considered upon its own merits. It may be true that a neighboring church has received more than it. If so, then the circumstances of that church were different, and it needed more to carry it through, or else the Board was misled into granting more than it would have done had all the facts been known. In the one case, the distinction must commend itself to every one; in the other, it is clear that if one mistake was made, the Board should be doubly careful not to make another of similar character.

The Board is liable to make mistakes and has perhaps in some cases done so, but its very earnest and conscientious purpose is to administer the trust committed to it with absolute impartiality and so that the best results for the work as a whole may be secured.

CASA GRANDE CHURCH.

In the *Evangelist* of June 3, the Rev. I. T. Whittemore, of Florence, Ariz., makes an earnest appeal for special contributions to enable the young church of Casa Grande at Endeavor, Ariz., to complete its house of worship.

He suggests that contributions be sent to the office of this Board, here to be held until the requisite amount is secured.

We have had no direct communication with Mr. Whittemore in regard to this church, but would say that already several amounts have been put in our hands for the purpose mentioned, and we will cheerfully act as treasurer in the matter. Mr. Whittemore has had a long experience in Arizona and knows well when such help is most effectual.

MINISTERIAL RELIEF.

STUDYING FOR EFFECTS.

Some time ago I was riding in a trolley car, and a lady and gentleman sat opposite to me engaged in very earnest conversation. The gentleman was explaining to the lady the working of some intricate machinery—the force or power used, the knowledge and skill required on the part of the manager, and how he had to bend his mind to his work in order, as he said, "to make things go." The only remark I heard the lady make in reply to his careful description was, "He is studying for effects," but the words have lingered in my memory ever since.

"Studying for effects!" and the question has arisen in my mind, Are not all people, in some way or other, "studying for effects?" It may be for self-centred effects: for mere appearance's sake, for mere idle display in the world, from love of worldly glory, or for the gratification of a depraved soul. Or, on the other hand, it may be for unselfish effects: for the good of others, for lasting benefit to society, from philanthropic motives and for the glory of God.

What is that great genius doing at Rome

(who had already broken down all the preëstablished statutes in the art of sculpture), when designing a mausoleum for Pope Julius II, which was erected in 1545? He is "*studying for effects;*" and he carves that colossal statue of Moses, which is the embodiment of the genius of Michael Angelo, and the expressive memorial of one who was an imperious lawgiver and aggressive warrior.

Are there not innumerable blocks of marble in the quarries of our fallen humanity which the moral sculptors in God's spiritual kingdom are to bring into the artist's studio and bend over with intense interest, whilst, with tools of God's own giving, they form and fashion them into living statues of immortal men who shall leave an impress upon society for all time to come?

What is *Murillo* doing when his creative genius is bringing into being for Seville Cathedral that magnificent painting of "Moses Smiting the Rock" and bringing forth streams of living water? "He is studying for *effects.*" And as you gaze upon that impressive creation, how the believer's faith is stimulated as he realizes that *nothing is impossible for God* to accomplish *through the feeble instrumentality of man*, when the *necessities* of his chosen people demand a special benefaction!

What is that *architect* doing, so diligently engaged in profound and prolonged meditation? "He is studying for effects." He is laying his plans for the city's public buildings. He wants the largest, most costly, most complete, most convenient, and most beautiful structure of the kind in all the broad land of America. He studies to show himself a workman that needeth not to be ashamed, and the creation of his mind is worthy of his genius. But what is all that magnificent and massive building compared to *one noble character*, built upon the Rock of Ages, *the temple* of the Holy Ghost, which will stand through eternal years, after the most enduring earthly structures shall have crumbled into dust, and the earth itself shall have been melted with fervent heat and the heavens shall have been rolled together as a scroll. "STUDY"—yes, STUDY FOR EFFECTS.

What was Mr. Roebling doing when he shut himself up in his room for days and weeks pondering on those deep problems which racked his brain? "Studying for effects." He is laying his plans and making his exact calculations for the construction of the suspension bridge across the Niagara, over which great trains of cars might be transported from the United States to Canada.

Are there not *innumerable difficulties* which have to be *bridged* in life, *the bridging of which* is worthy of the profoundest study of moral and philanthropic engineers?

"Studying for effects." What is it those men are bending over so intently in sunny Sardinia as early as 1832? Joseph Medail presents to the king a plan for the great work to be undertaken. In 1845 the Sardinian government called in the help of Engineer Maus and the geologist Sismonda. Maus turns his inventive mind to the devising of machinery for cutting rock. Colladon, of Geneva, devises means for ventilation when the work goes on, and also better appliances for the utilization of the power demanded in the great enterprise. An Englishman, Thomas Bartlett, contributes through his inventive genius a machine for perforating Alpine rocks. Then Sommeiller, Grattoni and Grandis make valuable contributions from their engineering skill to push the work. In 1856 the work begins by way of practical experiment to test the engineers' inventions, and in 1857 the actual work begins at either side of the Alps. Night and day the work goes on with the most ingenious machinery until 1870, when the workmen from Bardonecchia met the workmen from Mondane, fifteen millions of money having been spent, and *Mont Cenis Tunnel* is opened from end to end, a distance of eight miles through Alpine rocks, and in 1871 a great thoroughfare for railroad traffic is opened to the world.

How many Alps of obstruction there are in the way of the onward movement of a Christianized civilization? The Christian engineers of the Church of God must be found "*studying for effects.*" How shall we tunnel mountains which cannot be removed? How shall we protect ourselves from the snows on the cold mountains of indifference and from the avalanches of destruction that impede our progress? Oh! we must study to show ourselves workmen

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approved of God our King, and workmen who need not be ashamed before their fellow-men.

Study, aye, *study* for the *noblest and the best effects—effects worthy* of the exalted dignity of your high calling in Christ Jesus; effects of which you will not be ashamed when they are all spread out before the gaze of the assembled universe; effects which will redound to the glory of God throughout the ceaseless cycles of eternal ages; and amid the rewards of glory you will never regret the time and energy devoted to the cause of the enthroned Redeemer.

Alas! How true it is that you often see both men and women whose nobler impulses are all eaten up by *selfishness*, and who are dominated by an overweening vanity and a disgusting affectation, who spend their time in *studying for effects*, which they imagine will win the admiration of their associates and make them friends. *Such people never have true friends!* Their vanity and selfishness are so clearly seen through the transparent guise of affectation, that the poor, pitiable, painfully proud apes are simply loathsome and detestable!

Let us *crucify our selfishness*, and become the faithful servants of the King of kings whose rewards are sweet on earth and glorious in heaven.

When the great sculptor saw an imprisoned angel in a block of stone, and made a model of the beautiful creation, he called his *workmen*, the most skilled in his employ, and set them at work to liberate the great creation from *the thought, the conception, the model*, which he placed before them. When their work was completed, all praised the wonderful *artist*, but the *workmen* who released the imprisoned angel were entirely *forgotten*. Here, then, is a lesson of profound importance and of the deepest personal concern. Work for One who will *never forget your work!*

Anna Montague says beautifully in "The Master's Workmen:"

"Have we not a wonderful Master,
Whose thoughts are grand and deep?
In each soul, a possible angel
He sees, though it lies asleep.

"Though the *outward* be rough and uncomely,
Yet *the beauty* lies *within*;
And the *Master* calls on *His children*
To help break the fetters of sin.

"*We* may *aid* the *imprisoned angel*
To escape in such wonderful guise;
We may see the white pinions float upward
Through the gates of Paradise.

"All the angels are thoughts of the Master,
But we may help chisel the stone,
Set free, in earth-souls, the veiled beauty,
And hear His dear plaudit: 'Well done!'

"And His workmen are never forgotten—
He sees their labor and love;
For each stroke of the chisel, a star-beam
Is waiting for them above."

To this splendid and magnificent work the dear Lord has called his ministering servants, and if so, are they not to study for effects? Hearken to the solemn command! "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," or, as the Revised Version has it, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." Paul again said to Timothy, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."

That is a noble and unselfish work to which the minister of Christ is to devote himself with such unreserved consecration and to which he is to give his whole time. He is to be the religious instructor of his fellow-men. He is to teach them the eternal certitudes of the Lord Almighty, and to be the leader in the great enterprises of Christianity for the renovation of the whole wide world, and to study to show himself approved unto God.

While devoting his whole time to his high calling of God, the Church in which he labors is to stand loyally by him and keep him free from worldly cares and avocations, and when he can work no longer, the Church he has long and faithfully served must in all honor and in loving sympathy and ungrudgingly minister to his necessities and help to smooth his journey to our Father's house.

The last Assembly called attention to the fact that the work of the Board of Ministerial Relief is not confined exclusively to ministering men. Among the annuitants the ministering women, missionaries both home and foreign, and the widows of clergymen, considerably outnumber the men. Here is a field wherein "Woman's work for women" may have abundant exercise. Boxes of clothing and household supplies will go far to piece out the scanty income of many families.

EDUCATION.

AN EARNEST APPEAL.

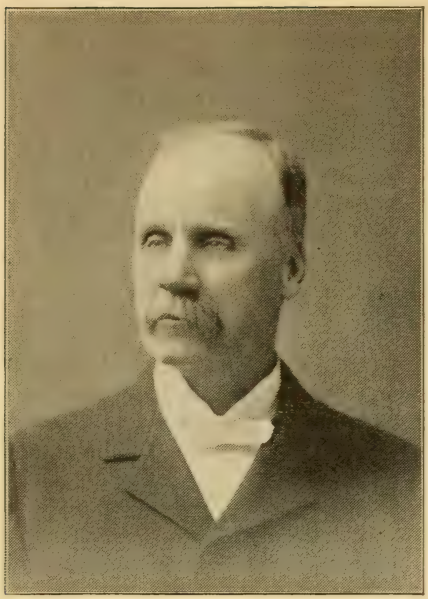
The Board of Education has taken another step in advance. It has determined to make the scholarships for the coming season seventy-five dollars for each student, being an advance of five dollars over the amount given last season. It would be very gratifying if the gifts of the churches should be so enlarged as to make an increase to eighty dollars possible.

We beg earnestly for such an increase. There probably never was a time when the work of the Board was of greater importance. A great many voices join just now in pressing the plea that we have already too many ministers, and argue that it is a mistake to give encouragement and assistance to those who are seeking the sacred office. Let us suppose that it is really true that the number seeking the ministry is too great. What measures, under the circumstances, would be proper for diminishing the supply? Shall we give up selecting and educating our own home-born men and supply our yearly need from the long list of applicants for our pulpits embracing men who have had their training in other denominations, and often under influences quite out of harmony with our views of doctrine and of government? Would that be a wise policy? Shall we supplement the supply from this source, if it should prove inadequate, from applicants for ordination who have not been trained under the direction of the Church, who may not have had a full college course, nor a full course in theology, and have possibly been in attendance at institutions which have no sympathy with the Presbyterian Church? Would that be a wise policy? Would it not be much more sensible to inquire where the superfluity of ministers comes from, if a superfluity exists? If we are ordaining too many men who take a "short-cut" and are therefore not properly prepared, it is high time to put an end to such a ruinous practice. If we are taking too many men from other denominations whose course of study is below our standard, or whose views of doctrine and government are not in accord with our own, it is high time that we closed the door against men of this description. On the other hand, *no policy could be more suicidal and absurd than, under the circumstances which we have supposed, to keep the door wide open for these two classes of applicants, and to close it in the face of the Church's own sons whose call to the ministry, whose piety, gifts and promise of usefulness, have been carefully inquired into, and whose education has been directed and watched over with the utmost care and solicitude through a long course of years.* To such as these the Church, through the Board of Education, is giving encouragement and aid.

ARE THERE REALLY TOO MANY?

"Too many for what?" exclaimed Dr. Charles Hodge. "Too many to preach the gospel to every creature under heaven? Too many to preach the gospel to all the destitute in this country? Nay, too many to supply the destitution of the city of New York, or of Philadelphia, or of Chicago? We have not too many ministers for the work set before us. On the contrary, we need many more. Christ has not withdrawn his command to pray that he would send more laborers into the harvest."

The cry that has been raised tends to drive away from the ministry the truest and best of the sons of the Church, who do not want to press in where they are not needed. The cry is misleading. Their services are required by the exigencies of the times. *No profession can compare with the ministry in the world-wide opening it presents for profitable labor. No profession is to-day so far behind the opportunities of the age and so far from keeping abreast with increasing population.* What folly, through fear of overcrowding the ministry, to forsake the ranks of theological students only 8000 strong, counting all denominations, to join the ranks of students of medicine, 22,600 strong! Compare an increase in five years of 524 in the number of theological students with an increase in the same period of nearly 6000 in the number of students of medicine! Young men of piety and talents, there is a big opening for you in the work of the holy ministry!



J. D. Hewitt, D.D.,
Lately President of Emporia College, Kansas.

The portrait given above of President Hewitt is made from the latest photograph, and is regarded by his family as the best that has been taken. Dr. Hewitt's training was had at Princeton Seminary after a full course in the college in the same place. He served for a time in the Union army. Nineteen years of his life were most usefully spent in several pastoral charges, and ten in the work of home missions as himself a missionary, a superintendent of missions, and as the very efficient chairman of the Missionary Committee of the Presbytery of Emporia. We are, however, most interested in him as an educator. He began his career immediately upon his graduation from Princeton Seminary by taking the position of principal of the Susquehanna Collegiate Institute at Towanda, Pa., which he retained for two years. During his pastorate at Wichita, Kans., he was principally instrumental in the founding of Lewis Academy. About six years ago he was elected vice-president of the College of Emporia, and soon afterwards president. The burden of financial anxiety which fell upon him was exceedingly heavy, and the Church can never be sufficiently grateful for the patience, ability, prudence and success with which he toiled, at great personal sacrifice, for the preservation and firm establishment of the college, which he looked upon as one of the most important factors in the prosecution of the work of our Church in Kansas. *He took the warmest interest in the preparation of young men for the ministry, and in the Board of Education as the Church's agent for securing the best men for this work, and the best training for the men thus secured.* The degree of Doctor of Divinity was conferred upon him by the University of Wooster in 1889. He fell asleep, after a life of fidelity and toil, at the age of fifty-nine years, April 20, 1898. *We trust that nothing may prevent the wiping out of the entire indebtedness of the college by October 1 of this year according to the plans of the noble man who may be said to have laid down his life in the effort to achieve this important result.*

THE MINISTER'S OFFICIAL STATUS.

We are frequently assured nowadays that the time has gone by when a minister can count upon being respected for the sake of his official position. We are not unaware also of the fact that not a few ministers have apparently been quite willing to accept the situation without objection or an expression of regret. They think that a man ought to stand for just what he is personally worth, or what he has made himself by his own exertions, his studies, his experience, etc. There is something about an attitude of this kind which is flattering to the pride of a man of talent, scholarship, or eloquence, and consequently attractive. We are persuaded, however, that the attitude is an unfortunate one, and calculated to turn away attention from the true source of power, and to lead men to seek, and to be satisfied with, a seeming rather than a real success, in the work of the ministry.

We do not regard such an attitude as in accordance with the teachings of Holy Scripture. It is not a question as to what the spirit of the present age may be, but as to what the instructions of God are on this subject. We understand that he has established the holy ministry as an office which he requires men everywhere and through all time to respect. The minister of Christ is not a private person, but an ambassador of

the King of Heaven, clothed with authority, whose word must be accepted and whose person must be honored as the word and the person of his divine Master, while he gives his message and acts in his name. "He that receiveth you receiveth me" (said the Saviour), "and he that receiveth me receiveth him that sent me." "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward."

We do not believe that respect for office and authority has perished among us. In time of any disturbance one man clothed with the marks and badges of official position will be worth a hundred irresponsible and unofficial persons. It will be a sad day for men when respect for lawful authority ceases among them, and might, whether of physical strength or of intellectual superiority, compels submission to its behests. Those will be the days of oppression and of tyranny. God is the one source of authority, and the only means for the preservation of human liberty is universal submission to his holy will. Ministers of state and ministers of religion are his agents and representatives, and are to be respected as such.

The strength of the ministry is in its official relation to God. Men of intellect and eloquence, men of tact and skill, may accomplish many things; but unless God recognizes them and attends their work with the power of his Spirit that work will be practically inefficient. Paul was tactful and skillful; Apollos was eloquent; but they unhesitatingly recognized the fact that the planting of the one or the watering of the other could of itself produce no result: God must give the increase.

PRESIDENT S. B. McCORMICK.

The Board of Education has had such pleasant impressions with regard to the ability and efficiency of Dr. McCormick, derived from their relations with him while serving as chairman of Education Committees, that they have naturally looked most hopefully upon his elevation to the presidency of Coe College. Our readers will be pleased to see the excellent portrait which we have secured for our present issue. The college over which he is called to preside has been a boon of the greatest value to many young people of both sexes. It may be said to have had its birth in the autumn of 1851 in the house of Rev. Williston Jones, the Presbyterian minister in Cedar Rapids, and has been brought on its way through many perils and difficulties by the



S. B. McCormick, D.D.,
President of Coe College, Cedar Rapids, Ia.

faith, prayers, toils and self-sacrificing gifts of godly men, who perceived the importance of such a Christian institution of learning in that part of Iowa. It was taken under care of presbytery, and became known as Coe Collegiate Institute. After a time there was a reorganization, the institute became a college under the care of the Synod of Iowa, to which it makes a yearly report. Such men as Daniel Coe, who gave a farm and certain city lots for its benefit at the beginning of its history; Judge Greene, who with the help of his friends put up the main building; Thomas Sinclair, and others of like standing, who spared nothing that they were able to give to save the institution in days of threatened disaster, must ever be held in grateful recollection for what their devotion has accomplished in the cause of Christian Education. It is to such colleges as this that we must look very largely for our candidates for the ministry, and for Christian physicians and Christian lawyers as well. The class which was graduated in 1897 consisted of eight men, of whom three entered medical colleges with a view to medical missionary work, and two entered upon the study of theology. The Board of Education has at present five candidates for the ministry under its care studying at Coe College. *We warmly recommend this Christian institution as affording an opportunity to men of means to make an investment which can hardly fail to bring in the most satisfactory returns.* Our own observations, on the occasion of a recent visit, were of a very gratifying character.

PUBLICATION AND SABBATH-SCHOOL WORK.

AFTER THE CELEBRATION.

The Sabbath-school and Missionary Department in Philadelphia draws a long breath on the day preceding the second Sabbath in June. For two or three months preceding that day the task of corresponding with our nearly 8000 Sabbath-schools and of filling orders for Children's Day programs and supplies taxes its resources and keeps its clerical force busy for long hours each day after the regular closing time. More especially is this the case toward the end of this period, when about two thousand superintendents wake up to the fact that Children's Day is almost upon them and they are unprepared. It is a strange thing that a large proportion of the orders for supplies come in every year within four weeks of Children's Day, and that several hundred pour in within one week of the date. When it so happens (as it did this year) that the supply of mite boxes is exhausted several days before Children's Day, and that the machinery used in the manufacture of the collection envelopes breaks down during the execution of a large supplementary order for late comers, the correspondence becomes very confusing. Orders are duplicated on our hands, letters of inquiry and complaint of non-delivery come by every mail, and for a time the energies of our clerks and packers are sorely taxed. On the eve of the celebration there is a lull in the storm. What has not been done must be left undone, except in a few cases where our friends write us that Children's Day has been postponed. What remains is to clear away the *débris*, to work off delayed orders, and to turn to other important lines of work connected with the Department.

How much worry—how many vexatious delays—how many needless errors—would be avoided, if our beloved friends, the Sabbath-school superintendents, would only take time by the forelock and send in their orders for Children's Day supplies, say before May 1. Still, sooner than miss those orders, we would cheerfully endure even greater trials.

The remittances from Sabbath-schools which have taken Children's Day offerings for our work are now coming in. What the aggregate offering will be we cannot say at this present writing. We notice still a depressing tendency in multitudes of cases toward a reduction in the amount from the offerings of previous years, as if to show that the era of prosperity and abundance had not yet fully set in. But again, it is gratifying to observe that the remittances

are many in number, showing that this great work of our Church at home is growing in interest and making new friends every year.

CROW BUTTE, NEB.

Our illustration this month is of a picturesque mountain ridge in the northwest of Nebraska, called Crow Butte (pronounced Bewt). It is situated near the town of Crawford, in Dawes county, in a district known ecclesiastically in our Church as Box Butte Presbytery, which takes its name from the county adjoining Dawes county to the south, where there is also a little town called Box Butte. In this presbytery the missionaries of this Board have done some arduous and successful work, notwithstanding the difficulties and discouragements presented by a very scattered and sparse population, in a region much of which is sterile and difficult of access. The presbytery comprises fifteen counties, in whole or in part, and forms an immense square of territory about ninety miles from north to south and 240 miles from east to west. We have now but one Sabbath-school missionary in all this region, but during the past four years this brother and others who have labored temporarily in the presbytery have organized or reorganized some fifty little Sabbath-schools, following up their work by house-to-house visitation and the distribution of Christian literature. True it is that many of these little schools are short-lived; indeed, of late years the entire population has often receded from the little settlements. But the missionary visits and revisits the places where schools have once been started and wherever possible resuscitates them. At present Mr. Ferguson, our missionary, has under his personal charge twenty-nine of these mission schools.

Crow Butte, as this rocky eminence is called, is a striking object and landmark as



Crowe Butte, Nebraska.

seen from the plains. The Indians tell of a great battle fought there between the Crows and the Sioux. The Crows retreated to this butte and were surrounded by the Sioux until they were starved out. Only a very few were left and the Sioux gained possession of the whole country. From Crawford this butte presents a grand sight. There are perhaps a dozen others like it which can be seen from the same point. East and south for 150 miles are the sand hills. To the northeast fifteen or twenty miles are the bad lands. North and northwest are the foothills of the Black Hills, which begin on the north side of the Cheyenne river, forty miles away. The Laramie mountains are about sixty miles west.

SUMMER WORK BY OUR MISSIONARIES.

While many of our favored readers are enjoying well-earned vacations to the refreshment of mind and body, the missionaries of our Board are doing the hardest and best work of the whole year, traveling over vast regions of country, north, northwest, west, southwest, and south, and gathering thousands of children into Sabbath-schools. We know that not a few of our friends will be delighted to read the following letters which in part show the character of the work performed by these brethren:

From Mr. G. V. Albertson, laboring in the Presbytery of Peoria, Illinois.

The Sabbath-school work this season has seemed more prosperous than ever before in my experience. I feared the war would have a depressing effect, but it did not. The first part of the spring was spent in looking over and reconstructing old schools, in some cases holding meetings for several nights in a place. In this I was assisted by a Mr. Seabright, lately from the Moody school, who is now set over a number of these places by presbytery. We had some very encouraging meetings at some of these points.

Getting through with this I went into new fields, particularly Fulton county, exploring, visiting and organizing. Found a very fruitful territory for Sabbath-school work, the people being very needy, but showing great readiness to come together to service and also to organize. Sights and stories presented themselves dark enough for any heathen land, but here and there throughout the most destitute parts the Lord had set some of his bright jewels.

I have succeeded in organizing sixteen schools this spring and in reorganizing two. Have still other places in view. In one campaign I arranged the work so that I organized six schools in as many neighborhoods in six successive services within four days. I hope to arrange for a fine fall and winter campaign of evangelistic work in this new field. During April and May I traveled 784 miles, visited 268 families, gave forty-one addresses, and distributed 12,598 pages of tracts and papers.

From Mr. E. L. Renick, laboring in the Presbytery of Ozark, Synod of Missouri.

The longer I remain in this work the more thoroughly I am convinced of the power of the Sabbath-school as a soul-saving agency. Only last week I had the pleasure of talking with a young man of nineteen or twenty years, who has been attending, since the organization in 1896, a school which I organized at Locust Prairie. During the conversation he took occasion to tell me that he was now a Christian, having been converted through the influence of the Sunday-school.

At another of my schools we had for a superintendent a man who was good and moral and possessed every qualification for an effective leader, and the school prospered under his guidance, but he was not a Christian.

During the year that he superintended the school he was made to see the error of his way and was led through the study of his Bible in the Sabbath-school to know Christ in the forgiveness of his sins.

If it were not for these visible results of our work, we missionaries would often be discouraged.

The work of this summer so far has been very promising. Some of the largest schools I have organized have been organized this spring. To one point I went three times, making a distance of 150 miles, before the organization was completed. Heavy rains prevented the meeting each time.

I find that house-to-house visitation is a most fruitful source of good. The story of Jesus is new to many, and one of my sweetest experiences is in being able to talk to dear wandering ones of a loving Saviour.

From Rev. C. T. McCampbell, laboring in the Presbytery of Iowa City, Iowa.

March 1st found me at Conroy, assisting in the closing week of a series of meetings held by Pastor

J. W. Carlstrom. This new church had been recently dedicated and was attracting attention on account of the beautiful furnishing and the hunger of the people for the word of life.

The organization grew out of our Sabbath-school work, December, 1896, and December, 1897.

About twenty were added to the membership this spring. Among the number were two farmers over whom the neighborhood had prayed and labored to reclaim them from the cup. One had driven his family from home during the winter in a drunken spree.

Your missionary was attracted to one home by a sickly boy—Ted H.—who could not walk for years, but had developed a great liking for machinery. He hobbled about and had the yard full of wheels and belts and little threshing machines of his own construction.

He became interested in our work and after a prayer meeting in the home, at which about twenty neighbors attended, the whole family of five and a school teacher who boarded with them professed faith in Christ and afterwards united with the Conroy church.

This organization at Conroy, besides building and raising pastor's support quite liberally for a young church, gave us $8.50, and directed us to a noted ungodly town of Walford, eighteen miles east, on the C. Milwaukee and N. W. R. R.

Here, while working in neighboring schoolhouses, holding meetings every evening, a petition for a church organization was signed by about thirty persons.

While at Walford the neighbors asked your missionary to call at the home of a distressed family—the drunken husband last winter threatened the life of his wife, and a son seventeen years old interfered and saved her life. Then came a separation and divorce, the wife taking three of the young children and the seventeen-year-old boy, the father taking the eldest daughter.

During April the young man died, and, as he was a faithful attendant at our Prairie Belle Sabbath-school, the neighborhood was deeply touched. Thus it was that I called about four weeks after the funeral and found the lonely mother living without her husband and mourning her son. After a few earnest words she expressed a desire to know the way of life, and her name is now recorded in our memorandum book as having accepted Jesus Christ as her Saviour. The fact of her consecration has caused great joy amongst her relatives and friends, and it is now the purpose of the Christian people to plead for a reunion soon of father and mother.

There seems to be a wonderful awakening amongst the Norwegians, Germans, and Bohemians in Scott, Cedar, and Johnson counties.

Amongst the Germans of Scott county, where the worst unbelief exists, there are encouraging features. At a Sabbath-school convention recently I counted twenty-five workers who have been induced to stand for the gospel. When the Lord raises up workers from such a class the work will not be so discouraging.

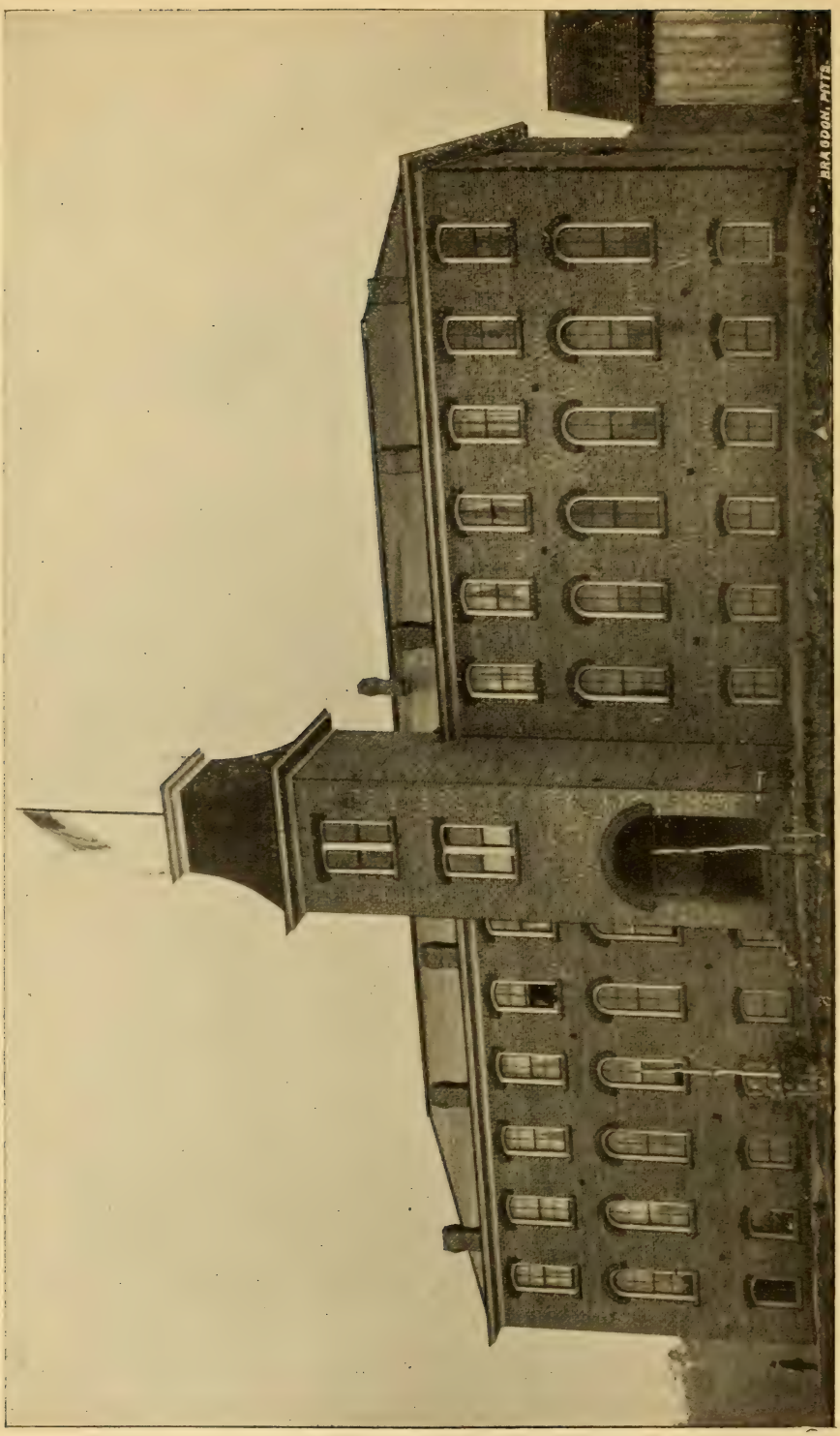
Last Sabbath I started a project for another Sabbath-school chapel at Stockton, a railroad crossing in the northeast corner of Muscatine county, where a place of worship is very much needed by a vast community.

FREEDMEN.

PLEASED WITH HIS FARM.

Rev. Thomas H. Amos, Principal at Ferguson Academy, Abbeville, S. C., a year ago did so well in the way of reducing his expenses per capita in the boarding department of his school, by furnishing his table with the products of a small piece of land which he had rented and cultivated with student labor, that Mr. S. P. Harbison, a member of the Board, presented the institution with twenty acres of land, in the border of the town. Mr. Amos will now have the opportunity of showing what he can do, in the way of maintaining his school from the products of the soil, unembarrassed by the heavy rent that he previously had to pay. He seems pleased with the prospect and confident as to the outcome. An extract from his report on this point cannot fail to interest those who are partial to the industrial and agricultural training of the youth of this race:

"The outlook for no deficit in the future is bright, since Mr. Harbison has given us some land. We calculate that we can raise all our vegetables, our meal, our hominy, and two-thirds of our meat. This will be



Swift Memorial, Rogersville, Tenn

a saving of three or four hundred dollars by this means which we can divert to repairs, etc., a sum of money that at present we invest in supplies.

"We deemed it wise to make our land profitable to us at once, and accordingly we invested in a cow, some pigs, and in seeds of various kinds, and in tools and feed to carry on the farm. We have had to supply ourselves with meat and meal, flour and molasses for the boys to eat who tend to the farm. These items are all grouped in the expenditures for this year.

"Things in connection with the farm are looking well. The corn is growing well. The crops we have invested in include thirty varieties of things—corn, beans, peas, cabbage, callards, coffee-berry, beets, potatoes, peppers, cucumbers, onions, squash, tomatoes, okra, molasses-cane, celery, ruta-bagas, salsify, pumpkins, citrons, oats, etc.

"We have twelve hogs that will average 125 pounds each. We have two bee gums and intend to make a specialty of raising honey. We have a dozen hens, and by keeping an accurate account of eggs have ascertained that since February 1 they have laid to May 9 forty-one dozen of eggs.

"Three boys are working constantly on the farm. I superintend the work. Old farmers in the community pronounce our work, so far, as the greatest thing down in this country. In fact, it is great, and it will be profitable as an object lesson to this whole community. I would rather have this farm and its equipments than $10,000 endowment to the school."

SWIFT MEMORIAL.

Swift Memorial, at Rogersville, Tenn., of which Rev. W. H. Franklin is principal, is one of a number of boarding-schools, under the care of the Freedmen's Board, that are presided over by efficient and successful colored ministers, who each year are comprehending more clearly the various problems with which they have to deal and are more and more winning their way to the confidence and approval of the leading people of the communities in which they are quietly and successfully doing their work. The following extracts, from Mr. Franklin's review of the work of the past year, will show something of the character of his work and of the methods by which it is maintained:

"We have endeavored so to manage our affairs as to meet promptly all our obligations. We have followed the cash system throughout.

"A great many things have been done and a great many improvements have been made, which cannot be reported on paper. We are doing something all the time; and our surroundings and the general condition of things grow correspondingly better.

"We are also pleased to note that the school is getting a stronger and wider influence on all classes of our citizens.

"During the closing week our public exercises were attended by a larger number of representative whites than ever before. Our chapel proved to be too small for the accommodation of all who desired to attend. Many compliments were sent us.

"Prof. Bidez, LL.D., of the Synodical Female College of this place, who attended our exercises, with two of his assistant teachers, sent me a very complimentary note concerning the exercises, and the thorough training of the students. Prof. Bidez is director of music at the above college.

"Judge Kyle, who, with his daughter, attended nearly all of our exercises, said to me afterwards that he had seldom seen better commencement exercises.

"But I am especially pleased with the progress of our students in domestic training, in scholarship and in Bible knowledge. I am quite sure the Board would have been highly pleased with their mastery of the Catechism and their thorough knowledge of the Bible. I hardly need to add that that instruction and training improved the moral character, elevated the tone of the school, and made discipline comparatively easy.

"We recognize our obligations to the Board in making it possible for us to pass through another successful year. We cannot be too grateful for their kindness. Our Father will certainly bless and reward them. We have prayed for the prosperity of the Board, and have tried to do what we could for it and for self-support. We sympathize with the Board in its financial condition, and pray that God will in due time afford the needed help."

THE HOME MISSION PROBLEM.

James Russell Lowell says,

"New occasions teach new duties."

Not for a generation at least have "new occasions" so loomed up before the American public as to-day. What new duties they shall teach it were premature to try to say. The occasions themselves have not yet emerged, but their shadows are on the horizon.

Our war has gone far enough for us to be able to say that the end of it is not very far away. What lies beyond that end is not in clear sight, but it requires no prophet to outline alternatives, one or the other of which will likely be forced upon us. There will be an expansion of the territory of this Republic, with the moral responsibility which such expansion implies; or there will be such new relations to people east and west of us as to involve us in large additional moral responsibility. Whatever alternative, therefore, comes to be the fact, no thoughtful person can doubt that there will be "new duties"; and they will be such as only larger and truer patriotism can meet. The moral element in these duties will be the predominant one. We will have to deal with races that are either semi-barbaric or immersed in the gloom, ignorance and degradation of a superstitious form of Christian faith.

To meet the new duties thus arising we must be—not in name but in truth—a Christian nation with an unselfish national policy, with a full sense of our moral obligations to the weaker peoples whom we have annexed, and for whose political and moral development we will necessarily assume some responsibility.

There does not seem to be much doubt that there will be some western expansion of our territory or at least of our national interest. The Pacific coast is beginning to feel the need of an ocean outlet to other people, such as the Atlantic has enjoyed for two centuries. The balance of political power is rapidly moving toward that coast. It naturally, therefore, seeks for an opportunity such as can come to it only by commercial and political relations with nations toward the setting sun. Such relations will probably be found on the Hawaiian islands, possibly in regions beyond. When now our western front assumes relations to the people beyond it, whether it be by incorporation or some form of protectorate, it assumes a moral as well as a political responsibility. We have not yet forgotten how our moral responsibility was increased when Alaska was admitted to the national domain. We have not forgotten it because we have not yet overtaken it. The call for schools and churches and the extension of Christian influences among this people is far beyond the ability or willingness of the Church to meet. If more territory is to be added then there must a more awakened moral sense in the nation. There must be a deep consecration in the Church to meet the obligations that come with such occupation.

At this point the home mission problem becomes one of profound interest. It is not a question of territorial occupation merely, nor mainly. Even though we should plant schools and open mission stations in all our national territory, not so occupied at the present time, it would not meet the needs of the whole unless therewith there went in the Church and home a quickened conscience, a larger moral vision, a recognition of responsibility for our own people whom we have never seen, but whose destiny must ultimately be ours; and a consecration of money and of men for their elevation such as the Church has never witnessed.

It comes indeed at last to this: A nation favored in temporal things beyond example must rise to an appreciation of higher values. She must hold herself to her accountability and learn to estimate national life, not by its expansion nor by its commercial resources, but by the capabilities of higher and better living and high moral opportunity which these capabilities invite and require.

We must pay for prosperity if we would keep it; pay for it in nobler living that shall be felt not only in Christian centres, but to the very verge of the body politic.

Our sporadic heroisms on tented fields and shotted shipboard make possible our larger destiny, and must be followed by other heroisms of a moral and spiritual kind which alone can make us worthy of our higher destiny or ultimately secure in its possession.

There is thus a home side to home missions. The first question is not, How much land can we cover with visible signs of occupation? but, With how deep a spirit of devotion to the Master can we engage in the work? Our first equipment is not that of buildings and men, but of the great heart in the Church willing first to live Christ's life and then to share it with those who have it not.

When this deeper life lays hold on the Church she will not lack for resources wherewith to push her mission work. The men and women will offer themselves for service. The money will abound.

Once more let us take our lesson from our country's present crisis. Suddenly it dawned upon us that we had a mission toward Cuba. Scarce had the call been issued when the ranks overflowed. If a million men were needed they would come. And as for money, there was a wild scramble for the privilege of furnishing all that may be needed. And all this because of a fervent spirit of patriotism.

Given now a devotion to Christ's kingdom—like to a patriot's devotion to his country—and there will be no lack of means to realize that kingdom among men, whether at home or abroad.

In the face, then, of added responsibilities to nation and to Church, this is the time for praying people to seek their closets. More love to Christ will alone insure adequate devotion to the highest interests of men. The missionary spirit has its only living spring at the cross. When the Church fails in communion with her Master, no amount of zeal arising from considerations other than the love of Jesus and willingness to climb Calvary with him can carry mission work to success. It is true, we must save all our people if we would save any! It is true we must build churches if we would secure the Republic! But below these truths is the inspiring one, that to be Christ's we must live his sacrificial life, and that if we do not hold ourselves and our possessions to his call, whenever that call may be spoken, we may well doubt whether we are in living touch with him at all; we may at least be sure we have not received his spirit in the measure he desires. The joy and power of mission service wait therefore for a deeper spirit of consecration in the Church and in each believer's heart.

NOTES.

New Literature.

The Board of Home Missions is preparing a fresh supply of leaflets, bringing the facts and figures of its work down to date in condensed form. Among the leaflets already issued or in preparation are, "The Secretary's Address at the General Assembly," "Abstract of Report of Standing Committee on Home Missions," "Abstract of Report of Board of Home Missions," "Our Indian Work," and "The South." These may be had in any quantities desired on application. Others will be added to this list from time to time.

A Veteran.

Another old home missionary retires from active work full of years and crowned with the honors of a successful ministry. The Rev. Franklin L. Arnold, for the past ten years pastor of the Westminster Church in Salt Lake City, has completed forty-eight years in the ministry. Physical infirmities compel him to relinquish the work. His ministry has been characterized by great spiritual power. Like many another humble home missionary, he has nourished and brought up children who have risen to places of prominence and great usefulness. Two of his sons are in Germany; one is professor of theology in Breslau University, while the other is a prominent judge by appointment of the emperor. Thus honored by his children and beloved by his Church he retires to a peaceful old age.

A Splendid Record.

Our mission church in the Mormon village of Montpelier, Ida., is making a splendid record. It gave to all benevolent causes last year an average of $9.13 per member. The Sabbath-school on Children's Day gave $12, an average of eleven and one-half cents per member, which is twice as much as the average for the Sabbath-schools of the whole Church last year.

Patriotic Presbyterian Boys.

Utah has thrown many dark shadows on the path of home missions, but a glimpse of its brighter future shines out in the following little letter which has just been received in the secretary's office from two lads in a Utah home:

"*Dear Sir:*—Papa told us some time ago that Presbyterian boys were going to send their Fourth of July money to pay the home missions debt. Brother Chester and I have some we would like to send you. It is not much, but it will please papa when he finds it out. We will show him your letter when we get it. Chester is ten and I am eleven. We stay with papa here in Payson, but Walter and Harold are with mamma in Brooklyn. Papa sometimes says you have been very kind to us and we want to thank you. Your friends,

"WILLIE AND CHESTER ———."

These two represent an army of patriotic Presbyterian boys on whom one day will safely rest the responsibilities of both Church and country. Should this letter prompt any one to add to the 3d-of-July Patriotic Offering, his gift may be sent to the treasurer, whose account is still open and who has already received an encouragingly large number of responses.

A Peril.

One of the perils of immigration is manifest in the fact well attested that a very large number of the Mexicans in New Mexico are not in sympathy with the United States in the present war with Spain. In case of war with any country under the sun we would be subject to the possible hostility of large internal elements, as we have in our cosmopolitan population people from every country on earth. No other nation has so large a proportion of foreigners as ours has. One-fourth of our voters are foreign-born. One-third of the population is foreign-born or the children of foreign-born parents. Our cities are at their mercy. The foreign element constitutes eighty per cent. of the population of New York city, ninety-one per cent. of Chicago, eighty-two per cent. of Cleveland, sixty-three per cent. of Boston, sixty-two per cent. of Cincinnati.

The metropolis of Great Britain is more secure from such a peril; only six per cent. of London's population are foreign-born. In any foreign complications London would have little or nothing to fear from such a source, while our cities could never estimate the power of foes within. Our newer States west of the Mississippi river are in scarcely less peril. The percentages of foreigners among them are as follows: In Montana, forty; in Wyoming, fifty-one; in Utah, fifty-two; Idaho, fifty-three; Arizona, fifty-five; California, sixty; Nevada, sixty-three; South Dakota, sixty-seven; Minnesota, seventy-two, and North Dakota, seventy-four. Taking the whole region west of the Mississippi, nearly sixty per cent. are foreigners.



Governor Hastings of Pennsylvania among the Soldiers at Camp Alger.

The Sabbath.

A serious question with our missionaries who are preaching in mining communities is the matter of general Sabbath desecration. One of them says: "The men are compelled to work on Sundays or lose their jobs. One of

my elders has to work every Sunday or quit. One Sabbath recently when we held our communion service he was away at work because he could not get off. The Sunday work in the mines and smelters compels the stores and other businesses to go right on on Sunday. All those who are thoughtful are opposed to it, but being in the minority they cannot help themselves. The Eastern owners of the mines in many cases are responsible. All this works very seriously against the Church growth and Christian life."



Y. M. C. A. Tent, Camp Alger.

Horse Needed.

A letter received recently in the secretary's office contains the following: "I cannot afford to buy a horse and have walked fifteen and sixteen miles through all kinds of weather and roads that cannot be imagined in the East, and preached three times in one day. I have been in the work so long and I love it so that I can scarcely do anything else, but I must have more than grit and grace even to do good work for the Lord. If I were personally acquainted with some of those good wealthy brethren in the East, I would make myself bold enough to ask them to help me to a good trusty horse and strong buggy, as I could do so much better work."

If any one among our readers feels impelled thus to aid one of our earnest workers, further particulars will gladly be given from the Home Mission rooms.

A Bicycle.

A faithful missionary who preaches to a widely scattered group of churches greatly needs and very much desires a bicycle. He cannot afford to keep a horse, but could use a wheel on the excellent roads over which he is compelled to measure many a weary mile on foot. He held six meetings and walked ten miles on a recent Sabbath. If any one has a bicycle which he wishes to send on a mission, he can obtain the missionary's address by writing to the Home Board.

They Congregate.

Nearly all our work among foreigners is in cities.

THE CHURCH AT THE FRONT.

The International Committee of the Young Men's Christian Association, when the present war began, enlarged the plan long followed by State Committees at State Annual Encampments. This plan is to provide at these summer camps of the National Guard a tent which might be used for writing, reading, the playing of games and evening entertainments during the week and for religious services on Sundays. Musical instruments are provided. So are chairs, singing books, newspapers, Bibles, etc., and the place serves as headquarters for the quartettes, choruses and various clubs that are often formed at camps.

The war being national, the national part of the organization took hold of the plan and provided tents for Camps Alger, Thomas, Tampa, Cuba Libre, etc. Soon it was found that a single tent, as at State encampments, was quite inadequate. Hence tents were furnished each brigade, and in some instances each regiment. In the tent the chaplain of the regiment naturally had his headquarters. Thus there are at some of the camps at this moment as many as fourteen tents, where services are had on Sundays, and the men congregate during the

week. In some cases the chaplains have erected altars in their tents, made either of pine boards or ammunition boxes. In others, something that will answer for pulpits is provided, and often covered with flags. Toward the support of this work of putting the church at the front, members of all denominations are contributing. The best of feeling prevails. The church that is in the camps is like the political North and the South, united. Comity prevails. A ritualistic Episcopalian is on excellent terms with a Presbyterian chaplain. A Lutheran and a Methodist exchange "pulpits."

Chaplain Beaver is a Presbyterian and belongs to the One Hundred and Fifty-ninth Indiana Regiment. The illustration shows him conducting morning service. It is a service, for there is some ritual, including responsive readings, chants and the Apostles' Creed. The band, which is a fine one, plays the chants in excellent time. There is a quartette for the anthems. The men attend in good numbers and all remain to hear a short and bright sermon.

All of the bands have fallen into the habit of playing church tunes, and that on days other than Sundays. When military regulations do not demand anything in particular, church tunes are almost invariably selected. Hence it is not uncommon to hear, "Nearer, My God, to Thee", or "Work, for the Night is Coming", or even "Holy, Holy, Holy, Lord God Almighty." But gospel hymns are most played because everybody seems to know them.

At Camp Alger the "canteen" is unknown, and excellent order prevails. There have been but two brawls in a month, which for 25,000 men gathered from everywhere is considered a fairly good record. During the past few days permission has been granted to the Y. M. C. A. Commission to undertake similar work among naval men, and a three-story building that was formerly a cigar factory has been rented at Key West and fitted up as a church. The illustration of a tent shows a typical one at Camp Alger.



Sunday Morning at Camp Alger, Chaplain Beaver of the 159th Indiana Regiment.
Courtesy of *Church Economist.*

Concert of Prayer For Church Work at Home.

August—THE FOREIGNERS.
(*a*) In Communities.
(*b*) Mining Districts.
(*c*) The Cities.
(*d*) Perils of Immigration.

THE FOREIGNERS.

One-seventh of our entire population is foreign-born. They are here ten millions strong; in number more than three times as great as our entire population at the time when we successfully withstood the armies of Great Britain and gained our independence —a number nearly equal to the aggregate population of Scotland, Ireland and Wales. These foreigners in our midst, together with their children of the first generation, comprise two-fifths of the entire population of our country. They equal the population of Korea, Persia and Siam together—a multitude of twenty-nine millions within a nation of seventy millions.

Among this mighty host are many as valuable citizens as ever blessed a nation with their love and service. The industrious and economical Germans, the steadfast Scotch, the versatile Irish, and other mingling elements are evolving under our institutions a race distinctive, powerful, independent—such as has rarely risen in the world. Thoroughly imbued with the gospel, what need have we to fear; left to exist without it, what can we hope? Our perils are great, but our opportunities are greater. Twenty per cent. of our immigrants are under fifteen years of age; half are under twenty-five. If we were prepared to take them during their impressible youth, Americanize and train them for Christ, one element of our present danger would become a source of security to our country. It should be our earnest purpose to make intelligent and loyal American citizens of them. We must do this if we would perpetuate our nation. The dangers that threaten us are internal. If we ever fall it will not be by any outside power, but by destructive internal forces. The citadel of our liberties stands upon a volcano as long as one-seventh of our population are born and reared under institutions alien, if not antagonistic, to the genius of our own. We must, therefore, Americanize those who come to us, for our country's sake, and Christianize them for their own sake and for Christ's sake. By Americanizing them is not meant that we are to hasten the business of naturalization, for the multitudes from Europe might be induced with all required speed to take the oath to uphold the Constitution of whose provisions they are profoundly ignorant and with whose aim they have no sympathy.

Isolated by the limits of language, the foreigner confines his reading to the literature of his native country, which keeps alive his interest in affairs abroad and his love and loyalty to the government and the institutions which he left behind, while he ignores those under which he has come to reside. Without human sympathy and intercourse he can know little of our country and institutions. He is imprisoned in his mother tongue. A knowledge of our language would tend to scatter these foreign populations among our own people and prevent the dangerous tendency, at present manifest everywhere throughout our country, to form exclusive communities. To accomplish this, the children should be taught in English in both Sabbath and day-schools. It would not be entirely unreasonable to expect all foreigners to acquire a reading and speaking knowledge of our language within a reasonable length of time. It would tend to win their love to our country and broaden their conception of American life and enterprise. It would bring them into social, business and domestic relations with our American people more rapidly, and thus scatter the nuclei of foreign communities that are in our midst. The fact that the English-speaking nationalities, such as the English, the Scotch and the Irish, are generally more diffused, and do not present the threatening aspect which separate foreign communities within our large cities do, goes far toward substantiating this point.

In our large cities, we have our "Little Italies," "Little Germanies," "Little Swedens." In the city of New York there are localities where the English language is not spoken, and where the news-stands contain no paper in English, where the shop windows have the significant placards, "English is spoken here." Dr. Strong says that in a certain precinct in Cincinnati, where three foreigners acted as judges of

the election, a native American was refused the right to vote because he could not produce naturalization papers.

While foreigners ought to acquire our language, and while we might with perfect propriety require their children to do so, yet for purposes of religion we must take them as we find them. Thirty-one and three-quarters per cent. of our foreign population cannot even speak the English language, and an undetermined, but very large per cent. of the rest can use it only in ordinary transactions and simple conversation. The preaching of the gospel in English is to them absolutely unintelligible. The vocabulary of the pulpit, however simple, is entirely different from that with which they are acquainted in social life and business transactions.

Many of these foreigners, reared under an established Church, have no idea of the privilege and obligation of supporting the ordinary means of grace; hence most of their churches depend upon home mission funds to support them. We must work patiently with them in view of the fact that their idea of a religious life is that it consists of the formal ordinances of the Church. They have little conception of evangelical truth and spiritual religion. They do not hunger and thirst for the gospel sufficiently to acquire a knowledge of our language in order that they might listen to our preachers. They do not seek the Church; the Church must seek them.

While it might be unwise to instruct the children in the day-schools in the language of their parents, it would be folly to expect the parents to listen to the gospel in the acquired language of their children.

In the twenty counties of Texas dominated by Germans, the German language prevails. Among the two hundred thousand Scandinavians in Minnesota are many communities where the only medium of communication is the tongue of their native land.

At Nauvoo, Ill., an English-speaking church failed, but a German preacher succeeded. He used the English language in services as the people acquired a knowledge of it, and as a result we now have a successful English-speaking church. In Audenreid, Pa., dwelt several thousand coal-miners. They were the dupes and victims of rapacious Roman priests. We had English-speaking ministers within easy reach, but their influence was not felt among the Italians. A young, unordained, Italian evangelist went among them in 1891; years of faithful preaching in their vernacular have wrought a revolution. There has been built a large Presbyterian church with the usual subordinate organizations. So powerful has a thoroughly understood gospel proved to be that the priests have lost their power and abandoned the field. Religion has to do with the human heart; the heart can be reached only through the intellect, by means of intelligible language. However impressive and helpful the formularies of religious worship may be, they cannot instruct and edify when used in an unknown tongue.

This principle is further illustrated in our work among the aborigines. Among the powerful and warlike Sioux Indians, with their thirty thousand souls, the largest and most barbarous tribe of Indians on the continent, the gospel began to be preached in their vernacular less than a generation ago without waiting for them to acquire even an imperfect knowledge of the English language. The most wonderful results have been reached. Already there are twenty-three churches ministered to mainly by native preachers, devoted and eloquent, all constituting a separate presbytery. In these churches are consecrated Christian women who are organized for the diffusion of gospel truth among the neglected portion of their own tribe, though they themselves know not a word of English. They meet and worship and work intelligently, supporting two missionaries and partially supporting two others among the wild communities of their tribe. From the very nature of the case such results could not have been reached by the use of any other than their own language, until a generation of their children could be reared and educated in our schools.

The time has passed when every man could hear the same voice in his own tongue, because the necessity of it has passed. But the necessity of every man's hearing in his own tongue is still present and always will be as long as it continues to be the duty of the preacher to edify. It is still true and always will be that if I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian to me.

Letters.

ALASKA.

REV. J. F. JONES, *Juneau*:—We had the pleasure of receiving into the church on profession of their faith four souls the past quarter. This makes in all received on profession of their faith within the four years that I have been here seventy-four. We have had nothing of a religious cataclysm or volcanic eruption since I came here, but a healthy, steady growth, every quarter witnessing some souls born into the kingdom. The receptions have about equaled the removals by death and change of habitation. So while we have received so many on profession our church is but a trifle larger in numbers than when I came here. But this has been maintained in spite of the fact that our community of natives has been constantly diminishing. The Klondyke gold craze drew a number away to Dyea and Skaguay, the portages, where they pack for gold seekers. I had also one infant baptism and one marriage, making in all within the four years sixty-two of the former and twenty-nine of the latter. Our services are well attended and pervaded by a pleasing spirituality.

We lost one of our most devout and consecrated members the 13th of April. This native woman, whose name was Julia McCully, lived such a beautifully consistent Christian life for nearly eight years, from the time she was baptized, that it merits notice. She was the wife of a New York man and kept her marriage vows to him inviolate for nineteen years. She was the mother of several children and endeavored to train them aright. In her church duties she was as faithful as the sun, always present at each service when her health and household cares permitted. The weather *never* hindered her. While she was of a quiet, diffident and meek disposition, yet she always took part in the prayer meetings when the opportunity was afforded her. She came to church from pleasure and not from constraint of duty. She died, not in fear, but in hope.

ARIZONA.

REV. D. M. WYNKOOP, *Phœnix*:—During this quarter we have taken up the work with the Maricopa Indians. They seem very anxious to hear the gospel. When I close the sermon they often call on me to preach some more; tell them more about God's Son. The Maricopas have never had the opportunity of hearing the gospel. They speak a different language from the Pimas, hence in all these years they have never heard the glad tidings. They are very degraded in their life, language and manners. Some come to our meetings in their breech cloths. We have no house of worship in the Maricopa village; we have a brush shed that keeps off the heat of the sun, and we trust some way will be provided to keep out the cold by the time we need it.

I must have a Maricopa to interpret the Maricopa language. At present I have a man that does fairly well, who is glad to do this much so the Indians can hear about God, and contrary to the Indian custom he does not want any money for the work. He does not understand the English language as well as I would like him to understand it, but he does quite well I think.

The work with the Pimas has been going on with steady advancement; we have not had communion this quarter, but shall soon. There have been some conversions and I think we will have quite a number added to the church at our next communion. The medicine men have threatened to kill my interpreter, Edward Jackson. We preach the gospel, which is opposed to the teaching of the medicine men, and this is the cause of their anger.

Last week we lost our little baby boy. He was four months old when we got him and he stayed long enough to win our hearts and love. It was so hard to give the little fellow up. Now we have a little grave of our own to place flowers upon, a little grave at which to shed our tears. The Indians showed us every kindness, and in our sadness I think we have been drawn closer to each other than ever before.

The summer is here again. To you it means warmth and pleasure; to us it means, heat, heat, heat. The Indians have poor crops this year, and as we have had no rain this winter I think we will be very short of water. We began to cut wheat May 15. Next quarter I hope to be able to report many additions to our church.

I hope and pray that many of the Maricopas may give their hearts to God.

REV. I. T. WHITTEMORE, *Florence*:—I have had two funerals out of the ordinary line; one a dear woman of twenty-three from Missouri, who died of consumption. Like too many, she came too late. The last visits to her were delightful. It was more like the preparation for a coronal than the sepulchre. If she was benefited half as much as I, I am glad. Her eyes, though sunken, glistened with light from the Celestial City; eternal youth and beauty are hers.

The other was—one among many—a judge, graduate of college, fine scholar, moral man, a few years ago worth $15,000, now buried as a pauper.

"Once a man, twice an infant," mind, memory, strength, all gone. A "caved-in" intellect, not a relative to mourn.

Regular services at Casa Grande and Arizola, once in two weeks, are sustained with but little diminution of force or abatement of energy, as regards my strength. Next week I go with mule and cart ninety miles southeast on my "Fourth Annual Itinerary;" Ella, my daughter, accompanies me. It is a privilege, not a sacrifice, even for a "septuagenarian" to go and feed those hungry people. But what a "spread!"—one hundred and ninety miles!

Learn hence how much a home missionary longs for the removal of the debt and to have a minister-at-large or two helpers. May the Lord enable you to wipe the debt out before December 31, and "open door" with full treasury to enter on a career of prosperity for our home mission cause larger than ever.

CALIFORNIA.

Rev. William L. Johnston, *Pacific Beach*:—There is here at Pacific Beach, which is a suburb and within the city limits of San Diego, a magnificent group of buildings known as San Diego College. The institution is not running, the legislature of the State of California having voted to locate a new normal school on the campus. Then the politicians had the normal diverted to another location, leaving this in the lurch. It is now a problem what to do with it. Our people are much interested, Presbyterians having most control of the property. It would make a fine, yea palatial home for invalid ministers and there are abundant accommodations for school also. No doubt the men who could put it to good use are living somewhere in the territory over which your work extends and they would be glad to know of this opportunity, and as it would enlarge the interest and opportunity of my parish I wish you could inform the right man. The trustees have elected me secretary of their board. Who can tell but you might be the means of sending the right man or men here to start up the same. The campus and building cost $60,000. Once we had 150 students.

San Diego has long lain in a sort of enchanted sleep, by her summer seas, shut in landward by the mountains and the desert, waiting for her prince to come to show her the way to the land of song and story beyond the western ocean. Now the signs of his coming are thundered out by Dewey's guns, the Star of Empire appears again in the west, and our soldier boys are hastening to the sound of the drum and the joy of battle is louder than the joy of harvest. We cannot always be pent up between the burdens of the desert and the sea; a bond is being fabricated to bind us to our destiny beyond—strong as Manila cords can make it, and poor old San Diego, that has lain among the pots, shall come forth with wings like a dove and feathers of yellow gold.

COLORADO.

Prof. F. M. Gilchrist, *Del Norte*:—I gave close attention to the regular work of the theological class of eleven members now completing their fourth year of study. There is some discouragement existing among some of the members of the class now here, growing out of the fact that two years have been added to the academic course of the college and the requirements in theology have been increased. Thence it will require from six to seven years for the average young Mexican, as he comes to us from the mission schools, to complete the required course of study, viz., a course of four years of Latin, etc., and two years of theology, history and homiletics.

This is as it seems to me about as high a standard as we can set for these young men without educating them away from their people so far that they will neither enjoy their work nor exert the same influence possible to our best men as they go out from here.

Rev. J. H. Rennie, *Ouray*:—Upon such a field as this various methods must be adopted in order to meet the various phases of life. In one community efforts among the elder class will bring the best rewards and reaching them reaches the younger class as well. But the opposite is more generally true. Interesting and securing the presence of the young more often brings the elder class. Where the lambs find a pleasant pasture the old sheep go. Ouray is no exception in this regard. For six months back very little visiting has been done among the older classes, but every path in which the young were walking, every park in which they were playing, has been visited and watched, and sports of a Christian character encouraged. It has often been said, "Rennie has not forgotten how to be a boy." As well be one of Christ's "boys" as one of Christ's men, if as a boy I can bring more boys to Christ. And, moreover, let the results speak for themselves. Look first at the Sunday-school; it has had a steady growth for six months. The infant Y. P. S. C. E. is now six months old, has seventy-two members, forty-nine of whom are active. Its prayer-meeting attendance on Sabbath evenings is about seventy-five. Thus far it has conducted the evening service of the church on the last Sabbath of each

month with great credit to itself and thus it is brought into sympathy with the church. The number of its members who attend the midweek prayer meeting have put the church members to shame and as a result of the work of the society the congregation at the church service has been doubled. Several times recently the church building has been taxed to its utmost capacity to seat the congregation. The presence of the children in many cases brought the parents and the parents were most happy to see the children there.

Rev. A. F. Heltman, *Brighton*:—In August, 1884, the first services (of the Brighton, Colo., Presbyterian Church) were held in a saloon. On the first day or two—so the older members tell—the cowboys shouted and hurrahed outside and even went so far as to send a few revolver shots through the windows. That saloon-keeper, though not surrendering fully to Christ, quit the saloon business. At the close of the special meetings held by our present beloved evangelist, H. W. Rankin, the church was organized. Its growth has been slow but steady. If some of our Eastern brethren could spend their vacation in the West, how much better they would understand the work done here! Our stations at Barr and at Henderson have been sources of strength. I go to Barr the first Sunday of each month, and through a young man who is laboring at present in this field with me I have been preaching each Sunday evening at Henderson. I understand German somewhat, but not sufficiently to preach in that tongue. As this young man speaks good German we began German services last Sunday afternoon at two o'clock. The German people responded sympathetically to the service and liberally to the collection. On the whole our community is not wealthy.

With pleasure we will take a collection May 29 for Sabbath-school mission work.

FLORIDA.

Rev. C. E. Jones, *Lakeland*:—Lakewood has suffered or enjoyed the excitement of an army camp ground for the last two weeks. The 71st Regiment, New York, was camped near the church and filled it full at each service. Other soldiers on the streets erased all signs of Sunday from the staid little town by mules and wagons, galloping troopers, clouds of dust, shouts of men and blasts from trumpets. The native population were never so excited.

IDAHO.

Rev. W. Stuart Wilson, *St. Anthony*:—Our church is the only one in Fremont county. About eighteen miles from here lies Roxbury, the Mormon capital for this part of the State. In my last report I stated that I had started a Sabbath-school and church services there too. The attendance and interest are increasing. Last Sabbath I had thirty in the Sabbath-school and forty in the church service. These are nearly all Mormons, there being only some ten or fifteen Gentiles in the town. The Mormons so far have been courteous and attentive, and I pray God that I may reach them with the Bread of Life in their more than Egyptian darkness. It makes it pretty hard to preach here twice on the Sabbath and drive thirty-six miles and hold two services there every Sabbath, but for this summer for their sakes I must do so and get them well organized and in a condition to help themselves.

KANSAS.

Rev. J. Baay, *Smith Centre*:—This is the last quarter of my labor in the missionary field; it is also the close of thirty-eight years of missionary labor, six of which I spent in the service of the Reformed Church and the remainder in the service of the Presbyterian Church. During all that time I had one vacation, in 1877, and three times was sent as a commissioner to the General Assembly. I am still, through the mercies of God, hale, hearty and strong, though beginning to be called an old man. I have performed this quarter the same amount of labor as usual. The field which I have now occupied for eleven years requires still undivided attention. Unbelief, rationalism, materialism, indifference and the ceaseless activity of everything that assumes to be *the church* and proclaims a gospel, much of which is not found within the pages of Holy Writ, are contesting for adherents, and the worst is the mixture of God and Mammon—of Christ nominally and the world practically; of gospel, card playing and dancing; of keeping Continental Sabbath and going to church once when it does not storm or projects of travel and pleasure do not interfere; such somewhat is the religious condition of the greater part of this community. There is comparatively but little taste for a pure gospel and for true, godly living. There are true children of God here, to be sure, but they are far in the minority. At times I must confess I feel discouraged. But I cannot withdraw my hand from the plough.

MISSOURI.

Rev. James Lafferty, *Washington*. There are many adversaries. The open saloon, more widely open on the Sabbath than any other day, is one of the worst.

Rev. Filippo Grilli, *St. Louis*:—*The French services* have been well attended. Some of our people, it is true, have left us to go back to their own country, but others have come to take their places. Among these we find a family, with father, mother and several children, who live outside the city, but not so far but they will be able to come to the meetings.

This work among Swiss and French has its importance and usefulness; while some of them are members of American churches, the great majority do not attend any church, either because they have only a few hours in the afternoon every second Sunday, or because they cannot understand English (the newly arrived in this country and the old folks), or because they find themselves in new surroundings and lose the habit of going to church. But there is another reason why this work has its usefulness: we have to resist the encroachments of Catholicism. So many simple-minded girls come to this country to make their living and very often have to enter a Romish household. Protestants of America think there is no danger from Romanism in this free republic and even that the truth permeates and changes Catholicism. I do not know how far that is true, but I know by the experience of several persons of my congregation that in those Catholic families where some of our Protestant girls have the misfortune of falling they will do all they can to pervert them. A young lady whose parents were French Lutherans united at first with the Episcopal Church, but by and by was induced to embrace Catholicism, and we have never seen her since.

The Italian services have had their ups and downs. Italians do not easily find steady work and have to move from one city to another; and when they become interested they are restrained by the fear of being despised by their acquaintances and friends. The priests and nuns are doing everything to prevent children from coming to us, and whipping is in full blast at the cathedral schools for all those who dare to go to the Protestants. Notwithstanding all that, the ground here seems to be better prepared than ever before.

Some months ago an Italian priest came to this city with the purpose of building an Italian church. The Italian colony is quite large and numbers several rich men among those, especially, who have made their fortune in the liquor traffic. The young priest became acquainted with some of the most influential people, elected a committee, sent circulars inviting Italians to a meeting for the purpose of collecting money and pushing the enterprise of the church building. There was, I have been told, a large attendance, and several people were ready to subscribe a good amount. But the priest, fresh from Rome, wanted the people to strictly observe the mass, the confessional and every other ceremony. The people were willing to give money, but did not want the priest to interfere with their habits. "We are good Catholics," they said, "but we want to do what pleases us, as we are in a free country." Then the priest became angry and said he would excommunicate them, and a row followed, women and children screaming, others fleeing to avoid trouble. The daily papers had announced the meeting, but nothing has been said about the result. The father is now trying to reconcile the "disjecta membra" of this unfortunate colony; but the moneyed people decline to give him encouragement and support. He says he will build the church anyhow and dedicate it for the poor people; but when he asks for money I presume he will change his mind. May the Lord hasten the day when the poor deluded people will open their eyes and their hearts and receive Jesus as their Prophet, Priest and King. There are some among the more conscientious who are now prepared to listen to the gospel.

Besides the Italian and French meetings and the Sunday-school every Lord's day, we have weekly prayer meetings and night-schools. We visit the people in their homes and the sick in the hospitals. We distribute tracts, papers and New Testaments, whenever and wherever it is possible, and hope that some day the good seed which has been scattered will bring forth fruit to the glory of God.

OKLAHOMA.

Rev. John Mordy, *Guthrie*:—The ordinary man works every Sabbath and when he has a day off he has no inclination to go to church. On Saturday nights there is usually a great ball, which runs on till almost daylight on Sabbath morning and prepares men and women who can to remain in bed all day on the Sabbath. On each Sabbath afternoon there is a grand match game of ball between the two towns, Clifton and Morenci, when persons who could never get off duty to attend church are prominent figures. The excitement calls out the women as well as the men, and money which ought to be spent for other things is staked on the result of the game.

I cannot say that our mission work is making much progress, for under the circumstances the gospel does not get a hearing. While we are not asking for any aid from the Board, we cannot in any sense be regarded as a self-sustaining congregation, if indeed our imperfect organization can be called a church at all. I think that your Board should

commission me to this field without salary from the Board for the next three months and at the end of that time do what seems best. My motive in not asking any assistance from the Board is not only to save the Church's money, but to get an opportunity of pressing the necessity of our work on other parties who ought to do more to assist us. Living is very high, and as I cannot get a house for less than from $25 to $30 per month I have been compelled to leave my family at Shakespere, about seventy-five miles away, and so I have not only the inconvenience of living away from home, but I have the expense of boarding in addition to keeping house. If the effort which I am now making to bring the field to self-support fail we may have to return at the end of three months and ask for assistance to the extent of $15 or $20 per month, but even if we do become self-supporting financially we will still remain only a mission field, for your lonely missionary will always feel the need of moral and spiritual support even more than he does of financial aid.

TEXAS.

Rev. J. Lovejoy Robertson, D.D., *Galveston:*—A house of worship has been bought by my people. It is admirably located and is commodious, or sufficiently so for some years to come, and is in every way quite suitable for our use. It has cost us $4800, apart from seating, carpeting, pulpit, lighting, etc. We have paid $800 of the $4800, as well as the greater part of the extra expenses, and have paid also for insurance and the interest on $4000 borrowed until August 9. Toward all this we have very little help from outside and the strain upon my people has been pretty severe. It is our hope that in some way by August 9 we can cut down our $4000 indebtedness to $3500. I wish you could get somebody to send us some of this money.

During the quarter there have been fourteen additions to the church, eight by profession and six by letter. The church is thoroughly united and enthusiastic. I have become much attached to the people, and have been formally called to be the pastor.

UTAH.

Rev. Arthur T. Rankin, D.D, *Brigham:*—We lost by sudden death Leman Johnston, who, though not a member of the church, had always given our work his sympathy and his moral support and whose daughter I baptized and received into the church. She has been for two years in the Collegiate Institute, having received all her previous education in our schools. In a sermon I referred to the change in public sentiment during his residence here. He stood as a representative and an advocate of the change—living with and loving one wife, while eighty-two men in town were living with from two to nine each—bringing his children to our school while others threw stones through the windows—showing loyalty to the flag of his country while others threatened to tear it from the staff. Our "Teachers' Home" was fired at midnight, with four women in bed within it, and two hours after the barn was burned, shortly after my coming. But now all is changed. No unkind word, look or deed has come to any of our workers since and public sentiment would not approve it.

Rev. James H. Mateer, *Richfield:*—The war excitement has done much to bring together different religious elements. The son of the missionary volunteered in the Utah cavalry and was instrumental in the enlistment of several Mormon young men. The memorial service on May 30 was the most largely attended of any one ever held here and the first one in which the Mormons ever participated. At one of the Mormon Sunday services a speaker had some severe things to say about the "sects" when a prominent Scandinavian official, who is considered very radical, reminded him that the saints were not the only good people. It is true we generally look upon every Morman act as policy, but we find encouragement in the fact that policy leads them to friendly treatment of Gentile Christians. We united with the Methodist brethren in a three weeks' meeting here in a large gospel tent which was pitched in a very prominent place; this could not have been done a few years ago. Our uniting with them answered a charge so often made by Mormons and others that Christians cannot agree. The tent seated 500 people and was often full at evening meetings. There are not over 100 Gentiles in the town, so a large number of Mormons listened attentively to the gospel, the efforts of the priesthood to the contrary notwithstanding.

WASHINGTON.

Rev. Robert Arkley, *South Bend:*—Many things come to us to try our faith and discourage further effort. Did we not know that the battle is the Lord's and were we not assured by the promise of the Almighty himself of ultimate success we would almost despair. Work along the whole coast line is progressing only slowly. Souls come slowly into the kingdom, "and because iniquity abounds the love of many waxes cold." Our greatest discouragements come from godless church members whose example and influence are not only not helpful but harmful.

Sabbath desecration is painfully common in this city. Sunday excursions, Sunday baseball and foot-

ball and Sunday bicycling are all having a terrible influence on the character of the young people and are among the greatest difficulties we have to meet; some of the aforesaid church members lending not only their approval, but themselves being present at such things.

I have organized during the quarter a Bible history class which meets every Sabbath afternoon for the study of the history in the Bible. The attendance is encouraging.

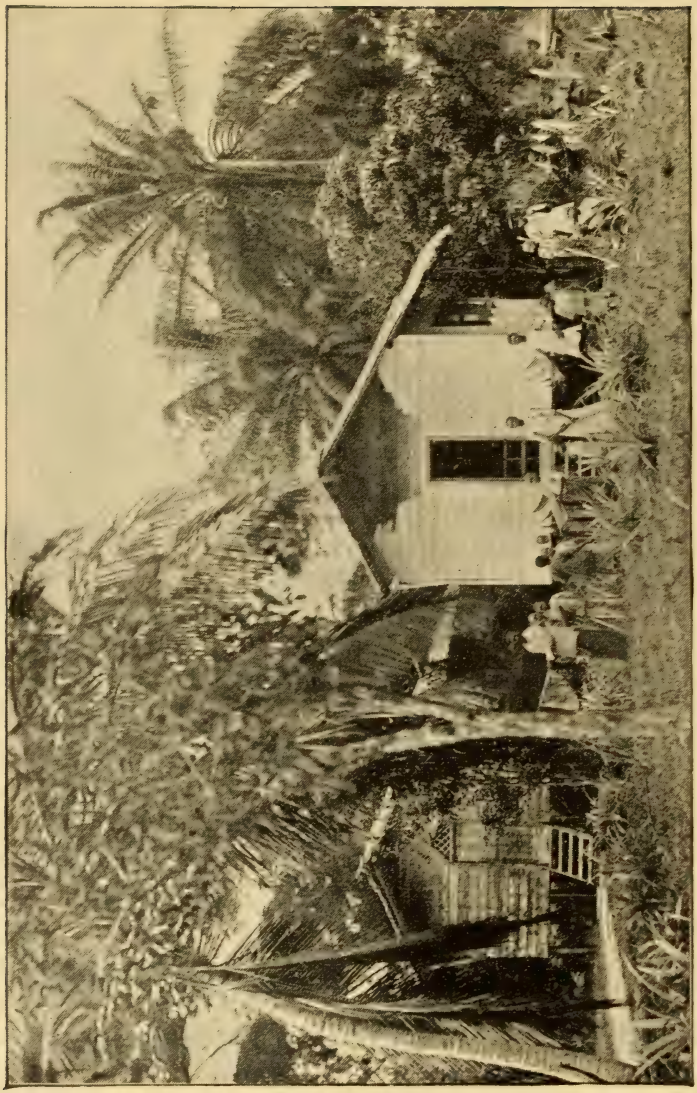
REV. D. D. ALLEN, *No. Yakima:*—At the close of the service a family presented themselves before the session and the father and mother were received on confession of faith. They said they represented a large settlement about fourteen miles below Parker, where they seldom have any religious services of any kind.

I regarded it as a call from God to go and preach to them. After sending an appointment I went down to fill it. God evidently prospered me on my way. I crossed on a narrow bridge over a gulch perhaps twenty feet deep. The bridge fell in about half an hour after I crossed it. I found a congregation at the schoolhouse apparently hungry for gospel truth. It is an inspiration to preach to those who are hungering for the truth. They not only keep their ears and eyes wide open, but sometimes also their mouths. The next day I called upon several families in their homes, and found them an intelligent, well-raised set of people, having collected there from various parts of the country. The oldest farm is only six years old. It was as unpromising as the region which our old-time geographies called "The Great American Desert." It produced nothing but sage brush. But by means of irrigation it is being transformed into a fruitful field. The farmers can cut three crops of clover or five crops of alfalfa in a season. Orchards five years old produce freely and the trees are as large at that age as trees in the East generally are at ten or twelve years. The climate is so mild that there is but little winter. I presume that there are 200 or more people in a radius of five miles and the prospects are that the population will triple in the next six years. I was told there was another large settlement about six or seven miles below that is much more compact. I shall visit and preach at both points next week. The people came here very poor and have had a hard struggle to bring their farms into a state of cultivation. But they are an industrious, thrifty class of people, and if properly encouraged I think will build strong Presbyterian churches.

APPOINTMENTS.

H. Keigwin, Presbyterial Missionary,	Fla.
A. J. Ross, Covelo,	Cal.
H. L. Cornell, Novato, 1st,	"
H. Hill, Ione, 1st,	"
C. H. Smith, Anderson, Olinda and station,	"
A. Haberly, Elk Grove and station,	"
W. G. Mills, Santa Paula,	"
J. G. Anderson, Roseville and Orangevale,	"
T. Magill, Virginia City, 1st,	Nev.
J. M. McDonald, Wells and Starr Valley,	"
G. T. Crissman, Denver, South Broadway,	Colo.
A. W. Reinhard, Denver, 1st, German,	"
A. McKay, Central City, 1st, and Black Hawk,	"
H. S. Killen, Denver, Highland Park,	"
A. F. Heltman, Brighton, 1st, and stations,	"
W. Hicks, Littleton, 1st,	"
G. S. Darley, Georgetown, 1st,	"
R. B. Adams, Kingfisher, 1st,	O. T.
C. C. Weith, Jefferson, 1st, and station,	"
P. D. Munsell, Calvary, Winnview and stations,	"
E. B. Evans, Mulhall, Hopewell, East Langston and McKinley,	"
D. I. Jones, Chandler and Clifton,	"
H. L. Moore, Newkirk,	"
N. S. Fiscus, Stroud, 1st,	"
V. Hlavaty, Cedar Rapids, Bohemian,	Iowa.
W. H. McCuskey, Volga and station,	"
J. S. Crousaz, French Creek, Mt. Hope,	"
A. C. Kruse, Ramsey, German, and Germania, 1st,	"
F. Heilert, Arcadia,	"
S. Ollerenshaw, Algona, 1st, and Irvington,	"
J. R. Vance, Pomeroy, 1st,	"
A. W. McConnell, Dedham,	"
W. S. Shiels, Keokuk, 2d,	"
J. W. Carlstrum, Conroy, Hilton,	Iowa.
K. J. McAulay, Crawfordsville, 1st,	"
B. C. Swank, Deep River,	"
H. Wortman, Lyon Co., 1st, German,	"
A. G. Bailey, Hartley, 1st,	"
D. Mouw, Hospers, Holland,	"
J. C. Calnon, Wichita, West Side and Harmony,	Kans.
T. F. Barrier, Wichita, Bethel and Endeavor,	"
W. S. Morley, Emporia, Arundel Avenue,	"
H. A. Zimmerman, Mulvane and Waco,	"
S. C. Kerr, Reece,	"
J. L. Amlong, Oxford, 1st, and Mount Vernon,	"
J. P. Viele, Maxson and Queneme,	"
J. W. Funk, Derby, El Paso and Genda Springs,	"
J. S. McClung, Brainerd,	"
V. M. King, Lyon Co., Westminster and station,	"
A. S. Davis, Cedar Point, 1st, and Clements,	"
H. M. Markley, Cedar Point, 1st, and Clements,	"
W. A. Most, Ness City, 1st, and Bazine,	"
D. E. Ambrose, Roxbury, 1st, Canton and Galva,	"
G. R. Morley, Liberal, 1st,	"
W. Mooney, Parker, 1st,	"
W. H. Carnine, Ft. Scott, 2d, Glendale, Pleasant Hill and Prescott,	"
W. B. Brown, Hays City and Wakeeny,	"
J. Welch, White Lily, Lone Star and stations,	"
W. H. Course, Aurora, 1st, and Miltonvale,	"
E. S. Brownlee, Kansas City, Grandview Park,	"
T. D. Davis, Pastor-at-Large,	"
C. W. Backus, Argentine, 1st,	"
F. D. Breed, Riley and Sedalia,	"
L. R. Smith, Oakland,	"
J. T. Copley, Manhattan, Seymour and stations,	"
A. J. Thomson, Kuttawa, Hawthorne and Chapel Hill,	Ky.
D. M. Grant, Louisville, Calvary,	"

T. B. Leith, Saline, 1st, Mich.
H. B. Dunning, Plainfield, 1st, and Unadilla, "
E. A. Hoffman, Benton Harbor, 1st, "
T. W. Monteith, Martin, 1st, "
J. A. Greene, Pastor-at-Large, "
W. M. Campbell, Munising, 1st, "
E. A. Douglass, Grand Marais, 1st, "
L. C. McBride, Holt, 1st, "
E. P. Dunlap, East Jordan, "
A. Danskin, West Bay City, Covenant, "
W. J. Young, Hillman and stations, "
W. J. Hall, Cloquet, Minn.
E. L. Coudray, Barnum and Moose Lake, 1st, "
N. H. Bell, Pastor-at-Large, "
C. S. McKinney, Canby, 1st, Fairview and Westside, "
W. F. Finch, Beaver Creek and Hills, "
J. F. Montman, Summit Lake, "
W. W. McHenry, Woodstock, 1st, "
R. Brown, Minneapolis, Bethany, "
D. E. Evans, Minneapolis, House of Faith and Columbia Heights, "
J. H. Whistler, Minneapolis, Franklin Avenue, "
J. C. Faries, Waverly, Union, "
W. Douglas, Maine, 1st, and Maplewood, "
R. L. Snyder, Cedar Mills, Spring Grove and Greenleaf, "
R. Drysdale, Hawick, Burbank and New London, "
J. F. Watkins, Pastor-at-Large, Mo.
L. M. Belden, Kansas City, 3d, "
M. B. W. Granger, Warsaw and Sunny Side, "
W. Sample, El Dorado Springs, 1st, "
W. M. Newton, Lowry City, "
J. T. Boyer, Osceola and Vista, 1st, "
E. E. Stringfield, Springfield, 2d, "
A. M. Mann, Preston, Irwin and Salem, "
J. T. Curtis, Eureka Springs, 1st, Ark.
W. G. Moore, Buffalo and Conway, "
J. M. Swander, New Cambria and Pleasant Ridge, "
E. B. Teis, Weston, 1st, "
J. A. Gallaher, St. Louis, Clifton Heights, "
J. B. Brandt, St. Louis, Tyler Place, "
W. Goessling, Bethlehem, "
F. H. Gwynne, Synodical Missionary, Mont.
S. H. Weller, Butte, 3d, "
E. N. Raymond, Pony, 1st, and station, "
J. C. Sloan, Pastor-at-Large, Neb.
D. Oastler, Gordon, 1st, and station, "
C. F. Graves, Pastor-at-Large, "
D. L. Wilson, Litchfield, Sweetwater and Ansley, "
A. Patterson, Dublin, Clontibret and station, "
J. L. Atkinson, Sutherland, "
J. Ratz, Plattsmouth, German, "
O. Bostrom, Elgin, "
I. T. Whittemore, Florence, Ariz.
T. C. Moffett, Raton, 1st, N. M.
E. A. Nelson, Manchester, Westminster, N. H.
C. Bauer, Manchester, 1st, German, "
J. R. Mackey, Providence, 2d, R. I.
R. Charnock, Fall River, Globe, Mass.
D. B. McMurdy, Lynn, 1st, "
A. Laird, New Bedford, 1st, "
M. J. Doak, Enderlin, 1st, and Lucas, N. D.
T. K. Fisher, Hillsboro, "
T. E. Douglas, Willow City, 1st, and stations, "
M. Alberts, Leeds and stations, "
C. D. McDonald, Grafton, 1st, "
J. P. Schell, Conway, Ramsays Grove and stations, "
T. U. Richmond, Bathgate and Tyner, 1st, "
T. Dougan, Langdon and stations, "
C. McKibbin, Forest River, "
D. J. Sykes, Milton, Osnabrock and E. Alma, "
W. Gillespie, Ardoch, 1st, and Greenwood, N. D.
J. R. Campbell, Hoople, 1st, and Elora, "
T. Stevenson, Beaulieu, "
J. S. Hamilton, Cavalier and Hamilton, "
W. W. McRae, Drayton and stations, "
J. G. Smith Sanborn, "
R. Johnston, Gilby and station, "
S. Andrews, Glasston and St. Thomas, "
E. M. Atwood, Larimore, "
W. S. Wright, Portland, Mt. Tabor and Sellwood, Oreg.
W. T. Wardle, Portland, Mizpah and station, "
E. W. St. Pierre, Portland, St. Johns, "
M. Robertson, Knappa, 1st, and Westport, "
S. A. George, Tualatin Plains, Forest Dale and station, "
A. A. Hurd, Springwater and Bethel, "
A. R. Griggs, Tillamook, 1st, and Bay City, "
W. T. Scott, Fairview, Smith Mem'l and stations, "
A. H. Bauman, Bethany, 1st, German and stations, "
D. H. McCullagh, Dallas, 1st, "
M. H. Hagler, Welsh Mountain Mission, Pa.
O. H. McGowan, Carlisle, Colored Mission, "
E. J. Wright, Sturgis, 1st, and stations, S. D.
W. J. Thompson, White, 1st, and station, "
U. G. Lacey, Wentworth, Colman and Bethel, "
J. P. Williamson, General Missionary to the Dakota Indians, "
A. F. Johnson, Pine Ridge Agency, "
E. J. Lindsey, Poplar Creek Agency (Indian), Mont.
J. Rogers, Lower Brule Agency (Helper), S. D.
M. Makey, Poplar Agency, Mont.
J. Day, Pine Ridge Agency, S. D.
J. Flute, Pine Ridge Agency, "
H. H. McQuilkin, Dayton, 1st, Tenn.
J. Henry, Chattanooga, Park Place, "
J. R. Burchfield, Hill City, North Side and Sherman Heights, "
H. M. Pressly, Thomas, 1st, and Pratt City, Ala.
W. A. Ervin, Rockwood, Wartburg and Kismet, Tenn.
J. M. Hunter, Madisonville and Unitia, "
W. S. Pryse, Knoxville, Atkin Street, "
T. Campbell, Knoxville, Lincoln Park, "
A. McLaren, Westminster and St. Paul, "
E. H. Hudson, Henrietta, 1st, and Wichita Falls, Tex.
H. A. Howard, Jacksboro, 1st, "
J. G. Smith, Dallas, Bethany, "
S. W. Patterson, Dallas, Exposition Park, "
E. N. Murphy, Boise, 2d, and Bethany, Ida.
M. H. Mead, Nampa, 1st, "
C. F. Richardson, Ogden, 1st, Utah.
E. L. Anderson, Salina, Crosby Mem'l and Gunnison, "
M. D. McClelland, Sitka, Alaska.
J. R. Thompson, Aberdeen, Westport and station, Wash.
L. D. Wells, Ilwasco, "
G. M. Gibson, Tacoma, Sprague Mem'l and Westminster, "
E. R. Prichard, Puyallup, 1st, and Sumner, "
D. D. Allen, Natcheze, Moxee and Parker, "
D. Ross, Seattle, Calvary, "
C. J. Godsman, Anacortes, Westminster, "
J. H. Beattie, North Yakima, 1st, "
G. H. Haystead, Cully Mem'l, Kettle Falls and Myers Falls, "
H. F. M. Ross, La Crosse, North, Wis.
F. Waalkes, Beloit, German, "
A. A. Arny, Lowville, Pardeeville and Rocky Run, "
W. J. Turner, Prairie du Sac, "
F. T. Bastel, Gibson, Hope Mission, "
M. Breeze, Cambridge and Oakland, "
A. C. Stark, Milwaukee, 1st, German, "
B. H. Idsinga, Milwaukee, Holland, "
J. J. Simpson, Milwaukee, North, "



Church and School-house, Corisco, Africa.
From Reading's *The Ogowe Band.*

Young People's Christian Endeavor.

Willing-hearted service is the missionary motto this year of the Presbyterian young people in California.

* * *

The one and only purpose of the Young People's Society of Christian Endeavor is to bear fruit.—*Dr. F. E. Clark.*

* * *

Secretary Baer reports that during the past year 225,754 persons from Junior, Intermediate and Young People's societies have been welcomed to church membership.

* * *

The consecration meeting, says Dr. Clark, should not be regarded as the apex of a mountain, but rather as a table-land on which we may dwell all the time.

* * *

If a monument is ever erected in Alaska for any one, let it be for that man who has made Alaska what it is to-day—Dr. Sheldon Jackson.—*Mr. Edward Marsden.*

* * *

Salmond's "Exposition of the Shorter Catechism" and Robertson's "Teaching of Jesus," were the two books studied last year by the Young People's Guild of the Irish Presbyterian Church.

* * *

Dr. Fairbairn points out as the first condition of devotional study that the Bible be taken, not as spoken to men centuries ago, but as a living revelation for the present.

* * *

A waiter in a Glasgow hotel, in which two hundred delegates to a Christian Endeavor convention were entertained, said to the servants: "Oh, these people are just converted Christians."

* * *

Fourteen thousand examination papers were sent in by members of the Baptist Young People's Union who pursued the educational courses in the Bible and the history of Christian missions.

* * *

Mrs. R. F. Coyle writes that some of the Presbyterian young people in San Francisco are contributing to foreign missions through "In His Name" and other kindred societies.

* * *

One who spoke at the Glasgow Endeavor convention on the "quiet hour" said there can be little true consecration without real communion with God. The danger of to-day is lest we hear the word "go" and miss the word "tarry"—that way lies impotency, disaster, defeat. The great rivers of the world rise in the seclusion of the moss and moor and mountain; it is a parable of the Christian life. Spiritual fullness comes from the silent moments of communion.

* * *

The true spirit of giving was illustrated by the native Christian in Asia Minor who, when a contribution was solicited for the building of a new church, offered to give *five rows of grapes on the sunny side of his vineyard.*

* * *

From one of the leaders of young people's work in the Presbytery of Stockton, comes a plea for better informed members and for more of the same interest to be manifested in mission work that is felt for personal affairs.

* * *

For five years past *The Northern Light* has been published four times a year at Fort Wrangel as an exponent of Presbyterian missions in Alaska, for the information of Christian Endeavor societies and other contributors to the support of the work. Hereafter *The North Star* of Sitka is to be united with *The Northern Light* and issued under the latter name six times a year. The subscription price will be thirty cents.

* * *

Prof. Carl I. Ingerson, superintendent of the First Presbyterian Sunday-school in St. Louis, expresses the opinion that instruction in missions will rescue the religious life of our young people from lapsing into disastrous sentimentalism. Missionary instruction will develop from knowledge, interest; from interest, sympathy; from sympathy, substance; from substance, prayer. The result is the coming of Christ's kingdom.

* * *

Some one has illustrated the blessing that comes to a life spent in the companionship of Jesus by the Dutch method of cultivating the rose. An inferior bush is planted near to one of superior quality; its anthers are removed to avoid self-pollenization, and that it may be pollenized by its stronger neighbor. Gradually the rose thus treated takes upon itself the characteristics of the superior life of its companion. If self be sacrificed to make room for the incoming of the superior life of Christ, the life will gradually lose its own inferior characteristics and take on those of the Master.



Mr. John Willis Baer was called in 1890 from his business life in Minneapolis to the secretaryship of the United Society of Christian Endeavor. To this responsible position he brought the ability and enthusiasm of a successful business man, and his consecrated zeal has had a helpful influence upon the work and character of tens of thousands of young people. A magnetic speaker, he always receives an enthusiastic welcome when he appears upon the platform of a Christian Endeavor convention. Mr. Baer is an elder in the First Presbyterian Church of Boston, Mass., and was a commissioner to the last General Assembly from the Presbytery of Boston.

* * *

In a recent address before a company of students on the devotional study of the Bible, Dr. Fairbairn insisted upon the need of earnest, faithful study as a preparation for devotional reading. He thought it unwise to take isolated texts for such reading. The text is meaningless without the context; you cannot understand the last verses of the eighth of Romans unless you appreciate the argument that has gone before.

* * *

The young people of twenty-two presbyteries within the territory of the Woman's Presbyterian Board of Foreign Missions of the Southwest are to have the opportunity of becoming informed in regard to missions. The secretary of the Board reports in *Woman's Work for Woman* that steps have been taken to put in operation a plan for a Traveling Missionary Library, one library in a case for each presbytery. It is expected the plan will be in full operation in the autumn.

* * *

There is a lesson for all Endeavorers in the painstaking effort of Meissonier to do his very best. His famous picture, "1807," was shown at the Vienna exhibition and seemed so perfect a composition that the most severe judges found no fault with it. The writer of a recent biographical sketch, who gives many examples of Meissonier's conscientious manner, relates that when the picture was returned to his studio at Poissy, the artist, seeing it afresh, with rested eye and brain, at once detected where an improvement could be made which would enhance the general effect. So he patiently repainted a portion of the canvas, a reconstruction representing six months of assiduous labor, which a less conscientious painter would have shirked.

The Rev. Theo. F. Burnham writes thus in *The Occident:* In many churches the problem of the second service can best be solved by combining the C. E. meeting with the usual preaching service. Let the young people take three quarters of an hour for the usual prayer meeting. Then let the pastor make a crisp, pointed address of not more than fifteen minutes on the same theme, and a profitable service will result, as well the settlement of many present difficult problems.

* * *

Mr. Frederic Harrison, in an address on "Style in English Prose" before an Oxford literary society, said: Read Swift, Defoe, Goldsmith, if you care to know what is pure English. I need hardly tell you to read another and a greater book. The book which begot English prose still remains in supreme type. The English Bible is the true school of English literature. If you care to know the best that our literature can give in simple and noble prose, mark, learn and inwardly digest the Holy Scriptures in the English tongue.

* * *

A writer in the *Northern Christian Advocate* says of the Epworth League that it is an outgrowth of the life of the Church, not a new piece of machinery added to an already complicated mechanism. Because it is an outgrowth and not a mechanical contrivance, it may be expected to remain a permanent part of the future church life of Methodism. He adds that the best expression of the life of all churches is found in the young people's societies. We look for the best fruitage on the late formed boughs and on what were last year mere twigs.

* * *

A recent address at the Woman's Homeland Prayer meeting in Chicago, by Mrs. Alice Freeman Palmer on "Woman's Opportunities," is thus briefly reported in the *Advance:* Ninety-five per cent. of the instructors of our youth are women. They hold in their hands the destinies of our country. The work of our women should be to take care of the boys and bring them into the church. She spoke of riding recently over the hills of Massachusetts. Passing by a schoolhouse she noticed the boys taking down the United States flag. She stopped and went in to visit the school. She saw that something was amiss. After a little chat with the young girl teacher, she asked why the flag was being taken down. There was profound silence for a time; then the young teacher said, "That boy in the corner has told a lie, and the Stars and Stripes must never wave over a liar."

It is related of a little boy in a Chinese mission school that he had, by hard study, kept his place at the head of the class so long that he seemed to claim it by right of possession. Growing self-confident, he missed a word, which was immediately spelled by the boy standing next to him.

The face of the victor expressed the triumph he felt, yet he made no move toward taking the place, and, when urged to do so, refused, saying: "No, me not go; me not make Ah Fun's heart solly." That little act implied great self-denial, yet it was done so thoughtfully and kindly that, spontaneously, from several lips came the quick remark: "He do all same as the Jesus' Golden Rule."

***

A missionary in Japan writes of the value of the picture rolls that are sent from the United States. They are used in Sunday-schools, in the preaching places, out on country tours and in private lessons. A Christian woman was very ill. The nights were long, for she could not sleep. She begged the Bible woman who called to see her to ask the missionaries to lend her just one of those pictures to hang up in her room, one that had the picture of Jesus. "If I can only see Jesus' face during the night it will comfort me so." A roll was sent her and it proved indeed a "Silent Comforter" until she was well again.

***

Dr. John Smith, of Edinburgh, speaking at the annual meeting of the Christian Endeavor Union of Great Britain and Ireland, on the claims of foreign missions, said: Study the question, work with existing agencies; bring a more decided note into your personal consecration.

Study—missionary literature? Yes, that in its turn; but first and foremost the Bible. Learn the principles of God's purposes for man. See his love for the world, his command to his servants to go into all lands, the provision he has made for all men. Learn that the evangelization of the world is God's work, not ours. His honor, faithfulness and promises are pledged to that consummation. He himself is the grand Worker. See this world-wide crusade, and notice the proofs that Christianity is intended to be a universal faith, adapted to all men, and that Christ is the one Light of the world.

Then give yourself, your all. The strength of Christian Endeavor is the strength of its adherence to this Bible principle—if Christ deserves anything he deserves all. If you are to be used, you must be at his disposal wholly, to do what he would have you to do, to go where he would have you go. I have an idea that in the consecration meetings of Christian Endeavor we have the grand recruiting ground for the twentieth-century missions.

***

Mrs. E. M. Hunt, a reader of THE CHURCH AT HOME AND ABROAD, in Trenton, N. J., has sent us these facts regarding Miss Mary Ashton, whom she knows well and highly esteems.

When quite young she became deaf, and a few years later, as the result of a fall, permanently lame. But one can never see her without being impressed with her bright, cheery face. She always seems so happy, giving many a lesson on cheerfulness and happy Christian living to those who are not afflicted as she is.

About nine years ago, when reading of the great need of Christian teachers in China, she earnestly desired to go as a missionary, but as physical infirmity made this impossible, she interested others with herself in the support of a Bible reader there at a cost of fifty dollars a year. Soon after she began to maintain one also in India.

She now devotes her whole time in a regular business-like way to the making of articles for sale, such as ribbon book-marks containing scripture texts or devotional poems, banners and booklets. Ribbon is purchased from the manfacturer in large quantities, the printing is done in the same large way, and then she fringes the book-marks herself. Among the booklets she prints may be found the Hero Series of missionary biographies by V. F. P.

In these ways Miss Ashton keeps herself busy from morning till night, and has built up quite a business, her orders coming from every State in the Union. The entire profits she has consecrated to the cause of missions. Last year the sum was nearly $1600, and since she began she has earned $8000 and given it for this purpose.



Mary Ashton.



Scrooby Church and Grounds in 1890.
From William Elliott Griffis' *The Pilgrims in their Three Homes.*

THE PILGRIMS' THREE HOMES.

In a book of 290 pages, one of the Riverside Library series, Dr. William Elliot Griffis tells the story of the Pilgrims in their three homes—England, Holland and New England. To understand what kind of men and women lived in the Pilgrim district of England, he says, we must study their complete ancestry, the physiognomy of the country, and know the superstitions and beliefs of the people who lived on the soil. So he takes the reader first to Austerfield, an English village, where, March 19, 1590, William Bradford was baptized; then to Scrooby, near by, where was a strong church of "Separatists," both in the shire of Nottingham, the country of Robin Hood and the scene of Scott's "Ivanhoe." He tells of William Brewster, beginner of the Pilgrim movement, a man of great intellectual ability and personal influence; and of how Brewster, Bradford and others sometimes walked over to Gainsborough, in Lincolnshire, where John Robinson was one of the pastors. Then comes the story of how the Scrooby Separatists became Pilgrims, "hunted out of their home land into the Dutch republic, where conscience was free." After a sojourn in Amsterdam, Robinson and his company, on account of certain controversies that had arisen, went to Leyden. A graphic description is given of life in that "fair and beautiful city," until those who had chosen to cross the sea depart from Delfshaven, Pastor Robinson "commending them with most fervent prayers to the Lord for his blessing." The finding at Southampton of the cooper, John Alden, the long delays and bitter disappointments, and the final start from Plymouth, England, of the Mayflower, the rough passage, the compact by which a civil body politic was formed, and the beginning of a new life in their third home, are all related in a most interesting manner. The ship was so strained by the gale that they thought of turning back; but a great iron screw or "lifting jack," which one of the passengers had brought out of Holland, was used to force a dislocated beam back into its place. "This bit of iron turned the scale of decision, and saved to the world—New England."

The author says of the Pilgrims: "They were men and women of beautiful life and of attractive character. If they had the infirmities and limitations of other mortals, they also showed the touches of nature which make the whole world kin. I have tried to depict them amidst the hopes and fears, the joys and sorrows of their daily environment in three lands."

Through the courtesy of Houghton, Mifflin & Co., two illustrations from the volume appear on these pages.

MISSIONARY LITERATURE.

REV. LEE W. BEATTIE.

In our missionary enterprises to-day nothing is of so vast importance as literature.

From the time when a man would give a whole estate for a book to the day when the humblest cottage may have its library there has been wonderful progress. But do those who bear responsibility as to what literature shall come to our churches and homes appreciate sufficiently the necessity of a literature that shall be of the highest order?

The best gospel that ever came to human ears will stand the highest test of literary merit. The Bible writers give us truths in sentence, phrase and word that interest, charm, attract? How Luke's and Matthew's and Mark's accounts of Christ's sermons, descriptions of his journeys and reproductions of his parables are couched in language that awakens interest and stirs to action. Why then should not the modern literary vehicles intended to awaken a sluggish Church to carry this gospel to the ends of the earth have more attention to phrase and sentence?

Might not the reason why much of our missionary literature goes into the waste-basket be because it lacks literary merit? Certain it is, when the story of a missionary's activities are couched in such simple, thrilling clear phrase as Dr. Paton's autobiography, or Isabella Bird Bishop's accounts of her devotees, or when we read Dr. Larabee's thrilling story of "Mirza Abraham," we do not think of the waste-basket. What we contend for is that in missionary periodical, pamphlet, leaflet and book, we have more attention given to the literary quality in style, form, phrase and paragraph. In true literature there is a sacredness. "The Man-of-Letters-Hero," as Carlyle puts it, "is a perpetual priesthood from age to age. He is the Light of the World, guiding it like a sacred pillar of fire. He is a preacher not to this parish or that, on this day or that, but to all men, in all times and places. What built St. Paul's Cathedral? Was it not the divine Hebrew book?" So of missionary literature. It must not be a secretary's address, minister's sermon or laymen's talk, all good in their place with the fire of the living speaker behind them. But they will not stand cold type. Millions of inspiring sermons have stood being preached; not one in a million will stand printing. When it comes to the printed page it is the literary style, not the oratorical, that tells.

Let us have one literary secretary that will imbue our missionary literature with the attractiveness and power that have made the Bible and



Departure of the Pilgrims from Delfshaven.

Frontispiece to Griffis' *The Pilgrims in their Three Homes.*
From an old Dutch painting owned by Geo. H. Boughton, by permission of S. P. Avery, Jr., New York City.

secular literature such a mighty influence in the world. We have been satisfied with too mediocre work here. Our missionary secretary should be a man who knows the power of the literary art and can wield it in telling the story of heathen conversions and missionary sacrifices like a Dickens could thrill our lives with the common events of daily life. He should be a man like Charles Dudley Warner, who can scent the track of literary merit and give us a "Library of the World's Best Missionary Literature." A man understanding the beauty of correct phrase and telling sentence, keen to perceive the vital points of any experience, can portray them for the Christian Church in language that charms, interests and stirs to action.

Let our missionary secretary supervise a periodical that has its serial story like our secular magazines, embodying the stories of the missionaries' and heathen converts' own lives. No writers of fiction ever had finer opportunity for material that is most valuable. And instead of the best of these experiences from the field being pigeon-holed in the Board's desks or used as occasional fuel to flame the addresses of the secretaries, let them be poured forth in leaflet, periodical and story for the benefit of those at home who cannot attend conventions and assemblies.

A word as to a "Library of the World's Best Missionary Literature." Every church should have one. Our trashy Sunday-school libraries might well be supplanted with such, with the contents of which pastor, session, Y. P. S. C. E. and ladies of the church could be made acquainted and use under the leadership of a pastor who is an enthusiast on missions. And the pastor who is not an enthusiast should be either transformed or else transferred to some other calling.

Our Assembly has seen fit to abolish the old periodicals and institute a new magazine. If the spirit of the above suggestions are embodied in it, we have no fear about a wonderful awakening in missionary interest and enterprise.

Sufficient to remark here that we are full of faith for the future, and that our missionary Boards will in the realm of our Church activities appreciate and use the ever-growing power of literature as a means to the world's enlightenment and final salvation.

A MISSIONARY READING CIRCLE.

MRS. H. A. KETCHAM.

We have recently organized in the Presbyterian Church of Salem, Ore., a missionary reading circle, the plan of which was originated by one of California's "shut-in" workers. A secretary who keeps a list of members and has charge of the circulation of literature is assisted by two ladies, who form an advisory committee. Any one—man, women or child—may become a member of the circle if willing to promise to read missionary literature one-half hour each week and to secure one new member during the year. For each half hour the reading is neglected a fine of five cents is exacted, which is placed in a fund for the purchase of literature. Members are urged, however, not to neglect the reading, since the fine is not an equivalent to the society for the information which might have been gained. Each one is asked to make note of what is read.

We have purchased a number of biographies for the library, and shall add to them from time to time as we are able, selecting carefully and wisely from the large number of missionary books now published. But we lay special emphasis upon the magazines, and urge an increased circulation. THE CHURCH AT HOME AND ABROAD is taken for use in the reading circle. The missionary studies alone are worth the price of the magazine, and it is full of information, suggestions, helps and encouragements. I cannot express myself too strongly when referring to its merits.

An annual meeting of the reading circle is to be held, the purpose of which is not only to learn of the information gained by members and to quicken their zeal and enthusiasm, but to create an interest among those not yet enrolled as members. We hope through this circle to reach many of the men who because of their busy lives have neglected to inform themselves on the great subject of missions, as well as the young people and the boys and girls.

The North Pacific Board is giving much attention to this subject and hopes to have a reading circle organized by each auxiliary within its bounds.

A STRANGE HOUSE OF WORSHIP.

An Australian missionary periodical, reporting a spiritual awakening in Fiji, says the revival commenced on the historic island of Bau, and in the great stone building known as the Cakoban Memorial Church.

Stone buildings in Fiji are rare, but nowhere in the South Seas is there a building made up of such rare stones as are embedded in the thick walls of the church at Bau. In those old walls are to be found great slabs that were for ages ground into shape by the action of wild waves on the neighboring reefs; stones that were once gods; stones gathered from the ruins of ancient heathen temples; stones taken from old fortifications, over which men

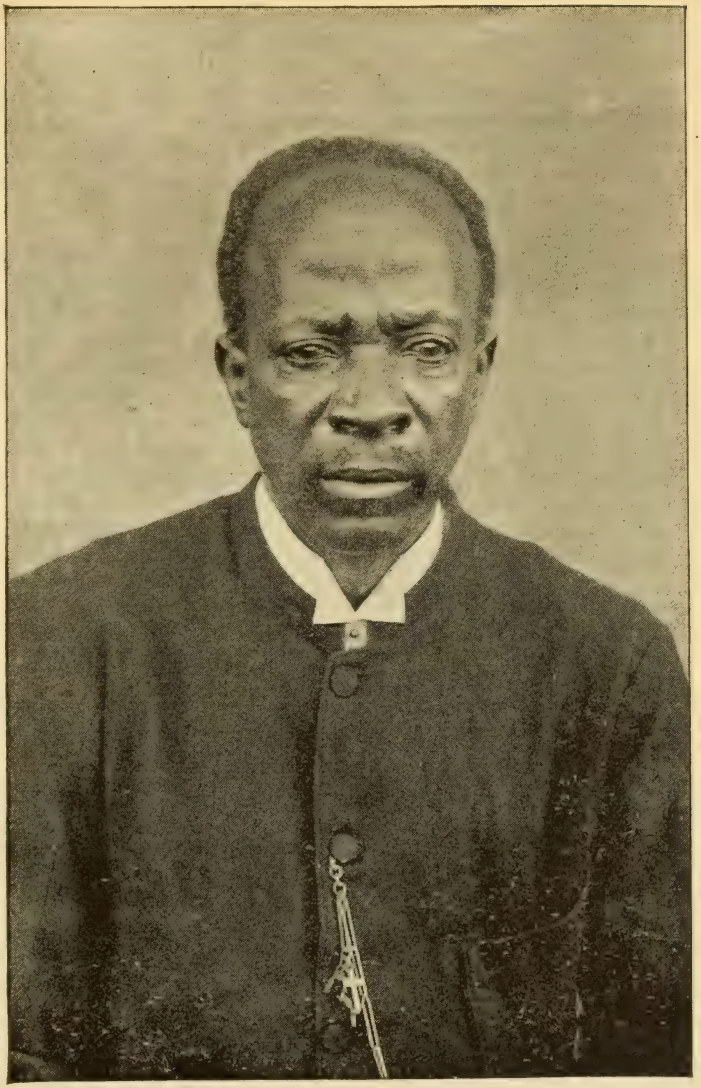
once fought and bled and died; grim, hard stones that for ages absorbed the tears and blood of generations of men who walked this green earth without God and without hope in the world. To-day, within the four walls of this strange edifice, stands, where it has stood for many a year, a rough boulder of gray rock that was once the *killing stone*, against which scores of poor victims of lust and murder have been dashed to death to make a feast for the lords of Bau. This grim memorial of darker days has been turned into a baptismal font, from which many hundreds of men, women and children have been baptized into the name of the Father, the Son and the Holy Ghost.

ELDER ADANDE.

Mr. Joseph H. Reading, whose labor in the Gaboon and Corisco Mission began in 1877, published soon after his return to this country in 1888 a volume entitled "The Ogowe Band." In it the writer presents attractively just such information about Africa as young people can use in their missionary meetings.

One of the elders in the native church was Adande, who had been a slave in early life but had become free. Though an ignorant man he was an ideal Christian whom one could not help loving. He was everywhere known as "Good Old Uncle" Adande. Faithful and true as a man, he was a safe and prudent counsellor. He would come to the missionary for instructions and then start out on foot for an itinerating trip of a few days to tell the people in the villages and country hamlets about Jesus Christ.

The portrait, as well as the pictures on pages 158 and 166, are reproduced from the volume by kind consent of Mr. Reading. In her introductory note Mrs. G. R. Alden heartily recommends the book, which, she says, abounds with charming pen pictures as well as deeply interesting literal ones.



"Good Old Uncle" Adande.

BABIES IN SUNDAY-SCHOOL.

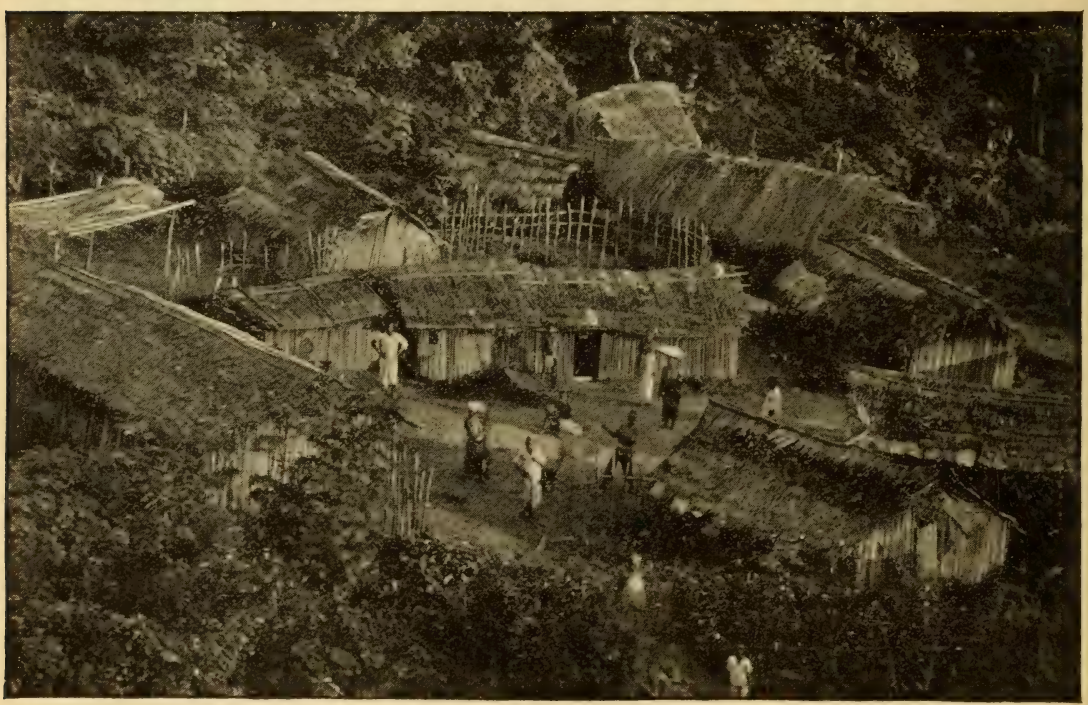
A writer in the *Japan Evangelist* describes a Japanese Sunday-school which opened with song and prayer and the recitation in concert of the Ten Commandments, the Apostles' Creed and the Beatitudes. "Then, after another song, the teachers take their own pupils around them and teach them the lesson for the day. And now the babies begin to cry. They have been very good as long as their little nurses have been moving around, getting up and down for the singing and reciting, and the songs have helped to keep them still; but now, when all settle down to the quiet of the lesson

hour, the babies most decidedly object. Do you ask why the babies are there? Because their sisters are their nurses and must take care of them. They cannot come to Sunday-school unless they bring them tied on their backs. To the mothers Sunday is only a day when the children are at home from school, and can look after the baby all day. So he is tied on his sister's back, inside of her clothes, if it is cold, and she runs out into the streets and plays with her mates. Baby is happy in the open air, jolting about, sleeping, with his little head rolling from side to side, or looking on with wide open eyes at his sister's play. He is a little tyrant, however, and makes his sister do all that he wants. So it is that, when he gets tired of the quiet of the Sunday-school, if the singing has not lulled him to sleep, he peremptorily orders his little nurse to give him a change. So she rises and bounces him up and down and swings him from side to side, keeping her eyes fixed on her teacher and her ears open to her words. You can imagine how the class looks, for it is not only one little nurse that is there, but often half the school or more comes double. Often the baby is not satisfied with the shaking he gets, nor with the cake or candy which is fished out from the depths of his sister's long sleeve for him, and she is compelled to go out of doors with him. But she seldom gets cross with him. It is wonderful to see how patiently she endures all his whims, and how kind she is, in spite of all his naughty ways.

"When the lesson in the class is finished, there is another song, and the picture story, and the meeting is over, and the children flock out into the street again."

A HERO OF THE STOKEHOLE.

The present crisis is developing many noble examples of heroism. While rejoicing in these exhibitions of American manhood, we should not forget the men whose fidelity is none the less true and heroic because their work is hidden from view. When the Oregon was making that remarkable trip of 17,492 miles, the longest continuous passage ever made by a battleship, she halted at Callao for coal, and the crew asked permission to work night and day until the bunkers were full. After rounding the Cape, as the ship steamed northward, it grew terribly hot. One of the stokers, McGargle, was prostrated and brought on deck. When he opened his eyes he said to the officer bending over him: "Take me back to the boilers. She's making a good run. I want to help her along." McGargle is one of the heroes of the stokehole.



Native Village near Axim, Gold Coast.
From Reading's *The Ogowe Band.*

PRESBYTERIAN ENDEAVORERS.

Redding, Cal.

The Junior Endeavor society meets Sunday morning just before the hour of worship, and the members remain to that service. "Junior Corner" is a source of inspiration to the pastor, who addresses his opening remarks to the little people.

San Francisco, Cal.

Chinese Home.—The Senior and Junior Christian Endeavor societies, which meet each Sunday afternoon, and the Tong Oke Missionary Band have contributed during the year $46.45. There are now thirty-eight inmates of the home. During the year nine girls have been baptized and have united with the church.

Ouray, Colo.

The Endeavor society conducts the evening service on the last Sunday of each month. Its members attend the midweek prayer meeting in large numbers. As a result of the work of the young people the congregation at the church service has been doubled.

Takoma Park, D. C.

The Christian Endeavor society of Takoma Park Presbyterian Church, of which the Rev. John Van Ness is pastor, has adopted what is proving to be a very successful method of holding the monthly business meetings. The members take turns in entertaining the society at their homes and the business and social features are combined. The first part of the evening is given over to the committee reports and other business after which a musical and literary program is rendered as arranged by the social committee; light refreshments are served by the host and a very pleasant evening is enjoyed. The attendance is always good.

Lincoln, Kans.

The elders and many of the older members of the church are active members of the Christian Endeavor society; hence most of the young people are found in the midweek prayer meeting.—*S. B. L.*

Lakawn, Laos.

The Rev. C. H. Denman, of Chieng Hai, reports in the *Christian Endeavor World* the Christian Endeavor convention held in Lakawn. Delegates were present from twenty of the twenty-eight societies in Laos; some of them, traveling on foot, were from three to twelve days on the way. One society reported a "teaching committee," whose duty it is to teach the members who cannot read, so that they may take some part in the prayer meeting. The convention recommended that each society adopt this plan. Evangelistic work and Bible study were the two thoughts most prominently before the convention. The young people resolved to "put their hearts" into evangelistic work and to study, during the year, the book of James. A paper, the *Endeavorer*, has just been started for the six hundred Endeavorers of Laos land.

Baltimore, Md.

The Lafayette Square Christian Endeavor society completed its tenth year on June 5. The event was appropriately celebrated by stirring addresses by the State president, Mr. Shumacher, and by their pastor, Rev. Llewellyn S. Fulmer, who is himself an ardent Endeavorer. The society is in a flourishing condition. During the past year its benevolent receipts including missions were $158.54, and for society expenses $50.73. At the last business meeting the Good Literature Committee reported having sent over 400 pieces of good reading matter to the Maryland soldiers at Tampa, Fla. It was also decided to purchase 500 copies of Mr. Moody's colportage library books for sale and distribution.—*C. V. Z.*

Alma, Mich.

Alma College.—There are eleven graduates in the class of '98. Of these, seven expect to enter upon the study of theology as candidates for the ministry.

Marine City, Mich.

The Christian Endeavor society, in common with the entire congregation, is receiving faithful instruction from the pastor, who is giving a series of Sunday evening sermons on the topics: Why I am a Presbyterian, Presbyterian Polity, Presbyterian Doctrine, Presbyterianism as a Political Force, Presbyterianism as a Moral Force, Presbyterianism as a Spiritual Force.

Mankato, Minn.

The missionary work of our young people is growing and spreading. Each month finds a larger number interesting themselves in this branch of Christian effort. Our Juniors are giving increased amounts and our Senior Christian Endeavor, having contributed $50 for some years past to foreign missions, have this year determined to add $25 more to home missions. In another year we hope to increase our gifts and ere long reach the point where we will assume the entire support of a missionary. One of our brightest young ladies is studying medicine with a view to the foreign field when she has finished her remaining two years' study. We shall hope to be able to send her forth as our own missionary, assuming the entire responsibility for her support.

West Point, Miss.

Mary Holmes Seminary.—It is the aim of the seminary to educate the pupils physically, mentally, morally and spiritually; to train them first to be home makers, then to be wise leaders in society and the church. But a Christian education must have much of Christ in it. And since no attainments in literature, no acquisition on the part of her pupils of the practical arts of life, however useful, would justify the existence of Mary Holmes Seminary, the ideal toward which the institution works is the development of a symmetrical, well-rounded Christian character. The course of study and the entire life of the seminary are directed to this end. Every Lord's Day there is preaching in the morning, Sunday-school in the afternoon and a Christian Endeavor or missionary meeting in the evening. Daily prayers are held morning and night, and the class prayer meetings on Wednesday evening. The Bible and the Shorter Catechism are studied daily.

Brookfield, Mo.

The religious life in the Presbyterian College Preparatory School located here has been especially helpful during the year recently closed. Of the one hundred and eighteen students in attendance, twenty-two were converted. Many are active in Endeavor and Y. M. C. A. work. One manly young Christian of the senior class was given his diploma and went to the front to fight under his country's flag.

Elmira, N. Y.

Franklin Street.—The new pastor, the Rev. James A. Miller, Ph.D., writes THE CHURCH AT HOME AND ABROAD as follows; I have been deeply impressed in coming to the Franklin Street Church with the advantage of letting all who will of the adult membership work in the Endeavor society. It has not at all prevented the young people feeling that the meeting is theirs, nor discouraged their taking part. It has helped the Endeavorers of middle age. And the meetings are much improved. In all except the very large societies I believe the Seniors ought to remain members and workers until four-score years of age.

Rochester, N. Y.

Brick.—The good literature committee has made arrangement for the sale at Christian Endeavor meetings and church socials of religious, devotional and missionary books. The selection is choice, and all are sold at the same price as in the book stores.

Philadelphia, Pa.

Covenant.—In this society the excellent practice prevails of repeating in concert at the weekly prayer meeting a "memory passage." The passage to be committed to memory is selected by the prayer meeting committte, and announced one week in advance.

Olivet.—During July and August, while the pastor is absent, the Endeavor society holds its meeting at 8 o'clock each Sunday evening. Many of the congregation who are not members of the society attend and join heartily in the singing.

Dallas, Tex.

Second.—During the year some associates have become active members. The society has conducted two Sabbath evening church services during the absence of the pastor and assisted at the Crittenden Mission. The temperance, literature and flower committees have been especially active. One-third of the offerings go to missions. —*K. A. C.*

Cairo, W. Va.

The pastor, Rev. Joseph R. Monfort, writes as follows of a successful plan: Acting on the principle that we value and are interested in any movement to which we contribute money or labor, and desirous of impressing my boys with the fact that they were part of the working force of the church, I instituted the following plan under the auspices of the "Willing Workers," a Mission Band in my church which I have the honor of leading.

The town was divided into small districts, one of which was given to each of the older boys, making each responsible for his own.

Through these district committeemen I can learn of new arrivals, illness, etc., and distribute notices of services, entertainments and other work prosecuted by the church, either directly or by means of the Christian Endeavor, Ladies' Society or Mission Band.

Then too, merchants and others, appreciating the prompt, systematic and reliable delivery plan in vogue, sometimes employ the boys as a Band, and the resulting fees help swell their contributions to home and foreign missions, money thus *earned* possessing an additional charm in their eyes.

This is but one feature of the training through which they are passing and by which they are being schooled in benevolence, self-sacrifice, missionary intelligence and zeal, self-confidence and general effectiveness in the various phases of work in the church, a preparation which will, I feel sure, make them reliable and efficient help in after years, in the room of the present active workers of greater age when they are called up higher.

QUESTIONS FOR THE AUGUST MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

Work at Home.

1. What new responsibilities and obligations are forced upon us by the present national crisis? Page 144.

2. A mission church in a Mormon village in Idaho makes what record in the matter of benevolent gifts? Page 145.

3. What obstacle to church growth and Christian life is found in some mining towns? Pages 146, 147.

4. What is said of the Maricopa Indians, who are now listening to the gospel for the first time? Page 151.

5. How does a "septuagenarian" home missionary express his enthusiastic love for Christian work? Page 152.

6. What are some of the problems connected with the theological education of young Mexicans? Page 152.

7. Describe the growth of a Presbyterian church which held its first services in a saloon. Page 153.

8. What are some of the obstacles to the success of church work in Oklahoma? Page 154.

9. Glean facts and incidents to illustrate the self-sacrifice of home missionaries. Pages 151–156.

10. Describe the labret and the totem pole of the Klingits in Alaska. Pages 169, 170.

11. How did "Mrs. Campbell's Sunday-school" result in the establishment of a Presbyterian Church? Page 130.

12. Describe the industrial work carried on by the Freedmen's Board at Ferguson Academy. Page 141.

13. How does the number of theological students of all denominations in this country compare with the number of students of medicine? Page 135.

14. What step in advance has been taken by the Board of Education? Page 135.

15. Tell something of the oldest college for women. Page 102.

16. What improvement is suggested in the method of preparing for Children's Day? Page 138.

17. Repeat some illustrations of the value and usefulness of the Sunday-school. Pages 140, 141.

18. Tell the story of the origin, growth and influence of Brookfield College. Pages 129, 130.

19. What special field is there for woman's work in Ministerial Relief? Page 134.

Work Abroad.

20. Show how the Board of Foreign Missions is several Boards in one. Page 111.

21. What was the purpose of the Board's conference with new missionaries? Page 113.

22. Name three reflex advantages of foreign missions. Pages 121–123.

23. Repeat the story of the missionary tact of a converted Moslem. Page 119.

24. What are some of Mrs. Bishop's impressions of our mission in Korea? Page 116.

25. How does Mr. Moffett describe his reception by Korean Christians on his return to Pyeng Yang? Page 127.

26. What evidence of progress does he find? Page 127.

27. What important step in the development of the native church are the missionaries about to make? Page 128.

28. To what does Mr. Moffett attribute the success of mission work in Korea? Page 128.

29. Describe the so called exorcism of an evil spirit as practiced in Korea? Page 118.

30. How have Christians in Brazil recently suffered persecution? Page 126.

31. What thank-offering did one of them make? Page 127.

32. Why do the friends of missions watch with special interest the course of events in Egypt? Page 98.

33. What are some of the defects of the Chinese, and what is one result of Christian education? Pages 98, 170.

34. Repeat the story of the Caroline Islands. Page 97.

35. The recent opening of a railway in Africa is of what special significance? Page 97.

36. State some facts about the Philippine Islands. Page 99.

37. What is the value of the picture roll in mission work in Japan? Page 161.

38. Why are babies sometimes taken to Sunday-school in Japan? Page 165.

39. Describe the Aino of Japan. Page 170.

40. What is one of the chief sights in Bombay? Page 170.

41. What strange house of worship may be found in Fiji? Page 164.

WITH THE MAGAZINES.

The *Bibliotheca Sacra* for July appeared with its editorial staff reinforced by the addition of two associate editors, the Rev. Newell Dwight Hillis, D.D., and the Rev. Frank W. Gunsaulus, D.D.

A faithful record of the world's doings may be found in the quarterly issues of *Current History*. The four numbers for 1898 are likely to prove of surpassing interest on account of the political developments in various parts of the world. While there is of necessity in the daily press much of rumor, exaggeration and distorted statement, in *Current History* the wheat is sifted from the chaff, disconnected fragments are put together into concise and readable shape, and the reader feels that he has an intelligent grasp of recent events. This excellent publication, issued at $1.50 a year, has recently been removed from Buffalo, N. Y., to Boston, Mass.

Writing in the *Popular Science Monthly* of the Klingits of Old Tongas, Alaska, George A. Dorsey says: Throughout the entire northwest coast the labret (a wooden plug in the lower lip) was a mark of honor, and the larger its size the more honor it conferred, for every time a new labret of larger size was inserted it necessitated the giving of a great potlach, or present-distributing feast. It is related that in the olden times disputes between women were often settled by one of the disputants scornfully pointing one hand at her enemies and laying a finger on her own labret, declaiming in a manner at once emphatic and conclusive, "My labret is bigger than yours."

A writer in the *Revue Scientifique*, whose article is translated in the *Literary Digest*, says: The Chinese century, or cycle, is composed of sixty years; it is called Luc-Grap, which means "the six decades."

In China the years are not numbered, they have names. These names are formed by means of combining two words—the first taken from a series of ten expressions denoting inert materials of the earth, and the second from a series of twelve names of living animals. The century is divided into two distinct sets of periods, of ten and twelve years each, respectively. By an ingenious combination of the two sets of names appropriate to these series, the names of the individual years are formed. The year 1897 was the thirty-fourth of the seventy-sixth cycle of the Chinese era, called Dinh-Dan. It is the year of the interior fire place and the chicken; that is to say, according to popular superstition, an epoch of calm. The year 1898 (Mo-Tuat, fallow-land and the dog) indicates that all the energy of the nation will turn from tilling the soil toward vigilance and the care of the home in view of foreign threats. . . . . This is the way that the Chinese predict the future.

In his article in *The Quiver* on "A Land without a Sunday," Bishop Graves writes that the greatest lack of the Chinese is in the region of the moral and spiritual. Without religion as the living exercise of a spiritual conviction, they are grossly materialistic. Their society, their art, their books, are alike in this, that they are fast bound by the things of sense. Through the thick cloud which hides the spiritual from their eyes hardly a gleam of the beautiful, the eternal, seems to finds its way. Nothing is more saddening than the lowness of tone that pervades all Chinese writing and is universal in Chinese social life. The two words that most constantly strike the ear are "*cash*" and "*rice.*" It is a type of the tone of thought of the people. High or low, rich or poor, learned or ignorant, they live for the things of this world only. One will live long in China before he meets men who are thinking high and pure thoughts or living for the good of others. One finds in the best Chinese writers plenty of wit and wisdom, of clever things set down in perfect literary form; but he will not find the great thoughts that move the world, the high aspiration and beauty and sincerity of the writers who have been formed under Christian civilization.

Mrs. Mabel Loomis Todd, who in 1896 accompanied the Amherst College expedition which visited northern Japan to view the total eclipse of the sun, had the opportunity of seeing the "hairy Ainо" of that region. Writing from personal observation in the July *Century*, she speaks of the bushy-haired and bearded men as walking with stately tread, while the women and children are far less imposing. Somewhat larger, and apparently stronger, than the Japanese, although not taller, the older men are actually patriarchial, with long beards, and masses of thick hair parted in the middle. Many faces have a benign and lofty expression. Driven gradually through ages from the south to Hokkaido, the Ainos are among the few races yet retaining, in this over-civilized world of ours, an utterly unspoiled simplicity. Their origin has never been satisfactorily traced, but they were certainly in Japan long before the present race of Japanese had arrived, and names clearly originating in the Aino tongue are still retained all over the empire. Gentle and subservient to the conquering race, it is evident that they formerly held more egotistic views than now, even fancying themselves the centre of the universe, as is shown perhaps by an old national song:

Gods of the sea, open your eyes divine,
Wherever your eyes turn, there echoes the sound of the Aino speech.

The researches of students of folklore in Africa have been directed to all branches of popular literature, and a rich collection has already been accumulated of proverbs, enigmas, songs, national legends, religious traditions, stories, animal fables and other works. The literary merit of all this production is not very great, but it is interesting in that it exhibits certain peculiarities in character. Proverbs express general and simple ideas in concise form, under familiar figures and truly represent the first instinctive effort of man in search of a literary language. This summary of the researches of the students of folklore of the African school may go to show that thought does not abound in the traditions of the Negro tribes. The few flowers that are found here and there form only a very poor garland.—M. Muret in *Popular Science Monthly*, June, 1898.

Anchored at the mouth of the Gulf of Mexico, whose waters wash the shores of five American States; in position to protect the trade of the Mississippi, Missouri and Ohio valleys; standing like a huge sentinel to watch over the proposed transit across Nicaraugua; her shores indented with splendid harbors; with an ideal and unrivalled winter climate—Cuba, whether an Independent republic or later Americanized and annexed to the United States, is destined at last to emerge from the dark shadows of the past and stand side by side with those countries that have their place in the broad sunlight of peace, progress and prosperity.—Major General Fitzhugh Lee in *The Living Age.*

One of the chief sights in Bombay which every traveler wishes to see, is the Parsee method of disposing of the bodies of the dead, at the Towers of

Silence. These are situated on Malabar Hill, the highest ground in the city, about four hundred feet above the level of the sea, amid costly residences of foreigners. The towers, six in number, one of them having been in use for two hundred and thirty years, are located in a splendid garden park. I visited the one chiefly in use, in which corpses are exposed, on an average of three a day, to the vultures. The tower is about a hundred feet in diameter and twenty-five feet in height. In the inside, about ten feet above the ground, there are iron gratings, sloping toward the centre in three rows—the outer for men, the middle one for women, the centre for children. These gratings surround a well about twenty feet in diameter, into which, after the vultures have done their work, the bones are cast. More than fifty vultures were roosting on the wall, waiting for their accustomed prey, and scores more were flying overhead.—Bishop Foss in the *Sunday-school Times.*

The totem pole (of the Klingits in Alaska) is a coat of arms, it is an epitome of the owner's mythical ancestry; from its curious conventionalized animals or hieroglyphs we read into the past of the time of their garden of Eden and of their struggles and friendships with the monsters of the deep and the creatures of the land and air. The totem pole stands immediately in front of the dwelling, and in its more ancient form was even an intrinsic part of the house, for an oval opening at the base of the pole served as the entrance.—George A. Dorsey, Ph.D., in *Popular Science Monthly.*

Paul had a vision of Christ as a risen Lord and a world Messiah, he had a hope for the world because of that vision, and a love for his fellow-men that made him debtor both to the Geeeks and to the barbarians. Wherever there is this enthusiasm for Christ, there will be missionary enthusiasm; wherever that enthusiasm is lacking, missionary service will be perfunctory, contributions will be small, and excuses plentiful. The vision of the living Christ inspires us with hope for this world. Our hope does not rest on history, but it is confirmed by history. We are ourselves the children of foreign missions. Foreign missionaries from Rome brought Christianity to England, and England sent it across the sea in Huguenot and Pilgrim to America. What it has done for us we believe it can do for others, but our belief in what it can do does not rest on what it has done for us. Our belief is not in it, but in Him. To us Christianity is Christ, it is the power of a new life, the life of God in the soul of man, defined in the Christ, made available in the Christ. To one believing in this power, nothing seems impossible. To such it seems no paradox to say, "I can do all things through him that strengtheneth me."

If the Church is to be a foreign missionary Church, it is not so much the reason which needs to be convinced as the life to be revived. If we would have a Pauline missionary spirit in the churches, they must have a Pauline vision, a Pauline hope and a Pauline love. If we have only a vision of Christ, we may be satisfied to worship him. If we have also a hope for our fellow-men, we shall long to give them our vision of Christ that our hope for them may be realized. If we have, in addition, a love large enough to include all humanity, and imagination vivid enough to enable us to realize their need, we shall long to give to all humanity our vision and our hope. The church, the minister, or the Christian that has no foreign missionary interest lacks either the vision of the Christ, the hope for humanity in Christ, or the love of all humanity as those for whom Christ died.—*The Outlook.*

A writer who gives "Glimpses of Japan" in the *Presbyterian Review*, says the Japanese are capable of the highest civilization, provided the national character is deepened by the infusion of the spirit of Christ. That this may happen we have every hope, inasmuch as so many Christian agencies are at work, and so many of the Japanese themselves are enthusiastic Christians as well as true patriots. Christian schools and colleges are to be found in the most important cities, and the graduates are sure to have great influence wherever they go. Several members of the Parliament are Christians, and some leading men in the Liberal party are members of the Christian Church. The wife of one of the most noted generals in the army, one of the heroes of the late war with China, is a devoted Christian.

WORTH READING.

Korea and the Koreans. *The Scottish Review*, April, 1898.

A Journey Through the Tunisian Sahara, by Sir Harry H. Johnston, K C.B. *The Geographical Journal*, June, 1898.

How Missionaries Travel. *The Quiver*, July, 1898.

Changes in the Unchanging East. *The Quarterly Review*, April, 1898.

Literature of the African Negro, by M. Muret. *Popular Science Monthly*, June, 1898.

Cruise Among Haida and Tlingit Villages, by George A. Dorsey, Ph.D. *Popular Science Monthly*, June, 1898.

Undergraduate Life at Smith College, by Alice Katharine Fallows. *Scribner's Magazine*, July, 1898.

The People of Hawaii, by Henry Schuler Townsend. *The Forum*, July, 1898.

Indian Superstitions and Legends, by Simon Pokagon. *The Forum*, July, 1898.

The Philippine Islands, by John A. Osborne. *The Chautauquan*, July, 1898.

Life in Manilla, by Charles B. Howard. *Frank Leslie's Popular Monthly*, July, 1898.

MINISTERIAL NECROLOGY.

[Year ending April 30, 1898.]

Name.	Occupation.	Presbytery.	Place of Death.	Date.	Age.
Angier, Luther H.,	Evan.,	Boston,	Boston, Mass.,	Mar., 1898,	87
Baldridge, Samuel Coulter, D.D.,	H. R.,	Cairo,	Hanover, Ind.,	April 15, 1898,	69
Barrett, Frank F., M.A.,	P.,	Madison,	Prairie du Sac, Wis.,	Mar. 13, 1898,	47
Beardslee, Wm. Armitage,	S. S.,	Champlain,	Holland, Mich.,	Oct. 20, 1897,	30
Beck, T. Romeyn, D.D.,	W. C.,	Benicia,	Oakland, Cal.,	May 22, 1897,	66
Bell, Sam'l Bookstaver, D.D.,	H. R.,	Kansas City,	Santa Barbara, Cal.,	Dec. 27, 1897,	80
Best, Jacob,	H. R.,	Lackawanna,	Coventry, Pa.,	April 16, 1898,	75
Billingsley, Amos S., D.D.,	P.,	Yadkin,	Statesville, N. C.,	Sept. 12, 1897,	80
Bosworth, Nathan,	H. R.,	Chemung,	Elmira, N. Y.,	Nov. 14, 1897,	78
Bowman, John Rice, D.D.,	H. R.,	Los Angeles,	Los Angeles, Cal.,	Oct. 11, 1897,	71
Bradnack, Isaac R.,	H. R.,	Buffalo,	Panama, N. Y.,	June 11, 1897,	85
Brewster, James Foster,	W. C.,	Morris & Orange,	Summit, N. J.,	Aug. 10, 1897,	66
Brooks, Wm. F., D.D.,	Prof.,	Catawba,	Biddle Univ.,	Dec. 15, 1897,	54
Brown, Robert, M., D.D.,	H. R.,	North River,	Poughkeepsie, N.Y.,	April 8, 1898,	85
Burdick, Charles R.,	H. R.,	Winnebago,	Oshkosh, Wis.,	Aug. 10, 1897,	73
Burr, Alexander,	W. C.,	Minnewaukon,	Bottineau, N. D.,	May 5, 1897,	67
Campbell, John A.,	H. R.,	Crawfordsville,	Frankfort, Ind.,	Jan. 21, 1898,	75
Cardoza, I. Nunez,	Prof.,	Fairfield,	Orangeburg, S. C.,	April 3, 1898,	42
Cattell, Wm.C., D.D., LL.D.,	Sec.,	Lehigh,	Philadelphia, Pa.,	Feb. 11, 1898,	71
Clark, Seth G.,	H. R.,	Kansas City,	Appleton City, Mo.,	April 22, 1898,	80
Claybaugh, William M.,	W. C.,	Chicago,	Chicago, Ill.,	April 13, 1898,	61
Cochrane, Samuel,	P.,	Washington,	Wellsburgh, W. Va.,	Oct. 24, 1897,	56
Cottrell, Geo. Washington,	H. R.,	Monmouth,	Wheatland, N. J.,	Dec. 30, 1897,	80
Court, Robert, D.D.,	P.,	Boston,	Lowell, Mass.,	Sept. 30, 1897,	68
Craig, William P.,	W. C.,	Butte,	Chicago, Ill.,	June 14, 1897,	35
Crawford, John Wesley, D.D.,	W. C.,	Ozark,	Monett, Mo.,	May 13, 1897,	61
Crocker, Jas. Norton, D.D.,	S. Supt.,	Albany,	Saratoga Springs, N. Y.,	June 20, 1897,	70
Cunningham, Wm. L., D.D.,	P.,	Monmouth,	Pt. Pleasant, N. J.,	Oct. 8, 1897,	50
Davis, Edwin R.,	W. C.,	Chicago,	Perth Amboy, N. J.,	July 7, 1897,	64
Davis, John A., Ph.D., D.D.,	P.,	Hudson,	Nyack, N. Y.,	Sept. 22, 1897,	58
Dennen, Stephen R., D.D.,	P.,	Los Angeles,	Long Beach, Cal.,	Jan. 18, 1898,	71
Deruelle, Daniel,	W. C.,	Monmouth,	New Egypt, N. J.,	Dec. 20, 1897,	59
Dorland, Luke, D.D.,	T. & Ev.	Holston,	Springfield, Ill.,	Nov. 22, 1897,	83
Elliott, Addison S., D.D.,	S. S.,	Wellsborough	Mt. Jewitt, Pa.,	Dec. 24, 1897,	40
Evans, Thomas J.,	Evan.,	Brooklyn,	Lake Park, Ga.,	Aug. 27, 1897,	79
Fairbairn, Alexander,	H. R.,	Oakland,	Williams, Cal.,	Feb. 24, 1898,	76
Falconer, Wm. Campbell, D.D.,	Inv.,	Dayton,	Wellsville, O.,	April 23, 1897,	61
Faries, Josiah,	H. R.,	Minneapolis,	Minneapolis, Minn.,	Mar. 23, 1898,	76
Faulkner, William E.,	W. C.,	Newton,	Paterson, N. J.,	June 9, 1897,	49
Forbes, Adam G.,	W. C.,	Pembina,	Minto, N. D.	July 27, 1897,	68
Forsythe, James C.,	P.,	Hudson,	Montgomery, N. Y.,	Dec. 29, 1897,	72
Freeman, Amasa S., D.D.,	P.,	Hudson,	Haverstraw, N.Y.,	April 27, 1898,	74
Freshman, Jacob, D.D.,	S. S.,	Buffalo,	Buffalo, N. Y.,	Feb. 2, 1898,	53
Fulton, Robert H., D.D.,	P.,	Philadelphia,	Philadelphia, Pa.,	July 12, 1897,	54
Gates, Winthrop,	W. C.,	Philadelphia, N.	New York, N.Y.,	Aug. 18, 1897,	29
Godfrey, Joseph L.,	P.,	Vincennes,	Mt. Vernon,	Jan. 23, 1898,	35
Greenleaf, Joseph,	P.,	Hudson,	Washingtonville, N. Y.,	Feb. 5, 1898,	59
Hartman, Alex.,	P.,	Chicago,	New Castle, Colo.,	Sept. 11, 1897,	34
Hawkins, John L.,	H. R.,	Cairo,	Ft. Scott, Kans.,	June 14, 1897,	97
Hay, James A. R.,	Evan.,	Rochester,	Toronto, Canada,	May 13, 1897,	64
Hays, George P., D.D., LL.D.,	H. R.,	Washington,	Washington, Pa.,	Sept. 6, 1897,	59
Head, Simeon C.,	P.,	Puget Sound,	Fremont, Wash.,	Feb. 15, 1898,	53
Herrick, Alanson,	H. R.,	Flint,	Flint, Mich.,	Dec. 16, 1897,	75
Hewitt, John Dunbar, D.D.,	Pres.,	Emporia,	Emporia, Kans.,	April 20, 1898,	59
Hickey, Yates,	Sec.,	Chester,	Arlington, N. J.,	Nov. 1, 1897,	74
Hindman, Silas,	H. R.,	Sacramento,	Chico, Cal.,	April 6, 1898,	75
Holmes, Hamilton Bishop,	Inv.,	Long Island,	Yaphank, N. Y.,	May 6, 1897,	56
Hopkins, Judson H.,	H. R.,	Nassau,	Rye, N. Y.,	July 11, 1897,	67
Howe, Franklin S.,	Evan.,	Chemung,	Burdett, N. Y.,	July 13, 1897,	87
Hubbard, John Niles,	H. R.,	Stockton,	Tracy, Cal.,	Oct. 16, 1897,	82
Irwin, David Johnson, D.D.,	P.,	Kittanning,	Ebenezer, Pa.,	Feb. 20, 1898,	66
Jewett, A. D. Lawrence, D.D.,	Evan.,	New York,	Nyack, N. Y.,	April 20, 1898,	69
Jones, Geo. Edward, D.D.,	Ed.,	Baltimore,	Baltimore, Md.,	Mar. 17, 1898,	56
Jones, John M.,	H. R.,	Blairsville,	Indiana, Pa.,	Sept. 16, 1897,	77
Keigwin, Ernest F.,	P.,	Philadelphia,	Wilmington, Del.,	Oct. 18, 1897,	23
Kerr, Robert,	Ret.,	Zanesville,	Clarks, O.,	June 17, 1897,	64
Kost, J. Kellar,	W. C.,	Lima,	Island Lake, Fla.,	Dec. 11, 1897,	76
Langdon, William M.,	F. M.,	Chemung,	Florida.	1897,	37
Lindsley, Charles E., D.D.,	Tea.,	Westchester,	New Rochelle, N. Y.,	May 25, 1897,	79
Lockwood, William H.,	H. R.,	Chippewa,	Eau Claire, Wis.,	Aug. 22, 1897,	72
Loudon, Clarke,	H. R.,	Central Dakota,	Pierre, S. Dak.,	Mar. 17, 1898,	75
McDonald, Noah A., D.D.,	S. S.,	Huntingdon,	Shade Gap, Pa.,	Aug. 12, 1897,	67
McLean, Alex., D.D.,	Sec.,	New York,	New York, N. Y.,	Mar. 19, 1898,	65
McLean, Æneas,	P.,	Lackawanna,	Scranton, Pa.,	June 12, 1897,	48
McLeod, David,	W. C.,	Hudson,	Florida, N. Y.,	Mar. 20, 1898,	56
McMaster, John,	H. R.,	Erie,	Erie, Pa.,	Mar. 10, 1898,	83
Macool, James B., M.D.,	S. S.,	Pittsburgh,	Elizabeth, Pa.,	July 3, 1897,	39
Marks, Lafayette, D.D.,	P.,	New Castle,	Wilmington, Del.,	Jan. 5, 1898,	65
Marshall, John W.,	W. C.,	Central Dakota,	California,	1897,	30
Matheson, George Gordon,	P. L.,	Red River,	Fergus Falls, Minn.,	Nov. 6, 1897,	46
Maxwell, George M., D.D.,	Evan.,	Cincinnati,	Wyoming, O.,	Nov. 27, 1897,	77
Melrose, John C.,	F. M.,	Canton,	Nodor, China,	Sept. 16, 1897,	37
Millard, Edward N. B.,	W. C.,	Neosho,	Iola, Kans.,	Sept. 17, 1896,	45
Moorhead, Wm. W., D.D.,	P.,	Blairsville,	St. Augustine, Fla.,	Jan. 30, 1897,	61
Morris, Herbert W., D.D.,	H. R.,	Rochester,	Rochester, N. Y.,	May 15, 1897,	78
Niles, William A., D.D.,	Evan.,	Geneva,	Trumansburg, N. Y.,	Sept. 14, 1897,	74

Name.	Occupation.	Presbytery.	Place of Death.	Date.	Age.
Nimmo, Gershon H.,	P.,	Philadelphia,N.,	Torresdale, Pa.,	Feb. 24, 1898,	64
Okuna, T.,	S. Ev	San Francisco,	New York,	May 27, 1897,	28
Parks, Hugh Whiteford,	P.,	Steubenville,	Hopedale, O.,	July 29, 1897,	56
Patch, George B., D.D.,	H. R.,	Washington City	Washington, D.C.,	April 9, 1898,	60
Patton, George, D.D.,	P. Em.,	Rochester,	Windsor Beach, N. Y.,	Aug. 12, 1897,	68
Pollock, William G.,	W. C.,	Los Angeles,	Redlands, Cal.,	Jan. 18, 1898,	71
Poor, Daniel W., D.D.,	Em.Sec.,	Philadelphia,	Newark, N. J.,	Oct. 11, 1897,	79
Porteus, William,	P.,	St. Louis,	Milwaukee, Wis.,	Oct. 1, 1897,	68
Proudfit, Alex., D.D.,	P.,	Dayton,	New York, N. Y.,	April 2, 1897,	58
Railsback, Lycurgus,	P. L.,	Kansas City,	Shreveport, La.,	Aug. 5, 1897,	63
Randolph, J. Davidson,	P.,	Chester,	Atglen, Pa.,	May 23, 1897,	66
Roberts, William H.,	S. S.,	Crawfordsville,	Rossville, Ind.,	Mar. 29, 1898,	45
Rosseel, Jos. Alex.,	H. R.,	Lackawanna,	Towanda, Pa.,	April 29, 1897,	80
Rossiter, Wm. D.,	Agt.,	Cincinnati,	Cincinnati, O.,	Mar. 19, 1898,	81
Rowlands, Daniel T.,	Evan.,	Aberdeen,	Aberdeen, S. D.,	July 21, 1897,	75
Ruliffson, Albert G.,	Evan.,	New York,	Perth Amboy, N. J.,	May 2, 1897,	64
Sandford, Richard M.,	H. R.,	Buffalo,	E. Aurora, N. Y.,	Dec. 18, 1897,	85
Schenck, Elias S.,	H. R.,	Westchester,	Perth Amboy, N. J.,	April 8, 1898,	85
Shriver, Samuel S.,	H. R.,	Baltimore,	Baltimore, Md ,	Feb. 15, 1898,	76
Sibbett, Lowry W.,	Supt.,	Walla Walla,	Hamilton, Mont.,	Oct. 6, 1897,	33
Smith, Ellsworth M.,	W. C.,	Pueblo,	Texas,	Aug. 21, 1897,	58
Smith, Emerson F.,	W. C.,	Saginaw,	Worth, Mich.,	Feb. 18, 1898,	59
Smith, William Copley,	H. R.,	St. Paul,	Avalon, Pa.,	Oct. 15, 1897,	77
Stephenson, Thomas M.,	S. S.,	Zanesville,	Dresden, O.,	Jan. 29, 1898,	70
Stewart, Daniel, D.D.,	H. R.,	Minneapolis,	Minneapolis, Minn.,	April 30, 1897,	86
Stuart, Alex. C.,	H. R.,	Ebenezer,	Louisa, Ky.,	Aug. 29, 1897,	74
Swain, John L.,	H. R.,	Wellsborough,	Raymonds, Pa.,	Mar. 21, 1898,	78
Taylor, Augustus,	P.,	Columbus,	Amanda, O.,	Oct. 19, 1897,	68
Taylor, William W.,	H. R.,	New Castle,	Wilmington, Del.,	Dec. 26, 1897,	86
Temple, Daniel H.,	H. R.,	San José,	Los Gatos, Cal.,	Sept. 9, 1897,	75
Thompson, Lewis,	H. R.,	Oakland,	Oakland, Cal.,	Oct. 18, 1897,	87
Todd, Andrew C.,	P.,	Utah,	Springville, Utah,	April 12, 1898,	73
Todd, Oliphant M.,	P.,	Vincennes,			
Towne, Joseph H., D D.,	H. R.,	Milwaukee,	Andover, Mass.,	July 30, 1897,	91
Trotter, Alexander,	H. R.,	Flint,	Vassar, Mich.,	June 7, 1897,	87
Vincent, William R., D.D.,	H. R.,	Waterloo,	Chicago, Ill.,	Dec. 17, 1897,	92
Voorhees, Henry V.,	W. C.,	Elizabeth,	New York, N. Y.,	Oct. 10, 1897,	70
Vrooman, Daniel,	W.C.,	Canton,	San Francisco, Cal.,		
Waring, Hart E.,	Ret.,	Grand Rapids,	Grand Rapids, Mich.,	April 21, 1897,	86
Waugh, John, A.M.,	H. R.,	Steuben,	Cohocton, N. Y.,	Oct. 20, 1897,	83
Webb, Edward,	Sec.,	Chester,	Lincoln Univ., Pa.,	April 6, 1898,	79
Wells, John Lester,	A.P.,	Newark,	Stillwater, N. Y.,	Aug. 29, 1897,	50
Williams, Moses Allen,	H.R.,	South Oregon,	Medford, Oreg.,	Dec. 11, 1897,	86
Wilson, John,	S. S.,	Boulder,	Central City, Colo.,	Oct. 25, 1897,	69
Woodhull, Gilbert Tennent, D.D.,	Prof.,	Chester,	Lincoln Univ., Pa.,	Feb. 11, 1898,	71
Woods, Alex. M.,	P.&S.S.,	Lehigh,	Mahanoy City, Pa.,	Nov. 19, 1897,	66
Young, James.—133	H. R.,	Kansas City,	High Point, Mo ,	Oct. 27, 1897,	73

WM. HENRY ROBERTS, *Stated Clerk.*

RECEIPTS.

Synods in SMALL CAPITALS ; Presbyteries in *italics;* Churches in Roman.

☞ It is of great importance to the treasurers of all the Boards that when money is sent to them, the name of the church from whence it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e.g., Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

THE BOARD OF HOME MISSIONS.

COMPARATIVE STATEMENT OF RECEIPTS FOR MONTHS OF JUNE, 1897 AND 1898.

	*Churches.	* Woman's Bd. of H. M.	Legacies.	Individuals, Etc.	Total.
1898—For Current Work ..	$8,631 39	$18,605 52	$5,615 16	$7,524 10	$40,376 17
" " Debt.....	521 49			6,111 10	6,632 59
1898—Total June.....	9,152 88	18,605 52	5,615 16	13,635 20	47,008 76
1897— " "	7,050 56	15,122 37	3,891 52	3,370 40	29,434 85
Gain.....	2,102 32	3,483 15	1,723 64	10,264 80	17,573 91
Loss.....					

COMPARATIVE STATEMENT OF RECEIPTS FOR THREE MONTHS ENDING JUNE 30, 1897 AND 1898.

	*CHURCHES.	*WOMAN'S BD. OF H. M.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1898—For Current Work	$27,949 01	$31,146 69	$14,945 85	$10,431 30	$84,472 85
" " Debt	22,269 85			7,069 35	29,339 20
1898—Total, 3 mos.....	50,218 86	31,146 69	14,945 85	17,500 65	113,812 05
1897— " "	29,682 37	29,873 46	11,274 43	8,045 42	77,875 68
Gain	20,536 49	2,273 23	3,671 42	9,455 23	35,936 37
Loss					

HARVEY C. OLIN, *Treasurer.*
Madison Square Branch P. O., Box 156, New York, N. Y.

* Under these headings are included the gifts of Sabbath-schools and Young People's Societies.

RECEIPTS FOR THE BOARD OF HOME MISSIONS, JUNE, 1898.

ATLANTIC.—*South Florida*—Arcadia Mission, 5.30; Lakeland, 2; Orange Bend, 1.40; Punta Gorda, 1. 9 70

BALTIMORE.—*Baltimore*—Baltimore Westminster, "M. C. D," 5. *New Castle*—Dover, 51.56; Lewes sab.-sch., for debt, 8; Manakin, for debt, 5; Port Deposit, 24.29; Rock, 20. *Washington City*—Takoma Park, 33.57; Washington City Covenant, 25. 172 42

CALIFORNIA.—*Benicia*—Bay Side Calvary, 5; Blue Lake, for debt, 5; San Rafael (sab.-sch., 21.10), 80.70. *Los Angeles*—Los Angeles Boyle Heights sab.-sch., 5.60; — Welsh, 5; San Gorgonia, 3. *Oakland*—Oakland 1st (sab.-sch., 10; Jr. C.E. debt, 2.50), 12.50; — Brooklyn C.E., 5; — Welsh C.E., 8; Pleasanton, 5. *San Francisco*—San Francisco Memorial, 5.50. *San José*—Los Gatos, 3.25. 143 55

CATAWBA.—*Yadkin*—Freedom East, 1. 1 00

COLORADO.—*Boulder*—Fort Morgan 1st, 3.83. *Denver*—Highland Park, 5.94. *Gunnison*—Returned by a Missionary, 75. 84 77

ILLINOIS.—*Freeport*—Prairie Dell German, 5. *Rock River*—Morrison Jr. C.E., 15. *Schuyler*—Salem German sab.-sch., for debt, 2. 22 00

INDIANA.—*Crawfordsville*—Lexington C.E., 4.85. *Muncie*—Hartford City, for debt, 5. 9 85

INDIAN TERRITORY.—*Choctaw*—Buffalo, 2.75. 2 75

IOWA.—*Cedar Rapids*—Blairstown C.E., 86 cts.; Cedar Rapids 1st C.E., 12.50; Clarence C.E., 1.85; Lyons C.E., 1.25; Monticello (C.E., 60 cts.; Jr. C.E., 50 cts.), 1.10; Onslow C.E., 1.25; Scotch Grove C.E., 50 cts.; Wyoming C.E., 2.50. *Council Bluffs*—Audubon (C. E., 1.40), 3.40; Council Bluffs 1st C.E., 2.25; returned by a missionary, 16.67. *Des Moines*—Newton sab.-sch., 4.73. *Dubuque*—Dubuque 1st C.E., 1.20; — 3d sab.-sch., 2; Hopkinton C.E., 5.81; Lansing 1st C.E., 5.50; Manchester C.E., 5; Mount Hope, 21; Zion C.E., 1.54. *Fort Dodge*—Fonda (sab.-sch., 1; Jr. C.E., 1), 3.25; Pomeroy 1st, 2.25. *Iowa*—Birmingham C.E., 93 cts.; Burlington 1st, 12.40; Hedrick C.E., 40 cts.; Keokuk 1st, 5; Martinsburg C.E., 51 cts.; Mediapolis, 50 cts.; Oakland C.E., 68 cts.; Shunam C.E., 50 cts. *Iowa City*—Montezuma, 2.50; Nolo, 4.21. *Sioux City*—Ashton German, 20; Lyon Co. German, 30. *Waterloo*—Dysart, 5; Holland German (debt, 40), 80; Rock Creek German sab.-sch., 3. 260 79

KANSAS.—*Emporia*—Council Grove sab.-sch., 5. *Larned*—Arlington, 2.84; Galva, 1.25; Kingman, 14.58; Spearville, 4.95. *Neosho*—Paolo, 10. *Osborne*—Crystal Plains, 3. 41 62

KENTUCKY.—*Louisville*—Hopkinsville 1st C.E., 2.50. 2 50

MICHIGAN.—*Detroit*—Ann Arbor C.E., 10; Detroit Central, 31; — Immanuel M.C., 2.27; — Memorial C.E., 2; — Scovel Memorial, 5; Plymouth, 7. *Flint*—Port Huron Westminster C.E., 10; Returned by a Missionary, 29.16. *Grand Rapids*—Grand Rapids Westminster, 158.05. *Monroe*—Hillsdale, 7. *Saginaw*—Maple Ridge (C.E., 3), 5; Wise, 1. 267 48

MINNESOTA.—*Duluth*—New Duluth House of Hope sab.-sch. (a sab.-sch. class patriotic offering for debt, 1), 4. *Red River*—Alliance, 2.70. *St. Paul*—Macalester Park for Sustentation, 1.35. *Winona*—Washington, 5.02. 13 07

MISSOURI.—*Kansas City*—Returned by a Missionary, 29.17. *Palmyra*—Pleasant Ridge, 2.50. *Platte*—Rockport, 2; Returned by a Missionary, 41.66. *St. Louis*—St. Louis 2d German, 5; Sulphur Springs, 3; Webster Grove, 71.16; Windsor Harbor, 5. 159 49

NEBRASKA.—*Box Butte*—Belmont, 50 cts.; Unity, 1.50. *Hastings*—Culbertson, 2.25. *Kearney*—Buffalo Grove (debt, 5; sab.-sch., 4), 16; Salem, 5. *Nebraska City*—Alexandria, 3.18; Sterling, 3.70; Tamora (C. E., 90 cts.), 2.50. *Omaha*—Omaha Castellar Street (sab.-sch. 3.41), 13.23. 47 86

NEW JERSEY.—*Elizabeth*—Basking Ridge, for debt, Jr. C.E., 5; Cranford, for debt, Jr.C.E., 5; Elizabeth 3d Avenue Chapel sab.-sch., 2.25; Roselle, 25.54. *Jersey City*—Jersey City 1st sab.-sch. Mis. As., 50. *Monmouth*—Freehold sab.-sch., 9.84; Mount Holly, for debt, 200. *Morris and Orange*—Madison, 62.55; Morristown 1st, 81.85; Orange 1st, 700; — Hillside sab.-sch., 100; Summit Central, 61. *Newark*—Bloomfield 1st, 151.08; Montclair 1st C.E., 12.50; Newark 2d, 100; — Park, 35. *New Brunswick*—Lambertville C.E., 10; Milford (sab.-sch., 17.97; C.E., 2.50), 20.47; Trenton 1st, 2; — Chapel 1st C.E., 3.61; — Prospect Street, 30. *Newton*—Beatystown, 1; Knowlton, 10; La Fayette, patriotic offering for debt, 10; Mansfield 2d, 1. *West Jersey*—Bunker Hill, 1; Elmer, 2; Greenwich (sab.-sch., 6), 15; Haddonfield, 2.15; Swedesboro C.E., 2. 1,711 84

NEW YORK.—*Albany*—Albany State Street, 106.40; — West End, 50; Mariaville, 6. *Binghamton*—Binghamton 1st, members and C.E., 6; — Immanuel, 2.18. *Boston*—Londonderry, 8; Lowell, 32; Quincy, 20.51. *Brooklyn*—Brooklyn 1st add'l, 198.11; — 2d, 224.63; — 5th, 5; — Arlington Avenue, 13.25; — Classon Avenue C.E., patriotic offering for debt, 10.00; — Lafayette Avenue (Missionary Concert, 26.85), 51.85; Stapleton 1st Edgewater, 14.82; West New Brighton Immanuel, 19. *Cayuga*—Ithaca (sab.-sch., 47.22), 415.30. *Chemung*—Elmira Lake St. patriotic offering for debt, 25. *Geneva*—Branchport, 2.66; Seneca Falls, 75.32. *Hudson*—Florida, 12.40; Nyack W. M. S., for debt, 11; Otisville, 4; West Town, 7. *Long Island*—Bridgehampton, 39.10; Mattituck C. E., 6. *Nassau*—Glen Cove, 7; Refund of amount paid to Rev. P. A. Schwarz, 62.50. *New York*—East Harlem, 1; New York Central General Missionary Committee, 150; — Madison Avenue (patriotic offering, 28.48; Good-Will Chapel sab.-sch. patriotic offering, 18.29), 46.77; — Morningside, 10; — Puritan Chapel, 25; — University Place sab.-sch., 25; — West sab.-sch., 60. *North River*—Pleasant Valley (sab.-sch., 15), 28; Poughkeepsie 1st (sab.-sch., 33.67), 64.38; Wappinger's Falls 2.32. *Otsego*—Cooperstown, 63.46; East Guilford, 3.80. *Rochester*—Charlotte (sab.-sch., 3.91), 18.55; Geneseo Village, for debt, 25; Lima, 27. *St. Lawrence*—Potsdam, 75. *Steuben*—Almond, 3; Woodhull C. E., 2.50. *Syracuse*—Constantia C. E., 3; Skaneateles, 27.22. *Troy*—Melrose C.E., 5; Salem sab.-sch., 5.66; Troy Oakwood Avenue patriotic offering for debt (Sr. C.E., 4; Jr. C.E., 6.55; sab.-sch., 5), 15.55; — Woodside, 84.08; Waterford, 14.26. *Utica*—Holland Patent, 38; Redfield patriotic offering for debt, 1; Utica 1st sab.-sch., 7; — Bethany (sab.-sch., 13.16), 21.66. *Westchester*—Mount Vernon 1st, 332.94; South-East Centre Young Ladies' League patriotic offering fordebt, 1; Thompsonville (sab.-sch., 50.40; C.E., 50.40), 100.80. 2722 98

NORTH DAKOTA.—*Fargo*—Hillsboro, 6; Hunter, 14.61. *Minnewaukon*—Rolla, 10. 30 61

OHIO.—*Chillicothe*—Waverly, 3.40. *Cincinnati*—Wyoming, for debt, 8. *Cleveland*—Cleveland 1st, 1000; — Calvary sab.-sch., 25; — North, 25; — South C.E. patriotic offering for debt, 5; Parma, 8. *Columbus*—Columbus 2d, 76.58. *Dayton*—Springfield 2d sab.-sch., 25. *Mahoning*—North Jackson, 9. *Portsmouth*—Ripley, 5. *St. Clairsville*—Pleasant Valley, 2. *Zanesville*—Fredericktown, 11. 1202 98

OREGON.—*East Oregon*—Union, 2.97. *Portland*—Bethel, 2; Springwater, 7. *Southern Oregon*—Yoncalla, 1. *Willamette*—Liberty, 2. 14 97

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 10; — Central, 1.52; Glasgow Jr.C.E., 1; Glenfield, 14.26. *Butler*—Centreville, 72; Harlansburg, 7; New Salem, 10; Scrub Grass, 25. *Carlisle*—Lebanon Christ sab.-sch., 6.61. *Chester*—Ashmun,

15; Avondale, 4; Chester 1st (sab.-sch., 20), 25; Wayne sab.-sch., 18.83. *Clarion*—Du Bois, 50; Johnsonburg, 10.33; Mount Pleasant patriotic offering, 1; Reynoldsville, 17; Shiloh, 2; Wilcox, 21.43; Cash, for debt, 25. *Erie*—Erie Eastminster Mission sab.-sch., 6.83; North-East sab.-sch., 22.06; Titusville, 100.12; Warren sab.-sch., 100. *Huntingdon*—Mapleton, 2.50; Milesburg, 6.53; Moshannon and Snow Shoe, 2.47. *Kittanning*—Apollo (sab.-sch., 10), 44; Atwood, 1.70; Boiling Spring, 5; Cherry Tree, 1.12; Elderton, 6.65; Whitesburg, 5.40. *Lackawanna*—Great Bend, 9; Harmony, 57; Herrick, 8; New Milford, 7.50; Scranton Sumner Avenue, 1; —Washburn St. C.E., 21,85; Taylor, 1.50; Wilkesbarre 1st, 394.37; —Memorial sab.-sch., 66.80. *Lehigh*—Audenreid, 23.34; Bethlehem 1st, 12.87; Mahanoy City C.E., 4.50. *Northumberland*—Williamsport Covenant sab.-sch., 32.51. *Philadelphia*—Philadelphia Arch Street sab.-sch., 67.78; —Bethany sab.-sch. (Cuyler Class, 10; East Balcony Class, 2), 33; —Bethesda sab.-sch., 8.67; —Memorial Chapel C.E., for debt, 1.75; —Richmond, 15; —Westminster, 13.75. *Philadelphia North*—Fox Chase Memorial, 3; Hermon, 50. *Pittsburg*—Idlewood Hawthorne Avenue, 8; Pittsburg East Liberty, 98.07; —Edgewood, 30.28; —Lawrenceville (sab.-sch., 6.60), 41.66; —Shady Side (C.E., for debt, 20; sab.-sch., 45), 75.97; Wilkinsburg, (C.E., 30), 163.19. *Redstone*—New Salem, 9; Rehoboth, 19.69; Spring Hill Furnace, 2. *Shenango*—Hermon patriotic offering for debt, 15. *Washington*—Fairview, 20; Upper Buffalo sab.-sch., 7.61; Washington 1st sab.-sch., 4. *Westminster*—New Harmony, 32. 2001 02

South Dakota.—*Southern Dakota*—Sioux Falls, 18.49. 18 49

Tennessee.—*Union*—Hopewell, 2.50. 2 50

Texas.—*Austin*—League City, 1; La Porte 1st, 4.50; Webster, 3. *North Texas*—Jackboro sab.-sch., 1.20; Seymour, a member, 10. 19 70

Utah.—*Boise*—Returned by a Missionary, 10. 10 00

Washington. —*Olympia*—Chehalis, for debt, 5; Kelso (C.E., 2.50), 5.50. *Puget Sound*—Fair Haven, 8.35; Moxee, 3; Parker, 1. *Spokane*—Cortland, 3.75; Wilbur, 4.50. 31 10

Wisconsin. —*Chippewa*—Superior patriotic offering, 10; West Superior Hammond Avenue, 25.60. *La Crosse*—Neillsville patriotic offering (Pine Valley sab.-sch., 53 cts.), 2.88; Old Whitehall patriotic offering, 2.64; Shortville patriotic offering, 57 cts. *Madison*—Eden Bohemian, 4; Muscoda Bohemian, 3; Returned by a Missionary, 8.33. *Milwaukee*—Cedar Grove, 17.15; Milwaukee Grace C.E., debt, 5; —Holland (sab.-sch., 1.50; Ladies' Society, 5), 24; —Immanuel, 37.67; —Westminster C.E., 2.50. *Winnebago*—Robinson, 7; St. Sauveur, 1.25; Wequiock, 5. 156 59

Total	$9,161 63
Less amount refunded to San Francisco Presbytery San Francisco Lebanon Churches	8 75
Total received from churches	9,152 88
Woman's Board of Home Missions	18,605 52

LEGACIES.

Legacy of Mary F. Hovey, late of Crawfordsville, Ind., 500; William A. Wheeler, late of Malone, N. Y., add'l, 50; James Macintosh Wilson, late of New York, 2500; Daniel Price, late of Newark, N. J., 2546; Sundry legal expenses refunded, 19.16 5,615 16

INDIVIDUALS, ETC.

L. H. Severance, Cleveland, O., 100; C. B. Gardner, Trustee, 50; D. F. Denman, Coshocton, O., for debt, 50; Jos. W. Sheehan, 2; Collection at Annual Meeting of the Woman's Board at General Assembly, for debt, 88.50; Offering at Prayer Meeting of the Synodical Missionaries at General Assembly, 45; Collection in part at meeting of the General Assembly, 275.02; C. W. Loomis, Binghamton, N. Y., 30; "Cooperstown, N. Y.," 1.36; Presbyterian Relief Association of Nebraska, 90.90; Rev. T. L. Sexton, for debt, 25; C. G. Sterling, Madison, Wis, for debt, 2; H. D. Sterling, Madison, Wis., for debt, 5; S. Mills Ely, Binghamton, N. Y., 14; A Friend, Greenfield, Iowa, 5; A Friend, Albany, N. Y., 20; Mrs. D. F. Diefenderfer, of Erie Presbyterial Home Missionary Society, for debt, 100; Missionary Society of Wilson College, Chambersburg, Pa., 54.18; Raymond H. Hughes, Altoona, Pa., 4; Rev. Jos. C. Harvey, Philadelphia, Pa., for debt, 5; Friends in Falls Church, Va., for debt, 22; S. A. Miller, Russell, Iowa, for debt, 5; A Friend, Bridgehamton, N. Y., 5; Mrs. Sarah S. Davidson, Chicago, Ill., for debt, 15; Rev. J. S. Pomeroy, Fairview, W. Va., 1; Mrs. Addie Correll, for debt, 1; Mrs. Mary Curtis, for debt, 1; Mrs. Sallie Couchman, for debt, 1; Hugh L. Hodge, Erie, Pa., patriotic offering for debt, 25; Henry Lowry, Maryville, Tenn., 4; Miss Binford, Crawfordsville, Ind., for debt, 5; Chas. M. Hayward, N. Y. City, 3; J. W. Taylor, Sprague, Neb., patriotic offering for debt, 1; Dr. John A. Murphy, Cincinnati, O., for debt, 1; A Friend, 25; A Friend, Fulton, Ala., 3; Rev. W. S. Nelson, 10; Miss Mabel Slade, N.Y. City, 500; Mrs. T. Williamson, Ferry, Mich., 24; L. H. Severance, Cleveland, O., for debt, 5000; Margaret J. Cratty, Bellaire, O., 5; W. N. Kerr, Kingfisher, Ok.Ty., 5; "Brooklyn," 30; John S. Porter, Summit, N. J., patriotic offering for debt, 1; A Friend of Home Missions, patriotic offering for debt, 2; Mrs. Mary Iris Sykes, Clinton, N.Y., patriotic offering for debt, 1; Mrs. Sallie C. Pattengill, Lena, N. Y., patriotic offering for debt, 10; Mrs. M. F. Abbott, Granville, O., patriotic offering for debt, 1; "A. E. P.," patriotic offering for debt, 1; "A. E. McN.," 2; Miss Theodosia Foster, Elmer, N. J., patriotic offering for debt, 1; Mr. and Mrs. James M. Ham, Brooklyn, N.Y., patriotic offering for debt, 100; Rev. R. H. McCready, Chester, N. Y., patriotic offering for debt, 1.10; E. Q. Holcombe, Lee, Mass., patriotic offering for debt, 1; Miss R. Jennie Brown, Summerfield, O., patriotic offering for debt, 1; R. C. Steele, Melmore, O., patriotic offering for debt, 5; Mrs. L. A. Parsons, Perth Amboy, N. J., patriotic offering for debt, 5; Anne E. W. Richmond, Nunda, N.Y., patriotic offering for debt, 1; Mrs. Melinda S. Boyd, Prospect, O., patriotic offering for debt, 1; Mrs. Sallie P. Sharp, Wilkes-Barre, Pa., 200; Mrs. E. M. McCroskey, Tecumseh, Neb., for debt, 500; Rev. H. E. Nicklen, Colon, Neb., patriotic offering for debt, 1; Mrs. I. H. Williams, Brooklyn, patriotic offering for debt, 1; Mrs. H. N. Waring, Brooklyn, N.Y., patriotic offering for debt, 1; Miss Helen A. Hawley, Clifton Springs, N.Y., patriotic offering for debt, 1; Miss Laura M. Gordon, Eureka, Kans., patriotic offering for debt, 1; Rev. and Mrs. Wm. Meyers, Tecumseh, Ok. Ter., 10; "C. Penna.," 14; "J. T. W. and M. W.," 2.50; P. P. Bissett, St. Thomas, N. D., 10; Joseph Platt, Davenport, Iowa (patriotic offering for debt, 10), 35; Rev. John R. Thompson, Vancouver, Wash., patriotic offering for debt, 1; "L." patriotic offering for debt, 25; Mrs. David C. Lyon, St. Paul, Minn., patriotic offering for debt, 1; Miss S. A. Raiman, Auburn, N. Y., patriotic offering for debt, 2; Rev. D. E. Finks, for debt, 50; Mrs. E. T. Crane, New York City, patriotic offering for debt, 1; Wm. Jackson, Indianapolis, Ind., 25; "A Friend," 5000; "W. J. E.," 1; Mrs. Dr. Kirkwood, for debt, 2.50; Miss Emeline M. Greenleaf, New York City, patriotic offering for debt, 5; Interest on General Permanent Fund, 292.50; Interest on John C. Green Fund, 525 $13,635 20

Total received for Home Missions, June, 1898	$47,008 76
" " during same period last year	29,434 85
" " since April 1, 1898	113,812 05
" " during same period last year	77,875 68

SPECIAL DONATIONS.

Through Lehigh Presbytery $49 98

H. C. Olin, *Treasurer*,
156 Fifth Avenue, New York City.

Madison Square Branch P. O., Box 156.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, JUNE, 1898.

Baltimore. —*Baltimore*—Annapolis, 10.64. Baltimore Westminster, 5; Frostburgh, 6. *New Castle*—Wilmington West sab.-sch., 21.95; Zion, 45. *Washington City*—Hyattsville, sab.-sch., 10; Washington City Covenant, 52; —New York Avenue sab.-sch., 25.65.

California.—*Benicia*—Bay Side, 4; Vallejo, 5. *Los Angeles*—Los Angeles Welsh, 5; Redlands sab.-sch., 10; Santa Monica, 6.50. *Sacramento*—Tehama, 4; Westminster sab.-sch., 5. *San Francisco*—San Francisco Lebanon, 8.75.

Catawba.—*Catawba*—Westminster sab.-sch., 5; Leeper's Chapel, 1.25.

Colorado.—*Denver*—Georgetown, 3.50.

Illinois. —*Bloomington*—Piper City, 7; Waynesville, 3. *Chicago*—Chicago 2d, 334; —4th, 1,202; —Christ Chapel

sab.-sch., 10.19; — Ridgway Avenue sab.-sch., 10.12; Christ Chapel, 10.2; Lake Forest, 600. *Freeport* — Rock Run, 7. *Ottawa* — Polo Independent, 27.13. *Peoria*—Alta, 3; Elmira sab.-sch., 13; Princeville, 22. *Rock River* — Buffalo Prairie, 3.10. *Schuyler* — Kirkwook, sab.-sch., 2.60. *Springfield* — Jacksonville sab.-sch., 20; Springfield 1st, 66.

INDIANA. — *Crawfordsville*—Waveland, 10. *Fort Wayne*—Hopewell, 5; Warsaw, 2. *Indianapolis* — Clear City, 3; Poland, 5. *Logansport*—Logansport 1st sab.-sch., 6.25; Michigan City sab.-sch., 17.05. *New Albany* — Jefferson, 4.45. *White Water*—Knightstown, 18.03.

INDIAN TERRITORY.—*Oklahoma*—Newkirk, 4.50.

IOWA.—*Des Moines*—Des Moines Central, 236.10, sab.-sch., 8.28; Newton sab.-sch., 4.73. *Dubuque* — Dubuque 3d sab.-sch., 2. *Iowa City* — Montezuma, 2.50. *Waterloo* — Holland German, 70; Rock Creek German sab.-sch., 3; Waterloo, 27.07.

KANSAS.—*Emporia*—Emporia Arundle Avenue sab.-sch., 1; Wichita 1st, 13.75; — Oak Street, 10; Winfield 1st, 50. *Larned* — Spearville, 4. *Neosho* — Parsons sab.-sch., 5.13; Scammon 1st, 5.

KENTUCKY.—*Louisville*—Louisville 4th, 2.85.

MICHIGAN. — *Detroit* — East Nankin, 8; Milford sab.-sch., 15. *Monroe*—Monroe, 27; Raisin, 4.

MINNESOTA. — *Mankato*—Jasper, 3; Winnebago City sab.-sch., 11.39. *St. Paul*—St. Paul 1st, 6.64; — Dayton Avenue sab.-sch., 16.77.

MISSOURI.—*Kansas City*—Kansas City 1st sab.-sch., 9.38; Westfield, 3.60.

NEBRASKA. — *Hastings*—Axtel, 3. *Kearney* — Fullerton, 6.17; Gibbon, 2.75. *Nebraska City*—Auburn, 5.09. *Niobrara*—Apple Creek, 1; Oakdale, 3. *Omaha* — Omaha Castellar Street sab.-sch., 3.42.

NEW JERSEY. — *Elizabeth* — Cranford, 81.24, Y.P.S., 25; Elizabeth 1st, Y.P.S., 34.07; Roselle, 100; Washinglon Valley sab.-sch., 9.08. *Jersey City* — Jersey City 1st, 219.83, sab.-sch., 50; Patterson Westminster, 5. *Monmouth*—Freehold 4th sab.-sch., 9.83. *Morris and Orange* — East Orange Arlington Avenue, 251.15.; — Bethel, 63.29; Livingston Hanover sab.-sch., 5; Morristown 1st, 5. Summit Central, 128.45. *Newark*—Newark 2d, 87.50; — 6th, 30; — Memorial 34; — Park, 24. *New Brunswick* — Trenton Prospect Street, 100. *Newton*—Beatyestown, 1; Mansfield 2d, 1. *West Jersey*—Bunker Hill, 1; Cedarville 1st, 11; Elmer, 3; Fairfield, 7.40; Haddonfield, 2.15; Merchantville, 60.

NEW MEXICO.—*Santa Fé*—Las Vegas East, 29.90.

NEW YORK.—*Albany*—Albany 1st sab.-sch., 30.58. *Boston*—New Boston, 3.75. *Brooklyn*—Brooklyn 5th, 5; — Classon Avenue, 5, Y.P.S., 10; — Franklin Avenue, 6.43; — Lafayette Avenue, 175; — South Third Street, 25.25; — Throop Avenue, 48; Stapleton 1st Edgewater, 14.82. *Cayuga*—Five Corners sab.-sch., 65 cts.; Ithaca, 467.24. *Chemung*—Moreland, 5. *Geneva*—Geneva 1st, 11.71. *Hudson*—Port Jervis, 29.83. *Long Island*—Bridgehampton, 38.71. *Lyons*—Newark, 7; Wolcott 1st, 9.32 *Nassau* — Freeport, 1,832; Newton sab.-sch., 11.76. *New York*—New York 13th St. sab.-sch., 25; — Morningside, 10; — University Place sab.-sch., 25. *North River*—Newburg Calvary, 15.22. *Otsego*—Springfield, 17.13. *Rochester*—Brockport sab.-sch., 5.79. *St. Lawrence* — Watertown 1st, 119.08. *Troy* — Troy Woodside sab.-sch., 84.07. *Utica*—New Hartford, 23.33; Rome, 32.23. *Westchester*—New Rochelle, 2d, 56.67; Patterson, 119.

OHIO.—*Athens.* — Veto, 7. *Bellefontaine* — Urbana sab.-sch., 5.08. *Cincinnati*—Wyoming, 218.23. *Cleveland*—Cleveland 1st, 1000; Cleveland Bethany sab.-sch., 9.44; North Springfield, 7. *Mahoning*—Coitsville, 3.50; Lowellville, 6.50; Youngstown 1st, 27.14. *Maumee*—Toledo 3, 10; — 5th, 4.50. *St. Clairsville*—Crab Apple, 30. *Steubenville*—East Springfield Y.P.S., 2.15; Island Creek, 25, sab.-sch., 1.55; Oak Ridge Y.P.S., 10; Pleasant Hill, 355, Y.P.S., 5; Scio Y.P.S., 8; Wellsville 2d, 6. *Zanesville*—Homer, 4.50.

OREGON.—*Willamette*—Pleasant Grove, 5; Salem, 2.

PENNSYLVANIA. — *Allegheny* — Allegheny 2d, 11. *Blairsville*—Ligonier sab.-sch., 3.95. *Butler*—North Washington, 18. *Carlisle*—Lebanon Christ sab.-sch., 10.17; Upper, 2. *Chester*—Avondale, 1.87; Bryn Mawr, 607.50; Honey Brook, 83; Nottingham sab.-sch., 60 cts.; Wayne sab.-sch., 20.09; West Chester 1st, 10; — Westminster sab.-sch., 4.40; West Grove, 5.60. *Clarion* — Beech Woods, 69.55. Dubois, 50; Reynoldsville sab.-sch., 5. *Erie*—Erie 1st, 500; Greenville, 17.46; Meadville Central sab.-sch., 14.49; Titusville sab.-sch., 5.80; Warren sab.-sch., 70. *Huntingdon*—Juniata, 23; Mifflintown Westminster sab.-sch., 5.89. *Kittanning*—Worthington, 5. *Lackawanna* — Brooklyn sab.-sch., 5.34; Elmhurst, 1; Scranton Cedar Avenue, 50; Wilkes Barre Memorial sab.-sch., 81.80; Wysox, 2. *Lehigh* — Bethlehem 1st, 20.61. *Philadelphia*—Philadelphia Arch Street sab.-sch., 39.26; — Bethany, 1120.04; — Bethesda sab.-sch., 8.67; — Calvary sab.-sch., 4; — Covenant, 27; — Grace, 15; — Hope, 20; — West Hope, 25. *Philadelphia North* — Germantown 2d, 369.02. *Pittsburg*—Bethany sab.-sch., 24.67; Pittsburg 3d, 2.50; — 6th Y.P.S., 15; — East Liberty, 122 59; Wilkinsburg, 123.22. *Redstone*—Round Hill, 95. *Washington*—Mill Creek, 2.

SOUTH DAKOTA. — *Central Dakota* — Woonsocket sab.-sch., 4.60.

TEXAS. — *Austin*—El Paso, 17.75; San Antonio Madison Square sab.-sch., 14. *North Texas*—Denison sab.-sch., 4.15.

WISCONSIN. — *Madison* — Belleville, 8.55; Madison Christ, 25. *Milwaukee*—Milwaukee Immanuel, 40.11, sab-sch., 10.90.

MISCELLANEOUS.

Chas. Bird, U. S. N., support Mr. Chun, 6; M. P. Gray, 1; T. K. Davis, support Hy. Forman, 63.55; James Howard, 3; "A Friend," through Pastor Newton, 11.76; "Reader of the *Christian Herald*," 75 cts.; Rev. John Young, 5; Cash, 5; Y. M. and Y. W. C. Association of Parsons, Col., support Mr. McClure, 6.28; E. Higginson, support Hau Chin Kang, 55; Joseph S. Osborne, 50; Wilson College, 54.18; Sale of test glasses, 30; Rev. James Patterson, 15; Mary Gilmore Williams, 4.37; "A Friend," support Messrs. Johnson and Fraser, 83.33; Rev. C. Thwing, salary Ghasita Singh, 15; A Friend, 12; Miss Alida Beyers, work under Mrs. Marten, 2; H. F. Lyman, 5; W. E. Hunt, support Chlartie Lal, 5; John S. Merriman, 1; Miss Mabel Slade, 600; Fannie Leedham, 10; Northfield Y. W. C. Association, Dr. Chamberlain, 10; J. N. Field, 2000; Member Winona German Church, 5; D. C. Harrower, 5; W. S. B., Jr., 25; "Brooklyn," 20; Convention of German Ministers and Elders in the East, 40; B. M. Nyce, for J. E. Adams, 100; I. B. Shelling, 75; Rev. Wm. J. McKettrick, 25; Frances L. Conklin, 7; Mrs. S. P. Sharpe, 200; Stella M. Seymour, 5; Mrs. Anna S. Walworth, 5; "Friends," 14; "A Friend," 3000; D. C. McLaren, 20; T. C. Winn, 6; Rev. Wm. Bird, 32.50	$6,638 72

LEGACIES.

Estate of D. Price, 1273; Estate of S. C. Brace, 1905; Estate of Margaret Neely, 925; Estate of Moses Elliott, 142.14; Estate of James M. Wilson, 2500	$6,745 14
	$6,745 14

WOMEN'S BOARDS.

Woman' Board of Foreign Missions of the Presbyterian Church	2,500 00
Woman's Foreign Missionary Society of the Presbyterian Church	1,050 38
Woman's Presbyterian Board of Missions of the North-West	1,823 00
Woman's Occidental Board of Foreign Missions.	12 00
	$5,385 38

Total received for the month of June, 1898	$30,043 66
Total received from May 1, 1898, to June, 30, 1898	46,719 49
Total received from May 1, 1897, to June 30, 1897	41,622 89

CHARLES W. HAND, *Treasurer*,
156 Fifth Avenue, New York.

RECEIPTS FOR THE BOARD OF EDUCATION, JUNE, 1898.

BALTIMORE.—*Baltimore*—Baltimore Westminster (per M. C.D.), 5. *New Castle*—Lower Brandywine, 5; Rock, 4; Wilmington Rodney Street, 11.70. *Washington City*—Washington City Covenant, 50.

CAILFORNIA.—*Oakland*—Alameda, 15.65; West Berkeley, 1.

COLORADO.—*Boulder* — Fort Morgan, 74 cts. *Pueblo* — Canon City (sab.-sch., 5), 13.

ILLINOIS.—*Bloomington* — Bloomington 1st, 8. *Peoria*—Yates City, 3. *Rock River*—Buffalo Prairie, 70 cts.

INDIANA. — *Crawfordsville* — Rockville Memorial, 1.98; Waveland, 5. *Fort Wayne*—La Grange, 5. *Indianapolis*—Indianapolis Tabernacle, 18. *Logansport* — Union, 2.01. *Vincennes*—Sullivan, 5. *White Water*—Mt. Carmel, 2.

IOWA.—*Des Moines*—Milo, 3. *Iowa*—Burlington 1st, 2.40. *Iowa City*—Columbus Central (sab.-sch., 1.81), 3.76.

KENTUCKY.—*Ebenezer*—Lexington 2d, 17.35.

MICHIGAN.—*Monroe*—Clayton, 2.57; Dover, 3.20.

MINNESOTA. — *Mankato* — Windom, 5. *Winona* — Claremont, 5.

MISSOURI.—*Kansas City*—Clinton, 6.

NEW JERSEY.—*Elizabeth*—Plainfield 1st, 23.06; Roselle, 4.95. *Monmouth*—Oceanic, 15. *Morris and Orange*—Madison, 5.99; Mendham 2d, 3.80; St. Cloud, 6.86. *Newark*—Newark 2d, 12.50; — Park, 4.90. *New Brunswick*—Pennington, 19.70; Trenton Bethany, 10. *Newton*—Beatyestown, 1; Mansfield 2d, 1. *West Jersey*—Bunker Hill, 1.62.

NEW YORK.—*Albany*—Albany State Street, 20.59; Ballston Spa, 6.35; Stephentown, 4.25. *Binghamton*—Lordville, 1. *Boston* — Springfield, 1. *Brooklyn* — Brooklyn Throop Avenue, 29. *Cayuga*—Ithaca, 48.97. *Genesee*—Bergen, 8.83. *Hudson*—Florida, 2.40; West Town, 1. *Nassau* — Freeport, 8.63. *New York*—New York 1st, 74; — East Harlem, 1; — University Place, 97.29. *North River* — Poughkeepsie, 5.95. *Otsego*—Springfield, 3.39. *St. Lawrence*—Canton, 5.99. *Steuben*—Jasper, 2.12; Painted Post, 6.05. *Syracuse*—Mexico, 19.61. *Troy*—Waterford, 7.13. *Utica*—Utica Bethany, 3.51. *Westchester*—Bedford, 4.

OHIO.—*Athens*—New England, 1. *Chillicothe*—Bloomingburg, 4.75; White Oak, 4. *Cincinnati* — Avondale, 54.02. *Dayton*—Bethel, 1.76.

OREGON.—*East Oregon*—Union, 38 cts.

PENNSYLVANIA.— *Allegheny*—Allegheny Central, 81 cts.; Glenfield, 9.99. *Carlisle*—Paxton, 11. *Chester*—Chichester Memorial, 2; Dilworthtown, 2; Wayne, 3.64. *Clarion*—Beech Woods (a member of), 32 cts.; Du Bois, 20. *Erie*—Hadley, 2. *Kittanning*—Cherry Tree, 22 cts.; Union, 4. *Lackawanna*—Canton, 7; Peckville, 2. *Lehigh*—Bethlehem 1st, 3.44. *Northumberland*—Jersey Shore, 45. *Philadelphia*—Philadelphia North Broad Street, 185.30. *Philadelphia North* — Abington, 20.96; Germantown Wakefield, 23.21. *Pittsburg* — Pittsburg East Liberty, 24.52; — Shady Side (sab.-sch., 28.12), 55.59. *Shenango* —Clarksville, 9.05. *Washington*—West Union, 2.50. *Wellsboro*—Port Alleghany, 1.

SOUTH DAKOTA.—*Southern Dakota*—Harmony, 3.65.

WISCONSIN.—*Chippewa*—Ashland 1st, 8.91. *Milwaukee*—Milwaukee Immanuel, 30.36.

Receipts from churches in June	$1,186 95
" " Sabbath-schools and Y.P. Societies	34 93

REFUNDED.

"F. L. M.," 335; Rev. T. G. Brashear, Persia, 50; F. C. Engart, 2.50	387 50

MISCELLANEOUS.

M. G. Post, Bayhead, Fla., 2; Special for students, Dr. H., 15; Rev. Joseph Platt, 25; Friends, Osmun, N. D., 1.50; C. Penna., 2; Valley Cottage, N. Y., 1	46 50

INCOME ACCOUNT.

262.50, 19.15, 24, 340.50, 200, 175.50	1,021 65
	$2,677 53
Less amount credited to New London church, Iowa Presbytery, twice in April	1 00
Total receipts in June, 1898	$2,676 53
Total from April 16, 1898	5,244 63

JACOB WILSON, *Treasurer*,
512 Witherspoon Building, Philadelphia.

RECEIPTS FOR SABBATH-SCHOOL WORK FOR MAY, 1898.

ATLANTIC.—*East Florida*—Hawthorne, 5. *Fairfield*—Bethlehem sab.-sch., 2.98. 7 98

BALTIMORE.— *Baltimore* — Baltimore Brown Memorial, 146.26. 146 26

CALIFORNIA.—*Benicia*—Ukiah, 1.25. *Los Angeles* — Fernando, 4; North Ontario sab.-sch., 11.34. *Oakland*—San Leandro sab.-sch., 2.21. *Sacramento*—Eureka, 10; Fall River Mills, 1.45. *San José*—Cayucas, 1.50. 31 75

CATAWBA.—*Cape Fear*—Fayetteville, 3.20. 3 20

COLORADO.—*Denver*—Brighton, 3.20. *Pueblo* — Trinidad 1st, 9.75; Walsenburgh, 51 cts. 13 46

ILLINOIS.—*Alton* — Brighton, 2. *Chicago* — Chicago 41st Street, 22.10. *Freeport*—Rockford Westminster, 8.88; Willow Creek, 28.10; Winnebago, 10. *Peoria*—Prospect, 2.57. *Rock River* — Edgington, 7; Morrison, 47.26; Peniel, 9. *Schuyler*—Carthage, 4.28; Monmouth, 12.97. 154 16

INDIANA.—*Crawfordsville*— Bethany, 5.50; Waveland, 7. *Fort Wayne*—Lima, 7.50. *Logansport* — Union, 2.40. *New Albany*—Sharon, 2. 24 40

INDIAN TERRITORY. — *Choctaw* — South McAlester, 12. *Sequoyah*—Muscogee, 17; Vinita sab.-sch., 4. 33 00

IOWA.—*Cedar Rapids* — Clarence sab.-sch., 7.28. *Des Moines*—Centreville, 8.45; Dallas Centre, 8. *Fort Dodge*—Germania, 1.65; Ramsey German, 3. *Iowa*—Birmingham, 5; Burlington 1st, 2.40; West Point, 2.85. *Sioux City*—Ellicott Creek, 75 cts.; Sibley German, 1.35. 40 73

KANSAS.—*Emporia*—Emporia Arundel Avenue sab.-sch., 4.55. *Neosho*—Girard, 16.35. *Osborne*—Colby sab.-sch., 7.40. 28 30

KENTUCKY.—*Louisville*—Owensboro 1st, 8.50. 8 50

MICHIGAN.—*Detroit*—Detroit 1st, 118.21; Ypsilanti, 24.05. *Kalamazoo* —Kalamazoo North, 4.72; Sturgis, 1.50. *Monroe* —Monroe, 6.28. 154 76

MINNESOTA.—*Duluth*—Hinckley sab.-sch., 3. *Mankato*—Balaton, 1.95; Luverne, 3. *Minneapolis*—Minneapolis Highland Park, 3.69. *St. Paul*—St. Paul Central, 9.02. *Winona* —Havana, 2. 22 66

MISSOURI.—*Platte*—Parkville, 2. 2 00

NEBRASKA. — *Hastings*—Ruskin, 2. *Kearney*—Genoa, 5. *Nebraska City*—Alexandria (sab.-sch., 2.10), 2.60; Bennett sab.-sch., 7.33. *Omaha*—Tekamah, 4.60. 21 53

NEW JERSEY. — *Jersey City*—Jersey City Westminster, 5.12. *Morris and Orange*—Morristown South Street, 36.79; Pleasant Grove, 3; Whippany, 1. *Newark*—Newark Memorial, 8.50; — Park, 3.52. *New Brunswick*—Ewing, 13.90; Princeton 2d, 4.40. *West Jersey* — Bridgeton 2d, 20.02; Cedarville 1st, 7.89; Fairfield, 5.05. 109 19

NEW MEXICO—*Santa Fé*—Las Vegas 1st, 10.14. 10 14

NEW YORK.—*Albany* — Carlisle sab.-sch., 5; Charlton, 14.65; Gloversville Kingsboro Avenue, 12.50. *Boston*—Lowell, 5; Windham, 3.39. *Brooklyn*—Brooklyn Classon Avenue, 25. *Columbia*—Windham, 14. *Genesee*—Batavia, 13.54. *Geneva*—Dresden, 3; Geneva 1st, 2. *Hudson*—Chester, 2.81; Unionville, 1. *Lyons*—Ontario, 2; Sodus, 3.10. *New York*—New York 5th Avenue, 389.81; — Westminster West 23d Street, 25. *Syracuse* — Skaneateles, 3.61. *Troy* — Hoosick Falls, 8; Troy Westminster, 8.84; — Woodside, 19.94. *Utica*—Little Falls sab.-sch., 60 cts.; West Camden, 3.30. *Westchester*—Gilead, 11.50; Thompsonville, 7.62. 585 21

NORTH DAKOTA.—*Pembina* — Elkmont, 50 cts.; Inkster, 2.60. 3 10

OHIO.—*Bellefontaine*— Bellefontaine, 2 82; Bucyrus, 7.20. *Cincinnati*—Cincinnati 2d German sab.-sch., 3; Hartwell, 5; Pleasant Run, 3.60. *Cleveland*—Cleveland 1st, 18.89; Guilford, 2.70. *Dayton* — Collinsville sab.-sch., 8.09. *Lima*—Enon Valley, 3; Van Buren, 3. *Mahoning*—Ellsworth, 8; Poland, 7.15; Youngstown, 28.87. *Portsmouth*—Manchester, 5. *St. Clairsville*—Demos, 2; Nottingham, 5.15; Rock Hill, 5.50. *Steubenville*—Irondale, 6; Richmond ch. and sab.-sch., 5.58. *Wooster*—Ashland, 5.07. *Zanesville* — Madison, 6.30; New Lexington, 2. 143 92

OREGON.—*East Oregon*—Union, 49 cts. *Willamette*—Dallas, 2; Pleasant Grove, 2; Salem sab.-sch., 20.85. 25 34

PENNSYLVANIA.—*Allegheny*—Allegheny Melrose Ave., 29.50; Bakerstown, 14; Cross Roads, 4; Pine Creek 1st, 4. *Blairsville*—Cross Roads, 1; Fairfield, 3.90; Unity, 10.25. *Butler*—Centreville, 21; Millbrook, 1; Muddy Creek, 5.30; New Hope, 2; Plain Grove, 5.50. *Carlisle*—Carlisle 1st, 17; Harrisburg Covenant, 7; — Elder Street, 2; Lebanon 4th Street, 2; Mercersburg, 11.16; Paxton, 7.09; Steelton sab.-sch., 7. *Chester*—Dilworthtown, 3. *Clarion*—Richland, 1. *Erie*—Cool Spring, 2.83; Erie Chestnut Street, 6; Garland, 4.55; Georgetown, 3; Irvineton, 5; North Clarendon, 4; North East, 9.50; North Warren, 2.25; Oil City 1st, 22.42; Pittsfield, 2.81. *Huntingdon*—Altoona 3d, 5.10; Bellefonte, 19; Lower Spruce Creek, 5.37; Milesburg, 5.22; Moshannon and Snow Shoe, 2.15; Petersburg, 6.57. *Lackawanna*—Franklin, 1.41; Rushville, 1.75; Stevensville, 1.10. *Lehigh*—South Bethlehem, 14; *Northumberland*—Watsontown, 4. *Philadelphia*—Philadelphia Grace sab.-sch., 19.19; — Memorial, 40. *Philadelphia North*—Abington, 21.92. *Pittsburg*—Cannonsburg Central, 11.34; Courtney and Coal Bluff, 2; Edgewood, 11.34; McKee's Rocks, 4; Pittsburg 6th, 26.51; — Grace Memorial, 1; — Herron Avenue, 2.65; — Homewood Avenue, 11.50; Sheridanville, 2.11. *Redstone* — Brownsville, 17.50; Jefferson, 2; Mt. Pleasant Reunion, 3.07; New Providence, 15. *Shenango* — Transfer, 1.50. *Washington* — East Buffalo sab.-sch., 4.75; Upper Buffalo, 22.75. 509 18

SOUTH DAKOTA.—*Dakota*—Buffalo Lake, 1; White River, 1; Yankton Agency, 1. *Southern Dakota*—Alexandria sab.-sch., 1. 4 00

TENNESSEE.—*Holston* — College Hill, 2.41; Hot Springs sab.-sch., 3.71; Jonesboro, 4.68. *Kingston* — Thomas 1st, 3.25. *Union*—Hopewell, 1.60; South Knoxville sab.-sch., 9. 24 65

UTAH.—*Boise*—Nampa sab.-sch., 5. *Utah*—Mt. Pleasant sab.-sch., 5.85; Odgen 1st sab.-sch., 2.55; Payson sab.-sch., 5.25. 18 65

WASHINGTON.—*Olympia* — Cosmopolis, 3.26; Montesano 6 1.50. 4 76

WISCONSIN.—*Milwaukee*—Milwaukee Calvary, 25. *Winnebago*—Fond du Lac, 6.30; Green Bay French, 1. 32

MISCELLANEOUS.

Bush sab.-sch., Minn., 66 cts.; Harper sab.-sch., Wis., 86 cts.; Greenwood sab.-sch., Minn., 60 cts.; Magee sab.-sch., Mich., 55 cts.; Sedgewick sab.-sch., Ark., 94 cts.; Welcome Hill sab.-sch., Ark., 50 cts.; sab.-sch., No. 14, Montrose county, Colo., 97 cts.; Mustang U. sab.-sch., Okla., 2.50; Eden sab.-sch., Ill., 1.15; collection per E. M. Ellis, 6.18; Garrison sab.-sch., Mont., 3.04; Western U. sab.-sch., Wis., 4; Moxahala sab.-sch., O., 1; collection per R. H. Rogers, 4; collection per Geo. Perry, 5; collection per W. J. Hughes, 4.65; collection per R. Ferguson, 3.60; collection per W. D. Reaugh, 1.31; collection per M. A. Stone, 35 cts.; collection per W. A. Yancey, 1.10; collection per E. M. Ellis, 20 cts.; collection per C. R. Lawson, 2.84; collection per C. W. Higgins, 1; collection per R. Ferguson, 80 cts.; collection per H. M. Henry, 75 cts.; collection per M. S. Riddle, 5; collection per W. E. Voss, 52 cts.; collection per J. H. Barton, 31.10; collection per A. O. Loosley, 1.75; collection per C. B. Harvey, 2.88; Shimer sab.-sch., Iowa, 8.50; Lorah sab.-sch., Iowa, 5; Gothenburg sab.-sch., Neb., 2; East Dows sab.-sch., Iowa, 1; collection per W. F. Grundy, 1; collection per A. O. Loosley, 2.85; Religious Contributing Society, Princeton Theological Seminary, 9.43; collection per J. B. Currens, 1.25; collection per C. W. Higgins, 50 cts 122 26

INDIVIDUAL.

Rev. A. Virtue, 1; "B.O.R.," 5; Mrs. H. J. Baird Huey, 5; Mrs. H. A. Laughlin, 25; "A Friend," Cleveland, O., 35; Rev. G. M. Hardy, 1; Mrs. G. M. Hardy, 1; Miss Margaret McPherson, 1; "C. Penna.," 1 . . . . . 75 00

Contributions from churches $1,978 12
Contributions from Sabbath-schools 307 27
Contributions from individuals 75 00

Contributions for May, 1898 . . . . . $2,360 39
Contributions previously reported 3 058 13

Total since April 1, 1898 . . . . . $5,418 52

C. T. McMULLIN, *Treasurer*,
Witherspoon Building, Philada., Pa.

RECEIPTS FOR THE BOARD OF AID FOR COLLEGES AND ACADEMIES, JUNE, 1898.

ATLANTIC.—*Atlantic*— Mt. Pleasant, 1.35. *McClelland*—Mt. Zion, 1. 2 35

BALTIMORE.—*New Castle*—Wilmington West, 24. *Washington City*—Washington City Covenant (sab.-sch., 8.06), 54.06. 78 06

COLORADO. – *Pueblo*—Canon City (sab.-sch., 6), 16; Colorado Springs 1st C.E., 7.67. 23 67

ILLINOIS.—*Chicago* — Chicago 6th, 67.37; Waukegan, 7.87. *Freeport*—Prairie Dell, 5; Rockford 1st, 11.50. *Peoria* — Princeville, 12.28. 104 02

INDIANA.—*New Albany*—Oak Grove, 50 cts. *Vincennes*—Sullivan, 5. *White Water*—Mt. Carmel, 2. 7 50

INDIAN TERRITORY.—*Sequoyah*—Nuyaka, 14.50. 14 50

IOWA.—*Iowa* — Burlington 1st, 2.40. *Waterloo* — Salem, 7.02. 9 42

KENTUCKY.—*Ebenezer*—Newport, 5. 5 00

MICHIGAN.—*Detroit* — Detroit 1st, 50. 50 00

MINNESOTA.—*Winona*—Le Roy, 11. 11 00

NEW JERSEY.—*Elizabeth* — Clinton, 14. *Morris and Orange*—Morristown 1st, 49.68. *Newark*—Newark 3d, 44.06; — Park, 4.90. *New Brunswick*—Lambertville, 22; Princeton 1st, 74.10; — Witherspoon Street, 1. 209 74

NEW YORK.—*Albany*—Gloversville Kingsboro Ave., 9. *Binghamton*—Lordville, 1. *Boston* — Springfield, 1. *Brooklyn*—Brooklyn South 3d Street, 45.33. *Cayuga*—Ithaca 1st, 18.36. *Hudson*—Chester, 15.05; Clarkstown German, 2. *Nassau*—Freeport, 9.08; Huntington 1st, 5. *New York*—New York Harlem, 39.30. *Otsego*—Springfield 1st, 3.49. *St. Lawrence*—Watertown 1st, 72.61. *Troy*—Troy Westminster, 8.84. *Utica*—Utica Bethany, 4.58. *Westchester*—Yorktown, 12. 246 64

NORTH DAKOTA.—*Fargo*—Casselton, 3.50. 3 50

OHIO.—*Chillicothe*—Chillicothe 1st, 25; White Oak, 4. *Cleveland*—Cleveland 1st sab.-sch., 12.31; New Lyme, 4. *Mahoning*—Canton Calvary, 5. *Marion*—Kingston, 1. *Maumee*—Antwerp, 1. *St. Clairsville*—Concord, 2. *Steubenville*—East Liverpool 1st, 25.65. 79 96

OREGON.—*East Oregon*—Union, 49 cts. *Portland*—Portland 1st, 50. 50 49

PENNSYLVANIA.—*Allegheny* — Bellevue, 7.06; Glenfield, 7.24. *Butler*—Martinsburg, 5.30; Millbrook, 1. *Carlisle*—Harrisburg Elder Street, 2. *Clarion*—Mt. Pleasant, 1; New Rehoboth, 6; Richland, 1. *Erie*—Conneautville, 3.26; Erie Chestnut Street, 10; Garland, 1.80. *Lackawanna*—Peckville, 2; Scranton 1st, 202.66; Shickshinny, 1.25. *Philadelphia*—Philadelphia Grace, 4; — Harper Memorial, 2.28; — Hope, 4; — South, 6; — Tabor, 63.57. *Philadelphia North*—Macalester Memorial, 2.25. *Pittsburg* — Pittsburg 3d, 50; — East Liberty, 24.52; — Knoxville, 10; — Shady Side, 24.75. *Wellsboro*—Port Alleghany, 1.12. 444 06

TENNESSEE.—*Holston*—Greenville, 31.70; Oakland Heights, 2. 33 70

WASHINGTON.—*Olympia*—Cosmopolis, 1.30; Montesano, 1. 2 30

Total received from churches and church organizations $1,375 91

PERSONALS.

William Blair, 20, Lucien G. Yoe, Chicago, 50; "C. Penna.," 3; "A member" Beechwood, Pa., ch., 28 cts.; "Friends," Del Norte, Colo., 9.75; Rev. A. J. Montgomery, Oregon City, Ore., 2.50; Henry Bean, Shelby, N.C., 1; "Friends," Omaha, Neb., 2; Rev. Wm. Nicholl, Bellevue, Neb., 5; Rev. C. E. Hamilton, Trapp City, Wis., 5; L.H. Blakemore, Cincinnati, 15; Rev. E. H. Curtis, D.D., 5, Henry J. Willing, Chicago, 5000; Harriet J. Baird Huey, Philadelphia, 5; Martin G. Post, Bayhead, Fla., 2; "A Friend," 5; Rev. Joseph Platt, Davenport, Ia., 25; "A member" Beechwood, Pa., ch., 32 cts.; "Friends," Bismarck, N.D., 1.50 . . . . . 5,157 35

PROPERTY FUND.

A Philadelphia Friend, 500; Y. P. S. C. E., Brown Memorial ch., Baltimore, 25; A Pittsburgh Friend, 100. . . . . 625 00

TRUST FUNDS.

Hasting College Endowment Fund by First National Bank, Hastings, Neb. 52 25

INTEREST.

Bank earnings on deposits 136 95

Total receipts June, 1898 . . . . . $7,347 46
Previously acknowledged 5,976 32

Total receipts since April 16, 1898 . . . . . $13,323 78

E. C. RAY, *Treasurer*,
30 Montauk Block, Chicago, Ill.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JUNE, 1898.

†† In accordance with terms of mortgage.

BALTIMORE.— *Baltimore* — Baltimore Brown Memorial, 78 99; Baltimore Westminster "M. C. D.," 5. *New Castle*—Rock, 2. *Washington City* — Washington City Covenant, 18.97. 104 96

CALIFORNIA.—*Oakland*—Oakland Union Street, 3; West Berkeley, 1. *Sacramento*— Fall River Mills, 2.45. *Santa Barbara*—Ojai, 2.45. 8 90

COLORADO.—*Boulder*—Fort Morgan 1st, 74 cts. 0 74

ILLINOIS.—*Bloomington*—Bloomington 1st, 13; Selma, 4.50. *Chicago* —Herscher, 2.60; Lake Forest, 163. *Rock River*—*Buffalo Prairie, 70 cts. *Springfield*—Springfield 1st, 12. 195 80

INDIANA.—*Crawfordsville*—Rockville Memorial, 1.98. *Indianapolis*—Indianapolis Tabernacle, 29. *White Water*—Mt. Carmel, 1. 31 98

IOWA. — *Cedar Rapids* — Cedar Rapids 1st, 63.93. *Des Moines*—Milo, 4.50; Winterset, 8.07. *Dubuque*—†† Dubuque 1st, 50. *Iowa*—Burlington1 st, 2.40. *SiouxCity*—Inwood, 4. 132 90

KANSAS.—*Highland*— Horton, 11.75. *Larned*—Spearville,

* The $9.65 credited to the "Alexis Church," Rock River Presbytery. Ills., in May receipts, should have been credited to Norwood Church, of same Presbytery.

3.20. *Solomon* — Barnard, 2; Saltville, 1. *Topeka*—Kansas City Central, 3. 20 95

KENTUCKY.—*Ebenezer*—Dayton, 4; Lexington 2d, 18.75. *Louisville*—Louisville 4th, 2.80. 25 55

MICHIGAN.—*Detroit*—Detroit Jefferson Avenue sab.-sch., 25. *Monroe*—Adrian, 13. 38 00

MINNESOTA. — *Duluth* — †† Otter Creek, 20. *Mankato* — Cottonwood, 2; Delhi, 4; Watonwan, 1.25. 27 25

MISSOURI.—*Kansas City*—Kansas City 2d, 55.75. *Platte*—Marysville 1st, 11.55 67 30

MONTANA.—*Helena*—Bozeman, 28. 28 00

NEBRASKA.—*Hastings*—Minden, 50 cts; *Kearney*—Buffalo Grove, 4; Kearney 1st, 5. *Nebraska City* — Fairbury, 5. 14 50

NEW JERSEY.— *Elizabeth* — Elizabeth Madison Avenue, 3.27; Roselle, 4.95. *Jersey City*—Paterson East Side, 16. *Monmouth*—Mount Holly, 7.26; Oceanic, 5. *Morris and Orange*—Madison, 5.99; St. Cloud, 4.73. *Newark*—Newark 2d, 12.50; — Park, 4.90. *New Brunswick* — Lambertville, 16; Trenton Bethany, 10; — Prospect Street (sab.-sch., 7.09), 38.09. *Newton*—Beatyestown, 1; Harmony, 2.90; Mansfield 2d, 1. *West Jersey*—Elmer, 2. 135 59

NEW YORK.—*Albany*—Albany State Street, 20.59. *Binghamton*—Lordville, 2. *Boston*—Springfield, 1. *Brooklyn* — Brooklyn 1st, 25. *Buffalo*—Allegany, 3. *Cayuga*—Ithaca, 30.61. *Champlain*—Plattsburg 1st, 10. *Geneseo*—Wyoming, 2.71. *Hudson*—Florida, 2.40; Otisville, 3; West Town, 1. *Long Island*—Middletown, 5; Setauket, 2. *New York*—New York Central (sab.-sch., 33), 372.15; — East Harlem, 1. *North River*—Little Britain, 8.85; Poughkeepsie 1st, 5.95. *Otsego*—Springfield, 2.95. *Troy*—Troy Westminster, 8.84; Waterford 1st, 38.22. *Utica*—Utica Bethany, 2.50. *Westchester*—Katonah, 14.68. 560 50

OHIO.—*Bellefontaine*—Bucyrus, 6; Huntsville, 3; Upper Sandusky, 2. *Chillicothe*—White Oak, 4; Wilkesville, 5.50. *Cleveland*—Guilford, 4.45. *Columbus*—Columbus Westminster, 7. *Dayton*—Greenville, 16. *Mahoning* — Lisbon 1st, 13.50; Poland, 6.15. *Marion* — Marysville, 10.14. *Portsmouth*—Portsmouth 1st, 23.76. *Steubenville*—Potter Chapel sab.-sch., 5. *Wooster*—Wooster Westminster, 15.29. 121 79

OREGON.—*East Oregon*—Union, 39 cts. *Willamette*—Sinslaw, 1.25. 1 64

PENNSYLVANIA. —*Allegheny*—Allegheny 2d, 5; Concord, 2; Fairmount, 3; Freedom, 10; Glenfield, 7.65; Tarentum, 6.52. *Blairsville*—Latrobe, 42. *Chester*—Wayne sab.-sch., 3 64. *Clarion*—Beech Woods (a member), 60 cts.; Scotch Hill, 1. *Erie*—Warren, 55.98. *Huntingdon*—Bellefonte, 23. *Kittanning*—Cherry Tree, 22 cts.; Slate Lick, 11.85; Union, 2. *Lackawanna* — Duryea, 3; Harmony, 5; Troy, 9.75. *Lehigh*—Bethlehem 1st, 3.44; Mauch Chunk, 15.82; Pen Argyle, 1.64; Shawnee, 5.37. *Parkersburg*—Clarksburg, 3.70. *Philadelphia* — Philadelphia Calvary, 59.01; — Cohocksink 1st, 18.06; — Peace German, 4. *Philadelphia North* —Germantown Market Square, 68.59; — Wakefield, 22.88; Lower Providence, 15; New Hope, 2.27; Thompson Memorial, 3.50. *Pittsburgh* — Idlewood Harthorne Avenue, 4; Mt. Pisgah, 11; Pittsburgh East Liberty, 24.52; — Shady Side (sab.-sch., 22.50), 44.47; Valley, 8.50. *Redstone*—Rehoboth, 9.34. *Shenango*—Little Beaver, 2.39; Slippery Rock, 4; Westfield, 22. 545 71

TEXAS.—*Austin*—Webster, 7. 7 00

WASHINGTON.—*Olympia*—†† Cosmopolis, 100. *Puget Sound* —Auburn, 94 cts.; Fair Haven, 8.51; Moxie, 1; Natchez, 2; Parker, 1.50. *Walla Walla*—Lewiston, 2.50. 116 45

WISCONSIN.—*Madison*—Madison Christ, 23. *Milwaukee*—Milwaukee Immanuel, 9.73; Waukesha, 9.72. *Winnebago*—Fond du Lac, 3.60. 46 05

Contributions from churches and Sabbath-schools. $2,234 51

OTHER CONTRIBUTIONS.

"C. Penna.," 4; Miss. R. T. W., 4.16; Mr. M. G. Post, Bay Head, Fla., 2; Rev. James Platte, Davenport, Ia., 25 ..... 35 16

$2,269 67

MISCELLANEOUS.

Premiums of insurance, 427.50; Interest on investments, 232; Sales of church property, 350; Total losses, 800; Partial losses, 90; Legacies, 1273.... 3,172 50

SPECIAL DONATIONS.

"A Friend," 10. INDIANA.—*New Albany*—J. J. Brown, 10. NEW YORK.—*Hudson*—Clarkstown, 5. *St. Lawrence*—Pottsdam, 17.85 ..... 42 85

PAYMENTS ON CHURCH MORTGAGES.

ILLINOIS. — *Bloomington* — Sidney, 150. OHIO.—*Lima*—New Salem, 107.50..... 257 50

$5,742 52

Church collections and other contributions, April 11–June 30, 1898..... $8,216 02

Church collections and other contributions, April 11–June 30, 1897 ..... 7,543 60

LOAN FUND.

Interest	$299 04	
Payments on mortgages	290 00	
		$589 04

MANSE FUND.

Installments on loans	$1,033 78	
Interest	6 85	
		$1,040 63

MISCELLANEOUS.

Premiums of insurance.....	$15 50	
Partial losses	114 29	
		$130 79

SPECIAL DONATIONS.

IOWA.—*Des Moines*—Des Moines Central, 50..... $50 00

CONTRIBUTIONS.

OHIO.—*Cleveland*—Cleveland 1st (Gift of Mrs. F. S. Mather), 100..... 100 00

$1,321 42

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the *number* of the receipt held or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
156 Fifth Avenue, New York City.

RECEIPTS FOR BOARD OF MINISTERIAL RELIEF, JUNE, 1898.

BALTIMORE—*Baltimore*—BaltimoreWestminster (M.C.D.) 5. *New Castle*—Rock, 10. *Washington City*—Lewinsville, 6; Washington City Covenant (sab.-sch., 6.79), 111.79; — Gurley Memorial, 6.40. 139 19

CALIFORNIA.—*Benicia*—Grizzly Bluff, 3. *Oakland*—West Berkeley, 1. *Sacramento* — Sacramento Westminster, 6.55. 10 55

CATAWBA.—*Catawba*—New Hampton Children's Society, 1. 1 00

COLORADO.—*Boulder*—Boulder 1st (sab.-sch., 3), 24; Fort Morgan 1st, 74 cts. *Pueblo*—Canon City 1st (sab.-sch., 7) 19. 43 74

ILLINOIS.—*Bloomington*—Bement 1st, 12.18; Bloomington 1st, 15. *Rock River* — Buffalo Prairie, 1.70. *Springfield* — Springfield 1st. 12. 40 88

INDIANA.—*Crawfordsville*—Rockville Memorial, 1.98. *Indianapolis* — Howesville, 1; Indianapolis Tabernacle, 32. *Vincennes*—Sullivan, 5. *White Water*—Shelbyville 1st, 49.35. 89 33

INDIAN TERRITORY.—*Oklahoma*—Edmond, 2.60. 2 60

IOWA. — *Cedar Rapids* — Clinton 1st, 70. *Corning* — Malvern, 15.56. *Dubuque* — Dubuque 3d, 2. *Iowa* — Burlington 1st, 2.40. *Iowa City*—Montezuma 1st, 2. 91 96

KANSAS.—*Solomon*—Cawker City, 4.58. *Topeka*—Junction City 1st (sab.-sch., 1.39), 17.65. 22 23

MICHIGAN.—*Kalamazoo*—Niles 1st, 17.84. *Monroe*—Clayton, 2.72; Dover, 3.21. 23 77

MINNESOTA.—*Duluth*—McNair Memorial sab.-sch., 2.15. *Mankato*—Jasper, 2; Pilot Grove, 4.10. *Red River*—Stephen, 1. *Winona*—Oronoco, 2. 11 25

NEW JERSEY.—*Elizabeth*—Basking Ridge, 49.58; Roselle, 4.94. *Morris and Orange* — Madison 1st, 105.99; Orange Central (C. E. Stone, 100), 300; Pleasant Dale, 5; Wyoming 1st, 5. *Newark* — Caldwell 1st, 21.53; Newark 2d, 43.75; — Park, 7.35; — Roseville, 55.54. *New Brunswick* — Trenton Bethany, 11; — Prospect Street, 33. *Newton*—Beatyestown 1st, 1; Bloomsbury 1st, 10; Mansfield 2d, 1. *West Jersey*—Atlantic City German (sab.-sch., 1.50), 9.50; Bunker Hill, 1. 665 18

NEW YORK.—*Albany*—Albany 2d, 40.99; — State Street, 20.59. *Binghamton* — Binghamton Immanuel, 2.19; Lordville, 3; Waverly 1st, 18.15. *Brooklyn*—Brooklyn 1st, 108.63; — 5th German, 5; — Bay Ridge, 10.77; — South Third Street, 45.28; West New Brighton Calvary, 75 cts. *Buffalo*—Portville, 68. *Cayuga* — Ithaca 1st, 85.70. *Geneva* — Seneca Falls 1st, 55.78; West Fayette, 3. *Hudson* — Florida, 2.40;

West Town, 1. *Lyons*—Wolcott 1st, 7.09. *New York*—New York East Harlem, 1; — Faith, 11.73; — Park, 25; — Sea and Land, 10.80. *North River*—Marlborough, 41; Poughkeepsie 1st, 5.94. *Otsego*—Springfield 1st, 2.04. *Syracuse*—Skaneateles, 4. *Troy*—Waterford 1st, 7.13. *Utica*—Forest, 12.91; Utica Bethany, 6.20. *Westchester*—Pleasantville, 2.75; Springfield 1st, 1; Stamford 1st, 10. 619 82

North Dakota.—*Pembina*—Canton, 2.75; Crystal, 2.25. 5 00

Ohio.—*Chillicothe*—White Oak, 4. *Dayton*—Ebenezer, 3.24. *St. Clairsville*—Caldwell, 4; Sharon, 4. *Zanesville*—Brownsville, 11. 26 24

Oregon.—*East Oregon*—Union, 38 cts. *Portland*—Oregon City 1st, 1. *Willamette*—Liberty, 1. 2 38

Pennsylvania.—*Allegheny*—Glenfield, 8.88. *Blairsville*—Irwin, 21.45; McGinnis, 5.90. *Chester*—Chester 1st, 10; Darby Borough 1st sab.-sch., 10; Wayne sab.-sch., 3.64. *Clarion*—Beech Woods (a member), 60 cts. *Erie*—Cambridge, 10; Erie Park, 27.31. *Huntingdon*—Middle Tuscarora, 1. *Kittanning*—Cherry Tree, 22 cts.; Union, 2. *Lackawanna*—Franklin, 2; Nicholson, 5. *Lehigh*—Bethlehem 1st, 6.88. *Parkersburg*—Buckhannon, 6.65. *Philadelphia*—Philadelphia 3d, 54.32; — Cohocksink, 40; — Richmond, 10. *Philadelphia North*—Bridesburg J.C.E., 28. *Pittsburg*—Pittsburg East Liberty, 29.42; — Shady Side (sab.-sch., 22.50), 44.48 *Shenango*—Unity, 12. *Washington*—Cross Creek, 25.06; Washington 3d, 7.30 West Union, 2. *Westminster*—Leacock, 20.39. 394 50

Tennessee.—*Union*—Knoxville Belle Avenue, 2.65. 2 65

Wisconsin.—*Madison*—Madison Christ, 27. *Milwaukee*—Milwaukee Immanuel, 10.94. *Winnebago*—Marshfield 1st, 4.17. 42 11

From churches and sabbath schools..... $2,234 38

INDIVIDUALS.

Rev. F. C. Winn and wife, Japan, 5; W. H. Belden, Poughkeepsie, N.Y., 1; Rev. R. Arthur, Logan, Kans., 2; Martin G. Post, Bay Head, N. J., 2; Robert Wightman, Tokio, Ill., 5; "Cash, T. and M," 20; "From a friend, Princeton, N. J.," 5; "From a friend, Chambersburg, Pa.," 10; Thank offering, Strasburg, Pa., 10; Rev. B.L. Agnew, D. D., Philadelphia, 35; Rev. and Mrs. B. C. Swan, Metropolis, Ill., 10; Mrs. Sally P. Sharpe, Wilkes Barre, Pa., 200; Mrs. Anna W. Ludlow, Hartshorne, Ind. Ter., 5; Mrs. John Kidd, Bloomington, Ill., 3; Rev. Joseph Platt, Davenport, Iowa, 25; "Friend," Philadelphia, 10; "L. P. S.," 300; Mrs. J. A. Robbins, Hamilton Square, N. J., 5; Mrs. Jane Ray, Hamden Junction, O., 2; "C. Penna.," 6; "Miss R. T. W.," 4.43; P. P. Bissett, St. Thomas, N. D., 5; "Valley Cottage," 1; Mrs. Anna F. Raffensperger, Wooster, O., 5. $676 43

Interest from investments..... 5,458 88

" on bank deposits..... 715 60

" from R. Sherman Fund..... 200 00

For current fund..... $9,285 29

Unrestricted legacy from E. S. Gamble estate..... 500 00

$9,785 29

PERMANENT FUND.

Donation from Rev. R. G. Keyes, Watertown, N. Y. (annuity)..... 1,000 00

Donation from Cleveland 1st Church (Mrs. F. Mather)..... 500 00

Total receipts in June, 1898..... $11,285 29

Total for currrent fund (not including unrestricted legacies) since April 1, 1898..... $23,330 82

Total for current fund (not including unrestricted legacies) for same period last year..... 21,492 98

William W. Heberton, *Treasurer*,
507 Witherspoon Building, Philadelphia.

RECEIPTS FOR BOARD OF FREEDMEN, MAY, 1898.

Atlantic.—*McClelland*—Mount Zion, 2. 2 00

Baltimore.—*Baltimore*—Baltimore Brown Memorial, 54.45; Frostburgh, 3. *New Castle*—Wilmington West, 9. 66 45

California.—*Benicia*—Eureka, 3. *Los Angeles*—Banning, 3; Colton, 3.50; Glendale, 4.50; Monrovia, 19; San Gorgonia, 2.65. *San José*—Cayucas, 2.65; Los Gatos, 5. 43 30

Catawba.—*Cape Fear*—Ebenezer sab.-sch., 1; Haymount, 2; Panthersford, 2. *Southern Virginia*—Antioch, 2; Nottoway Bethesda sab.-sch., 1.50. *Yadkin*—Hoffman Antioch, 1; St. Paul, 1; Cool Spring, 1. 11 50

Colorado.—*Pueblo*—Trinidad 1st, 4. 4 00

Illinois.—*Bloomington*—Farmer City, 1. *Chicago*—Chicago 2d, 334.72; — 4th, 50; — Englewood 1st, 24.32; — Woodlawn Park sab.-sch., 10. *Freeport*—Prairie Dell German, 5. *Peoria*—Knoxville, 2. *Rock River*—Garden Plain, 5.20. *Schuyler*—Monmouth, 12.96. 445 20

Indiana.—*Fort Wayne*—Ligonier, 10.85. *Logansport*—Logansport Broadway, 5. 15 85

Indian Territory.—*Choctaw*—Oak Hill sab.-sch., 1. 1 00

Iowa.—*Iowa*—Burlington 1st, 2.40. *Sioux City*—Elliott Creek, 1; Schaller sab.-sch., 1.90. 5 30

Kansas.—*Emporia*—Osage City, 4.35. *Solomon*—Herrington, 77 cts. 5 12

Kentucky.—*Louisville*—Owensboro 1st, 10. 10 00

Michigan.—*Detroit*—Pontiac 1st, 46.45. *Lake Superior*—Manistique Redeemer, 5. 51 45

Minnesota.—*Mankato*—Jasper, 3. *Minneapolis*—Minneapolis 5th, 1.95. *St. Paul*—St. Paul Central, 9.02. 13 97

Missouri.—*Ozark*—Springfield 2d sab.-sch., 2. *Palmyra*—Unionville, 3. 5 00

Montana.—*Helena*—Manhattan 1st Holland, 1. 1 00

Nebraska.—*Nebraska City*—Beatrice 2d, 3. 3 00

New Jersey.—*Morris and Orange*—Orange Central, 100; Whippany 1st, 1. *Newark*—Newark 2d C.E., 40; — Park, 7.04. *New Brunswick*—Pennington 1st, 12.75; Princeton Witherspoon Street, 2. *Newton*—Belvidere 1st sab.-sch., 17.04; Delaware, 6. *West Jersey*—Bridgeton West, 20; Hammonton, 2.50. 208 33

New York.—*Boston*—Lowell, 5. *Brooklyn*—Brooklyn Classon Avenue, 68.85; — Duryea, 42; — Greene Avenue, 10.23. *Geneva*—Seneca, 16.26. *Hudson*—Clarkstown German, 2; Greenbush, 10.20. *Lyons*—Huron, 3. *New York*—New York Bethany, 114; — Brick, 458.73; — Central, 73.71; — Mount Tabor, 5; Woodstock, 7. *St. Lawrence*—Chaumont, 3; Sackett's Harbor, 5.10. *Syracuse*—Canastota 1st, 15. *Troy*—Salem 1st, 5.67; Troy Westminster, 8.97. *Westchester*—Yonkers 1st sab.-sch., 24.50. 778 22

North Dakota.—*Pembina*—Park River, 6. 6 00

Ohio.—*Bellefontaine*—Bellefontaine 1st, 2.82. *Cleveland*—Cleveland 1st sab.-sch., 18.89; — Boulevard, 3.69. *Dayton*—Oxford, 25 cts. *Mahoning*—Youngstown 1st, 35.74. *Maumee*—Toledo Collingwood Avenue, 23.01. 86 40

Oregon.—*East Oregon*—Union, 49 cts. 49

Pennsylvania.—*Carlisle*—McConnellsburg C. E., 2. *Chester*—Media, 15.78. *Clarion*—Beech Woods, 28 cts.; Maysville, 3; Richardsville, 3; Richland, 1; Sugar Hill, 5. *Erie*—Garland, 1.80. *Huntingdon*—Birmingham Warriors Mark Chapel, 13.50. *Lackawanna*—Bennett, 3; Carbondale 1st, 74.74; New Milford, 6.20. *Lehigh*—Allentown 1st sab.-sch., 19.29; Port Carbon, 14.66. *Philadelphia*—Philadelphia 9th, 43; — 10th, 278.01; — Grace, 4; — Harper Memorial, 4.37; — Hollond C.E., 10; — Hope, 14; — Scots, 9.93. *Philadelphia North*—Germantown West Side, 34.82; Macalester Memorial, 2. *Pittsburg*—Pittsburg 1st, 10; — Bellefield, 100; — East Liberty, 78.45; — Point Breeze, 38.26; — Shady Side, 61.88; Sharon, 15.92. *Shenango*—New Castle 1st, 5. *Westminster*—York Calvary, 22.50. 895 39

South Dakota.—*Central Dakota*—Endeavor C.E. and sab.-sch., 1. *Dakota*—Buffalo Lake, 1; Crow Creek, 1.66; Hill, 1; White River, 1; Yankton Agency, 4. *Southern Dakota*—Hope Chapel, 1. 10 66

Washington.—*Alaska*—Fort Wrangell 1st, 3; — 2d, 2. *Olympia*—Cosmopolis, 1.20; Montesano, 1. 7 20

Wisconsin.—*Chippewa*—Ellsworth, 2.25; Hagar City, 2.91; Hartland, 2.43. *Madison*—Prairie du Sac sab.-sch., 90 cts. *Winnebago*—Appleton Memorial, 14. 22 49

Receipts from churches during May, 1898..... $2,699 32

MISCELLANEOUS.

Miss Olivia E. P. Stokes, New York, 60; Estate of Rev. Francis V. Warren, North East, Pa., 75; Rev. F. H. Kroesche and wife, Staceyville, Iowa, 5; Sale of property at Caddo, I.T., 300; Rev. Albert B. King, New York, 5; H. J. Baird-Huey, Philadelphia, Pa., 5; "M. M. M.," 18; Estate of Joel Hall, Sr., Berlin, O., 200; Mrs. A. H. Kellogg, Barrington, Ill., 10; Religious Contribution Society, Princeton Seminary, N. J., 15.72; H. L. J., New Brighton, N. Y., 15; "A Cup of Cold Water," from Turin, N. Y., 5; W. Z. Morrison, Pittsburg, Pa., 40; Tuition from Nottoway School, Va., per Miss Thompson, 10.50; "C. Penna.," 8; Rev. H. T. Scholl, East Corning, N. Y., 1.50. $773 72

Woman's Board..... 111 49

Total receipts during May, 1898..... $3584 53

" " to June 1, 1898..... 7786 15

" " " " " 1897..... 6398 75

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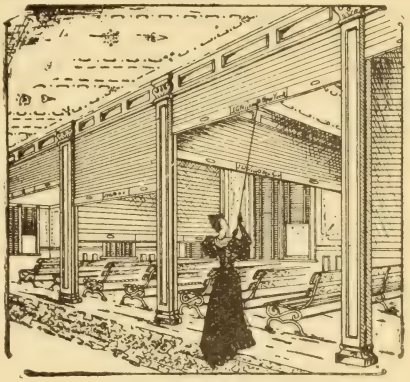
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Illustration of Presbyterian Sabbath-school Missions, Smithfield, W. Va. Mission Chapel on the hill.

THE CHURCH
AT HOME AND ABROAD.

SEPTEMBER, 1898.

CURRENT EVENTS AND THE KINGDOM.

Missions and Statesmanship.—At a Christian Endeavor rally for the discussion of "Missions as Imperative upon our Statesmanship," the Rev. J. Cumming Smith developed these points: "Missionary work is the leaven which is raising the people of non-Christian lands to a higher plane of intelligence and self-respect. In the promotion of these qualities among nations whose cheap labor imperils our industries, lies the solution of the tariff and immigration questions." The vast importance of this aggressive effort certainly justifies the appeal which the American Board makes to the young people: "Read, as you do the news and politics of the day, the story of the fields where the Lord is making, through mission workers, the world's future."

The Progress of the Kingdom.—The Rev. H. P. Carson, D.D., synodical superintendent of home missions in South Dakota, who has been much interested in that study of current events recommended by THE CHURCH AT HOME AND ABROAD, writes as follows to the young readers of this magazine: "Current events most assuredly have to do with the kingdom of Christ. It is very desirable that as we read of and contemplate them, we apply to them the principles of his kingdom. In them often is plainly seen the unfolding of his plans, the operation of the leaven of his truth. Certainly to them we should apply the tests of these principles. Our present war is for the progress of that civilization that is eminently Christian. May it not be that all Christian nations will hereafter make a broader application of these principles? Shall Christianity sit idly by and yet be in touch with barbarous infliction of oppression and open practice of such tyranny as prevents humanity from realizing the high end it was made to reach?"

Changing Attitude of the Hindus.—There are the most convincing signs that the temper of the Hindus toward Christianity is changing. Said Dr. E. E. Strong before the National Congregational Council: "The bitter hostility is giving way to respect, and ears and hearts are open that only of late could be reached. Witness that remarkable gift by wealthy Hindus in Madura—one of them a priest of a pagan temple—of a hospital, the whole fine building being given to the mission of the American Board with the full understanding that it is to be a Christian hospital, with daily preaching of the gospel."

The Serious Work of the World.—"Now that the pastime of war is over," said a Prussian drill-master at the conclusion of the Franco-German War, "we will return to the serious business of life, which is—drilling." The war with Spain, now so happily ended, has been no pastime; it was entered upon as a solemn responsibility. Nor shall we bend our energies to the task of making ready for another war, though a valuable lesson about readiness for an emergency has been well learned. The events of the past few months, controlled by Almighty God, have opened a new door of opportunity. Ours is a sacred mission of freedom and progress, as Ambassador Hay pointed out at a banquet in the Mansion House, London. We are charged with duties toward others that we cannot evade. Henceforth we must bear a larger part in "the serious work of the world." Mr.

Henry Norman, of the *London Chronicle*, after a careful study of popular sentiment in this country, expresses the opinion that the old America, obedient to the traditions and founders of the republic, is passing away, and a new America, alert, armed for a wider influence in the arena of the world-struggle, is taking its place. And Dr. John H. Barrows, in his Amherst baccalaureate, expressed the confidence that American manhood would be strong enough for the new expansion of our national opportunity and obligation, for that ampler sphere of national influence upon which we are already entering.

Christian Work in the Army.—It is reported that forty per cent. of the soldiers in camp regularly visit the tents of the Young Men's Christian Association, and Gen. Beaver testifies that the work of the Association is more comprehensive and effective than that done by the Christian Commission during the Civil War. Mr. W. T. Ellis writes in *The Independent* that no literature is so popular as the Bible, the demand for which at first far exceeded the supply. It was a common sight to see men during idle hours reading the Bible with deep interest.

Gambling Prohibited in New Jersey.—The Supreme Court of New Jersey has ruled that the amendment to the Constitution of the State prohibiting gambling was adopted by the popular vote taken in September, 1897.

The New Outlook in China.—That new missionary journal, *Signs of Progress in China*, calling attention to the change of attitude toward everything Western, mentions some of the commercial, social, educational and religious signs of a progressive movement, as follows:

New industries—silk and cotton—are springing up so rapidly in Shanghai that contractors cannot build sufficient houses to meet the demand, and rents have gone up sixty to one hundred per cent. during the last three years. Chinese merchants who despised English education before pay $8 per month for the education of their sons in English. The barrow gives way to the bicycle, and the sedan chair to the carriage and pair, and the spinning wheel fades away before the maze of innumerable spindles.

There is a most remarkable anti-foot-binding movement. Over one hundred million of the Chinese women have their feet bound very small, making them deformed for life. The missionaries have for many years opposed this cruel custom. Of late non-missionary Europeans, led by Mrs. Little of Chung King, and non-Christian Chinese have adopted this social reform. Many sign a pledge not to bind their own daughters' feet, nor to marry their sons to those who have small feet. The register now contains 7000 names.

The establishment in Shanghai of a college on the same lines as that at Tientsin, for the study of English and Western learning. In December last a number of native gentry in Shanghai decided to open a Chinese Ladies' School, where they were to encourage the unbinding of the feet and study English. Signs of progress are seen in imperial encouragement to Western learning.

On the 6th day of the first moon this year, an *Imperial Edict* was issued, putting the study of Western learning *for the first time* on a par with the study of Chinese literature as a condition for obtaining degrees. To a nation that has not materially changed its subjects of study for a thousand years, this innovation is itself revolutionary and is of the most momentous consequences, not only to China, but to the progress of the human race. Evidently the spirit of God is moving among the dry bones.

The Rev. Griffith John and other missionaries in the Yangtse Valley report that there never was such a spirit of inquiry in regard to Christianity as is manifested now. The same is reported by the China Inland Mission, the Church Missionary Society, the Methodists, the Presbyterians, the Baptists, as well as the Congregational Missions. If the present interest continues, there is no reason to doubt that each mission may be soon able to report their converts by the thousands. Formerly officials indulged themselves in producing the infamous Hunan anti-Christian literature; now the governor of Hunan has lately issued one of the finest proclamations in favor of Christianity ever issued in China, and another mandarin, who has not yet been baptized, called with the manuscript of a book of twenty chapters written by him in defense of the Christian religion.

DEAN FARRAR, in his address at the dedication of Wesley's house, said the want of the Christian Church to-day is unity, not uniformity, a holy freedom for all, not the hard tyranny of ecclesiastical dictation. The Church of England he regards as only part of the great Church of Christ against which the gates of hell shall not prevail.

THE first house of worship in Cincinnati was erected in 1792 by the First Presbyterian Church, says the *Herald and Presbyter*. It was constructed of boat plank and clapboards and rested on posts or blocks of wood. The present First Church stands upon part of the same lot, which has been continuously occupied by the same congregation to this day.

IN an earnest appeal for the payment of the debt of the Home Board, the *Presbyterian Banner* says: Home Missions is a mighty arm with which we sow the land with the seeds of pure patriotism. Every church is a disseminator of it, every sermon preaches it, every true Christian lives it. Plant your dollars in home missions and they will grow up in patriots that will love their country as Christian citizens and make it an honor among the nations of the earth.

DR. ELLINWOOD'S reference on page 190 to the reputation as a beef-eater which Vivekananda won while in the United States recalls a recent address delivered by Dr. J. H. Barrows, who described a reception given him by a Hindu Club in Madras, at which many shrewd lawyers asked carefully prepared questions regarding Christianity and Hinduism. After he had spoken of the debasing forms of idolatry everywhere prevalent, and a young lawyer had replied that the idol was a symbol of a god, and brought the divine nearer, Dr. Barrows said: "Is it not debasing for a human being to crawl through indescribable filth to kiss the tail of a cow, as I have seen them do in a temple at Benares?" The lawyer instantly arose and said: "It is much better to kiss the tail of a cow than to kill the cow and eat her." Although Dr. Barrows knew there were men before him who professed to regard the cow as a sacred animal, and yet ate beef on the sly, he did not mention that fact, but said: "The eating of cow's flesh is not confined to Christians. After the first session of the Parliament of Religions in Chicago, I invited the Swami Vivekananda and other Oriental gentlemen to dine with me at a restaurant. 'What shall I give you to eat?' said I to Vivekananda, and he replied, 'Give me beef.'" The story produced a profound impression, and there were no further questions in that direction.

THE small colleges, says James Bryce in his "American Commonwealth," get hold of a multitude of poor men, who might never resort to a distant place of education. They set learning in a visible form, plain, indeed, and humble, but dignified even in her humility, before the eyes of a rustic people in whom the love of knowledge, naturally strong, might never break from the bud into the flower but for the care of some zealous gardener. . . . . They light up in many a country town what is at first only a farthing rushlight, but may finally throw its rays over the whole State in which it stands. In some of these small Western colleges one finds to-day men of great abilities and great attainments; one finds students who are receiving an education as thorough, though not always as wide, as the best Eastern Universities can give. One who recalls the history of the West during the past fifty years, and bears in mind the tremendous rush of ability and energy toward a purely material development which has marked its people, will feel that this uncontrolled freedom of teaching, this multiplication of small institutions, have done for the country a work which a few State-regulated universities might have failed to do.

AT the Woman's Homeland Prayer Meeting in Chicago recently, mention was made of towns in southern Illinois without a church, and of one town of 250 people without a Christian in it, in which one who is not a Christian is trying to carry on a Sunday-school. A Chicago lady gave a vivid account of work undertaken by her husband and herself in this region during their summer vacation. Soon after their arrival they began a house-to-house visitation, and in the poor quarters of the town found a deplorable condition, the people

knowing nothing of the Bible, or of Jesus as their Saviour. Inquiring of a woman if she thought they would like to have a Sunday-school there, she replied, "Oh, do you love us enough to have one here?" She opened her small house for the purpose and notified her neighbors. Mothers came eagerly with their children, and, as the summer drew to a close, desired that the work might be continued, as it had been such a revelation to them.

"THE best time to teach a State as well as a child is in its infancy," said the Rev. Asa Turner, who had settled in Denmark, Ia., in 1838. This cry for help led eleven young men of the class of 1843 to organize the "Andover Band." They attracted as much attention, it has been said, as a like party would if on their way to Central Africa. One of their number has recently said: "To most people Iowa was then an unknown land; an intelligent lady, who knew of missions as chiefly relating to foreign lands, asked if it was one of the Sandwich Islands!" These eleven men had then, as we now know, at least four hundred and forty years of good work in them, or an average of forty years each; and nearly all that work was to be given to the young commonwealth which was not born into the Union until three years after their coming.—*J. Irving Manett, in the New England Magazine.*

THE BIBLE A MISSIONARY AGENCY.

[Address by Rev. J. H. Shakespeare before the British and Foreign Bible Society.]

In the early part of the seventeenth century, a preacher of some note, named Rogers, preached a very striking sermon in London, in which, by a daring flight of imagination, he represented God as withdrawing the Bible from the world. The punishment of human indifference to the word was greater than man could bear. The preacher pictured men flung suddenly off the rock of truth into the tumbling sea of speculation, living and dying in Egyptian darkness, no divine voice breaking the intense stillness of the unseen. Dr. Thomas Goodwin heard that sermon, and he went out and wept for a quarter of an hour, with the reins hanging loosely upon his horse's neck, before he could proceed upon his journey. Now, in one sense, the Bible is the commonest of all books. No longer chained to the pulpit of a parish church, it is translated into hundreds of languages and dialects, and circulated in copies which are past counting. In another sense it is the one sacred book—God's precious gift to mankind. . . . . Wherever this book goes it is proved to be the book of God, because it is charged with divine power. Wherever the Bible goes it carries with it the spirit of a new life. In every nationality it creates one type, the man in Christ Jesus. Give it time and circulate it freely in those ancient lands where superstitions prevail, and it will regenerate every part of their life. Let it flow like life-blood through their veins, and it will cleanse them from their foul diseases, and it will deliver them from their moral impotence. Its noble thoughts will inspire a new and splendid native literature. Its matchless scenes will strip heathen temples of their lewd representations, and make art the minister of a holy religion. It will put a new song into the mouth of those that sit in darkness, so that every shore shall resound with the praise of Christ. The Bible is the great missionary agency. The story of this society is one long witnessing to its triumphant power. When the great missionary, Dr. Duff, first went out to India, the ship in which he sailed was totally wrecked on a reef of rocks, and he was cast upon a small and desolate island. All the 800 volumes he had taken with him, representing every department of human learning, were swallowed by the raging waves. But one book was cast on the open beach in the morning—a large copy of Bagster's Bible. This was his outfit when he reached India; this was his weapon against the powers of darkness. "Blessed be God," he wrote, "I can say they are gone without a murmur. So perish all earthly things." He went to India determined, like St. Paul at Corinth, to know nothing but Christ and him crucified. Let the missionary take the Bible and it is enough. Nay, he goes where it cannot enter. It speaks where he must be silent. It stays when he departs, and it works on

when his work is done. He cannot tell what miracle may be wrought by a stray leaf borne away in the wind. In 1841 the missionaries were compelled to leave Mongolia, but before they went they had translated the New Testament into the native tongue. For twenty-eight years those living embers burned on. Among that benighted people the Scriptures survived, and when Gilmour went to Mongolia he found, in dim forests and rocky fastnesses and mud hovels and out-of-the-way places, the word of God, "which liveth and abideth forever." The circulation of the Scriptures is the hope of the world. The Englishman can never convert the millions of heathendom. It must be the Bible missionary going to every man in his own tongue. The report speaks of Japan. That wonderful country, with its brave and enlightened people, holds something like the same position in the East to-day which England held in the West in the sixteenth century, with its far-seeing and statesman-like rulers, with its welcome to every modern invention, with everything except a religion. The future of Japan depends upon whether it gets Christianity. If it does not get Christianity this flash of power and civilization will be evanescent.

ORIENTAL MISSIONARIES.

F. F. ELLINWOOD, D.D.

Within the last five years at least five conspicuous missionaries of Oriental systems have appeared before the American public. The general disposition of Americans to welcome whatever is novel and especially if coming from a distance and wearing a strange costume, has secured to these gentlemen a curious if not an earnest hearing.

The first of the five announced himself five or six years ago as Baron Harden Hickey, a self-appointed emissary of Buddhism. In the New York *World* and the New York *Herald* he published extended articles, in one case with pictorial illustrations, designed to prove that the history of Christ was borrowed from the earlier biography of Guatama. Considerable sensation was created, and the public expected much more; but Baron Hickey having obtained the hand of an heiress, his Buddhist mission suddenly collapsed. He has quite recently committed suicide in Texas.

The next in order was Mohammed Webb, as he chose to call himself. It was reported that he had interested some wealthy Mohammedans of Bombay in an effort for the wide spread of Islam in America, and that they had contributed $12,000 for his support as a missionary. But another adventurer, having learned the source of his good fortune, became a rival and resorted to desperate measures to secure a share in the spoils. He challenged public attention by a muezzin call to prayer from a third-story window in Union Square. But his bold tactics failing to secure any part of the Bombay fund, he is said to have made such damaging representations at headquarters as to cut short Webb's supplies, and the quarrel ended in the common ruin of the rival schemes.

As an episode, Webb had appeared at the Chicago Parliament of Religions, with an elaborate defense of the Koran, and had had the distinction of being the only man who was hissed by the audience.

At the close of the Parliament, Virchand Gandhi appeared before the public as a representative of the Jains, an ancient sect in India, now well-nigh extinct. He had comparatively little to say of the Jains, but devoted his time principally to the shortcomings of Christianity and Christian missions. The Jains were originally a sect whom some suppose to have been a branch of the Buddhists, though lacking their aggressiveness and their brilliant conquests. Gandhi revealed the impress of an Anglo-Indian education; and the study of Western agnosticism, rather than any flavor of the ascetic rigors and childish cosmogonies of the ancient Jains, appears in all his utterances. His chief attack on Christianity was published in one of our popular magazines, and was ably answered by a layman who happened to know something of India and of the work of Christian missions.

But of all these Oriental emissaries, Swami Vivekananda has certainly made the most extensive canvass of credulous America. Being gifted with facility in English speech, and not too scrupulous in the use of boundless assertion, true or false, he has

found ready access not only to small lecture halls, but to the parlors of many wealthy people where he has discoursed principally to audiences of ladies. For two or three years he had what he seems to have regarded as a thoroughly good time. He claimed to represent Hinduism, which in its principles is nothing if it is not ascetic, and which regards cattle as among the most sacred of living things. Nevertheless the good Swami won an embarrassing reputation as a beef eater, while in America, which unhappy circumstance has reached the ears of his fellow-countrymen in India. Still upon his return to India large audiences listened to his marvelous assertions and were almost prepared to believe that the Western continents were waiting to sit at the feet of the Eastern sages. His statements were so preposterous that the editor of the Christian Literature Society of India sent letters to various prominent persons in this country, inquiring as to the truth or falsity of his allegations, some of which were as follows:

"The great Sri Rama Krishna to-day is worshiped literally by thousands in Europe and America, and to-morrow will be worshiped by thousands more. Before ten years elapse the vast majority of the English people will be Vedantists. I have turned the tide of Vedanta which is flooding the world (the Vedanta is Indian Pantheism). In the United States scarcely is there a happy home; there may be some, but the number of unhappy marriages is so large that it passes all description. Scarcely could I go to a meeting or a society, but I found that three-quarters of the women present had turned out their husbands and children. It is so here, there and everywhere."

Those American women who gave him hospitality will know how to value this high compliment.

Among the replies which the Christian Literature Society received from this country were the following:

President Angell, of Michigan University: "The question which you ask about the possibility of Americans adopting Hinduism strikes every one in this country as simply preposterous."

Dr. Boardman, of Philadelphia: "If the Swami has made any converts at all they have gone from the ranks of theosophists, or from people of a restless and adjustable unbelief."

President Elliot, of Harvard: "The Swami's statements are absolutely without foundation. I have never heard of a single convert from Christianity."

Judge Grosscup, of Chicago: "I have learned of but one who had devoted herself to Hinduism, and I think the Christian Church will not suffer from her departure."

Archbishop Ireland: "I know America well, and I have never known of a follower of this gentleman or his doctrines."

(Exit Vivekananda!)

The last Oriental missionary to this country deserves more respectful consideration. This is the Buddhist monk, Dharmapala of Ceylon. He is still comparatively young. He was once a pupil in a Christian mission school, and he has been frank enough to say that had he not had an altercation with his teacher he might now be a Christian preacher. At the Chicago Parliament, where he discussed Buddhist ethics, he made a good impression. He appears sincere, and has had considerable influence with "American Buddhists." A few months since he consecrated a young lady in Brooklyn as a missionary of his faith. On leaving this country Mr. Dharmapala visited Paris, where as a part of the programe of a congress of religions he held a service which was attended by a large and heterogeneous audience and was of a very unique but unedifying character. Every worshiper held a chrysanthemum.

FOUR SUCCESSIVE MISSIONARY CRUSADES.

In the seventh century, Olopen, a Nestorian monk from Syria, with a number of companions, made his way across the desert, and presented the "twenty-seven books" of the New Testament at the imperial court. The strangers were well received by the emperor, and especially patronized by his prime minister. Monasteries were built for them in many of the chief cities, and their churches multiplied to such an extent that in repairing one of them at Singanfu, the western capital, they thought it worth while to engrave on stone a history of their success. But was it success? Gradually the ebb and flow of ages have effaced every trace of their existence—save that solitary

stone. Its inscription is surmounted by a cross and bears for title, "A Record of the Spread of the Christian Faith in China." It stands, however, in the court of a Buddhist monastery.

Six centuries later, the first Roman Catholic missionary, John de Monte Corvino, and his successors, arrived in Peking. Coming by land through the deserts of Central Asia, they were too inaccessible to be properly sustained. At that epoch, moreover, Europe had not emerged from the gloom of the dark ages. No permanent impression was made, and three centuries elapsed before the Church of Rome renewed the attempt.

When Father Ricci and his companions arrived in 1582—the vanguard of a noble army—the conditions were greatly altered. They came by sea, and were not wholly cut off from succor, though navigation then was so imperfect and so dangerous that two years were required for the round trip, and of the first six hundred who embarked it is asserted that no more than two hundred lived to reach their destination.

The fourth crusade, now in its full career, may be considered as beginning with the signing of treaties at the close of the first war with England.

May not a glance at the previous attacks on that stronghold, and the causes of their failure, encourage us to hope for better success in these last days?

Three crusades were waged for the possession of an empty sepulchre; and to the disgrace of Christendom, then and now, they left it in the hands of the Moslem. Three crusades have been waged for the conversion of China.—*Dr. W. A. P. Martin, in "Baptist Missionary Magazine."*

THE ALLIANCE SPIRIT AMONG MISSIONARIES.

Mrs. Isabella Bird Bishop said at the Cambridge Conference of the Evangelical Alliance: "I have traveled for seven and a half years in Asia, and have visited 170 mission stations, and everywhere, in Central Asia, China, Persia, Arabia, I have met with the Alliance spirit, with work for the good of man, carried out in faithful obedience to the last command of our Lord, while the workers have been holding 'one Lord, one faith, one baptism, one hope of their calling,' and one hope of eternal life. I have found them meeting together for prayer and Scripture reading, in all the mission stations, loving each other as brethren, holding their own denominational views, many of them very strongly, but these denominational views never, except in one particular case, interfering with that bond of brotherhood in which all were working for the welfare of mankind. It was instructive to see this bond of brotherhood, so marked that one never knew to what church or society these devoted men and women belonged. All met together in love and harmony, seeking the same aims and loving the same Lord. This observance of the unity of the spirit in the bond of peace was communicated by these workers to their converts. One of the brightest features among the Christian converts and perhaps especially in China was this spirit of unity. There was no saying, 'I am of Paul' and 'I am of Apollos;' all said, 'I am of Christ,' and they helped each other. The missionary bond and the missionary brotherhood are two of the brightest examples of keeping that unity of the spirit in the bond of peace which the Alliance for these fifty years has been striving to promote."

THE TWENTIETH-CENTURY MOVEMENT IN PRESBYTERIAN SABBATH-SCHOOLS.

EDWARD T. BROMFIELD, D.D.

The character of this Movement is now generally understood throughout our Church. It is a special and organized effort by Sabbath-school workers to bring in by the opening of the new century a substantial addition to its Sabbath-school membership. The particular proposition is to raise the membership by April 1, 1901, to about a million and a half—an increase of about half a million over the membership of 1897.

The new century begins—not with the year 1900 A.D., as some people thoughtlessly suppose—but with the year 1901 A.D. The statistics of Presbyterian Sabbath-schools are made up to the first day of April in each year. We thus get the date for the final reckoning of the results of the Movement.

There is nothing to prevent the Twentieth-century Movement, as an organized plan of Sabbath-school extension, being carried forward—if such should be the mind of the Church—into succeeding years. There is no reason why the work should stop on April 1, 1901. The only difference is that it would then become a general movement instead of a special movement; or, if continued as a special movement, other dates and conditions would have to be assigned to it. The Twentieth-century Movement, as now before the Church, is designed as an offering to the Lord at a particular time—the opening of the century. Whatever is done to aid this particular Movement must therefore be done before April 1, 1901. What is done subsequently toward bringing in new scholars may be well done, but it will not be in the nature of an offering to the Lord at the opening of the century. The time limit is thus an interesting feature, and is calculated to arrest attention and stimulate action. The Presbyterian Church, of course, has no monopoly of the words used to describe this Movement. Other Churches may and, it is to be hoped, will follow our example and even improve upon it. Other enterprises may adopt the phraseology. But it is open to remark that the Presbyterian Church was first in the field, with an organized movement under this designation for the glory of Christ and the well-being of mankind.



Dubree Chapel, W. Va.

THE MOVEMENT AN ACCEPTED FACT.

This Movement may now be said to stand before the Church as an accepted fact. A year ago it had not been heard of; now it is a subject of general discussion. True, it has not set off with a rush. It is not of a nature to stir up excitement. It appeals to the sober faculties. It demands self-sacrificing work. But it holds public attention. When once the mind and heart grasp its import they are moved in their deepest depths. The opportunity given at the turning of the century for a special offering to Christ—the touching, appealing character of the offering proposed—the thought of the vast needs of humanity and the blessedness of a pure gospel—the claims of childhood—these considerations, joined with personal feelings as to duties neglected or put aside, the constraining love of Christ, the desire to do His bidding—are all intensely powerful and this Movement is of a nature to awaken them all. It appeals to the spiritual in man. It unlocks tender memories of the past. It brings visions of one's own childhood before us. After all that is so well said about the mission of the Sabbath-school to adults, the first thought is of the child. To bring children to Jesus! The mother nature in us all responds. The thought abides and expands and becomes a force. That is why this Twentieth-century Movement is to-day an accepted fact in the Church.

WHAT IT DOES AND DOES NOT MEAN.

It is not a Movement for raising money—though money will be freely expended in it. It is not a Movement for remedying a grievance or exploiting some new invention. It is not a Movement for advancing some new theory. It does not come into rivalry with

any work or enterprise of the Church. On the other hand, it holds out a helping hand to all good enterprises, and to such it has in it the promise of substantial aid. Who can doubt that a rapid gain in Sabbath-school membership means also increased church membership—increased attendance at church services—increased activity in every branch of church work—increased money offerings—increased vitality in every way? All this seems so self-evident that



Illustrations of Sabbath-school Missions.

it would be a waste of time to stop and reason it out.

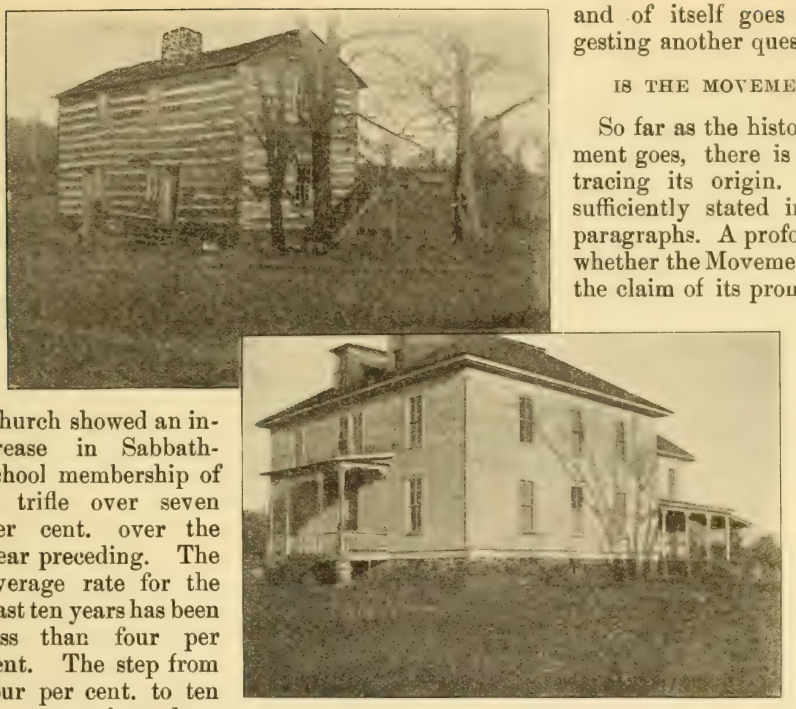
UNANIMITY OF OPINION.

There is a singular unanimity of opinion in the Church regarding the Movement. Of opposition or antagonism there is none. It is about twelve months since Dr. James A. Worden, the Superintendent of the Sabbath-school and Missionary department of our Board of Publication, addressed a circular letter to some three hundred representative men in the Church, informing them of his scheme and asking for their deliberate opinion and counsel. He might reasonably have expected some diversity of view. There was none. Then came the consideration of the subject by the Committee of the Department and by the Board. It passed this ordeal. Then its presentation for discussion in the Church papers, to the synods and presbyteries, and finally to the General Assembly. Not a word of opposition, or even of criticism. Nothing but friendly conviction and strong approving action. It is possible that some persons may have had their doubts, but if so they did not give public expression to them. Some may have thought the principle of the thing good enough, but questioned the probability of bringing in so many new scholars. A steady addition of a little over ten per cent. per annum from 1897 would bring the Sabbath-school membership in 1901 to a million and a half, but never has there been in any recent year anything like a net gain of ten per cent. The highest rate in the past twenty-five years was in 1874, when the records of the





Paralta Presbyterian Church, Iowa.
Glen Cove Chapel, W. Va.



Dwight Mission, Indian Territory.
Old House. Present House.

Church showed an increase in Sabbath-school membership of a trifle over seven per cent. over the year preceding. The average rate for the past ten years has been less than four per cent. The step from four per cent. to ten per cent. is a long one. Still it is not in itself beyond reason in an organized and general movement in which great emphasis is laid on the fact that the true scope of Sabbath-school membership embraces adults as well as children. Further, it is argued that the very effort to reach a high standard will draw forth the energies of Sabbath-school workers in a marked degree, and that the result, even should it fall short of the aim, cannot be otherwise than good. Earnest work along the lines of this Movement can never be thrown away. It is not so much, after all, a question of bringing in a particular number of members as of putting forth our best energies with that end in view. This being done, it is quite probable that the results may even exceed the anticipations of the leaders. Doubtless it was in this spirit that a man so exceptionally far-seeing and practical as John Wanamaker said: "Make the aim a million while you are about it."

But whatever views may have been held by individuals as to the appropriate aim in figures, there has been no apparent difference of opinion—no criticism even—as to the Movement itself. This is remarkable and of itself goes far toward suggesting another question, namely:

IS THE MOVEMENT OF GOD?

So far as the history of the Movement goes, there is no difficulty in tracing its origin. The facts are sufficiently stated in the preceding paragraphs. A profounder question is whether the Movement be of God, and the claim of its promoters is that this question must undoubtedly be answered in the affirmative.

Dr. Worden states that the suggestion came into his mind distinctly and to his clear conviction as a special answer to special prayer. There is nothing in itself presumptuous in such a claim. It is in full accord with the principles and teachings of Scripture and of human experience in the Church of God. If it is our privilege and duty to pray for special gifts and blessings, it is equally our privilege and duty to expect that God will communicate those gifts and blessings to us in his own time and manner. "Every good gift and every perfect gift is from above." Surely the gift of spiritual discernment in our life-work—whatever that lifework may be—is included in this singularly comprehensive statement. To judge as to the goodness and perfectness of a suggestion coming into the mind after prayer one needs the gift of spiritual discernment, and this will work through the ordinary faculties. A lying spirit will be known by those who, in dependence upon God, exercise their ordinary faculties of reasoning, judgment and common sense. The history of the Church is full of cases to the point. No intelligent person will claim that God has moved him to a particular course except in the most reverent spirit and on sufficient evidence as to facts. Where the work in hand, or contemplated, is godlike in its nature, where the means to

be employed are Scriptural, where the heart of the Church responds, the conviction may be humbly entertained that the thought came from God, especially when its entrance into the mind of the human originator was preceded by prayer. In this way every great missionary purpose and movement in the Church has had its birth.

If after a calm study of the nature of this particular Movement the conviction comes to us that whatever be its human history, it is in its nature and purpose of God, then the duty of the believer is plain. He must not only tacitly assent to it and refrain from opposition, but he must work for it as he has opportunity—God and his own conscience being judges.

RELATION TO SABBATH-SCHOOL MISSIONS.

We must look further back than last year for the causes which have gradually led on to this Movement. God has been working these many years in the Presbyterian Church toward a union of hearts and hands for the cause of childhood and the development of the Sabbath-school. In searching back along the historic pathway of the Presbyterian Church in America, the historian is struck by the interest ever manifested in missionary work for children. Not alone the training of the children of the Church, but the spiritual welfare of neglected children in all parts of the land—this was the strong purpose of the fathers and brethren of the Church from the earliest beginnings in America. Long before the Church through her Board of Publication organized a Sabbath-school Department, her colporteurs were traversing frontier regions, establishing Sabbath-schools and supplying them with the means of instruction. It is a beautiful picture this—the Church by its devoted colporteurs going into the regions of mountain, forest and prairie in search of children and gathering them as lambs into Christ's fold.

After the organization of the Sabbath-school Department by the Board of Publication in 1871, the work of the colporteurs was continued under separate superintendence until 1887, when it was made a part of the Sabbath-school Work and the title of the consolidated department became "The Department of Sabbath-school and Missionary Work."

Our Church has, therefore, for many years, been carrying on a movement for the extension of Sabbath-schools and the increase of their membership. And it is this movement which it is now sought to intensify and stimulate by the consideration and motive of a special offering to the Lord at the dawn of the new century.

DAYS OF CELEBRATION.

Every year, in June and again in September, on Children's Day and on Rallying Day, this missionary spirit dominates the Sabbath-school. On Children's Day the heart of the Church goes out to the children of the spiritually neglected, far-off regions of our land. On Rallying Day its hands are stretched forth to bring in the neglected children around the home churches—the children that are nigh. And the influence of these two days lasts through the entire year. Both stand for the ingathering of outsiders into the Sabbath-school.



Reed's Sabbath-school, South Carolina.

Nor are they mere days of display and jubilation. The missionary spirit finds expression in offerings which support Sabbath-school missionaries on the field, and in consecrated and organized effort for recruiting the ranks of the existing schools by timely and tactful visitation and canvassing.



Hope of Goodwill Sabbath-school, South Carolina.

All this is the direct outgrowth of the zeal and devotion of men who years ago laid the foundation of the missionary and educational departments of Sabbath-school work in our Church. If they are permitted to look down from heaven and see the glorious superstructure which their descendants have been permitted to raise upon the foundations laid by them when the Church was as yet very few in numbers and of no great wealth—verily, they would rejoice and give thanks to God.

But for this work, which for more than fifty years has been steadily pushed forward in our Church, it is probable that the Twentieth-century Movement would never have been conceived or planned. Thus the links of divine Providence form a chain which stretches from generation to generation, and the triumphant work of to-day is indebted to causes lying far back in history.

IS THERE ANY DANGER?

Is there any danger of this Twentieth-century Movement falling through? No. The Church of Christ is always responsive to appeals based on the considerations which underlie this movement. But there is a danger that many individual churches and Sabbath-schools and very many individual professors may, through a spirit of inertness, exclusiveness, or indifference, withhold their hands and practically say, "Am I my brother's keeper?"

There are, perhaps, some large, prosperous churches which do not feel the need of adding to their membership either in the church or the Sabbath-school. They are full already. They raise large contributions to the Boards of the Church. They support one or two missions. The appeal of the Twentieth-century Movement, they say, is for others, not for them. Is this so? Can a point be ever reached where the duty and privilege of "going out" and "bringing in" become as a dead letter?

Doubtless there are also many churches where zeal and piety are at a low ebb and where the sound of this Twentieth-century appeal will fall on ears that are dull of hearing.

Yes, there is danger, but the danger is not to the movement, but to those who shrink from the tasks which it imposes on them, although those tasks will bring the joy of the Lord to all who undertake them in his name.

THE CHURCH AWAKENING.

The Twentieth-century Movement is the calling back of the Church from its pursuit of mammon—its awakening from dreams of æsthetic ease and vain content to the clear, hard, healthy work of rescuing souls and bodies from the captivity of the devil. This is, after all, the real mission of the Church. Christ did not say, Go into all the world and build cathedrals, but, "Go into all the world and preach the gospel to every creature."

At the bottom of this Movement is the idea of personal service for the Master.

We are not only to send, but we are to go. There is certainly a personal service possible to every one, and this Movement points out one kind of service which almost all can perform.

Christ's redemptive purpose working through human agency is opposed to that fashionable fatalism which would let evil alone because of its seeming impregnability.

The Church deals with such mighty issues as "lost" and "saved." It does not stop to define the mystery of these words of awful sublimity. Its mission is to seek and to save. The Twentieth-century Movement fastens the thought of the Church upon this great purpose. It addresses the Sabbath-school, but the Church must also answer. As the voice of God in this Movement finds its way through the land, it will set myriads of hearts throbbing and stir up countless communities to action. Quiet, self-complacent churches which have grown humdrum and somnolent in a false Calvinism will feel, as it were, the breath of a strong north wind, and will brace themselves to new resolves and doings.

Here and there people will look at each other inquiringly—What is this all about? Is there to be a new society or a new Board with its treasurer and secretary, and its never-ending deficit? Nothing of the kind. It is the Spirit of God moving upon the face of the waters. It is the prophetic voice that at sundry times and in divers manners has brought God's claims to the consciences of men—now from the cloud of Sinai—now in the wilderness of Judea. It is the voice of Jesus calling, "Son, go work to-day in my vineyard."

THE PREDOMINATING IDEA.

Locally and from a strictly Presbyterian standpoint, definite aims will be given to this Movement according to the prevailing needs of the community. In some cases the canvass will be chiefly directed toward the increase of the primary and intermediate departments of the school; in some, to the gathering in and retaining of young men and women; in others, to the organization and increase of adult and home classes for the middle-aged and elderly as well as those who are unable or unwilling to attend the meetings of the school proper. But as the work goes on, the one predominating idea will be the spiritual benefit of the young—the missionary work of the Sabbath-school among children and youth. The energies of the Church must be put forth to supply what the State is unable to give—positive religious instruction not only to the children born within the fold, but also to the children of the stranger that is within our gates—children whose parents have no church affiliation and are living in absolute neglect of the spiritual interests of their offspring.

As a natural consequence the predominating thought of the Church, as the new century opens, will be toward childhood. From myriads of centres multitudes of devoted people will start out every week in quest of children—to bring them to Jesus. Of all the sacred scenes in the life of Christ that in which he took a little child and set him in the midst of the disciples will be most deeply graven on the heart of His people. And this is right. Fidelity to childhood is the surest test of an advancing civilization and a consecrated Church.



NOTES.

Progress in the Transvaal.

Spiritual revival and advance appear to attend the progress of advancing civilization in the Transvaal. The Swiss Romandi Mission is greatly prosperous, and the conversion of a Transvaal chief has had a great influence upon the people, many of whom have followed his example.

Missionary Zeal in Uganda.

The *Missionary Review of the World* informs us that of the converts in Uganda one out of every five communicants has begun to proclaim the word of God to the heathen. The natives are not encouraged to adopt European habits, as the missionaries believe in the formation of a strong native Church.

Religious Liberty in Madagascar.

A gratifying fact is currently reported that Captain Durand, a governing French official in Madagascar, keeps his word faithfully, and that the greatest civil and religious freedom is accorded to all. People can be Roman Catholics, Protestants or heathen, just as they like, without any interference by the authorities. Why cannot the same freedom be given in all French possessions in the East?

An Advance.

That there is only one missionary to the heathen and Mohammedan for every 5000 of our communicants, and that not more than four per cent. of the clergy have given themselves to this work, is surely a sufficient answer to those who complain that the call for service abroad is in danger of creating neglect of the so-called heathen at home. It is an advance in the realization of personal duty. At the present moment there is before the committee a list of the most urgent vacancies in the Society's missions. At the lowest computation there are needed (taking men only) thirty-seven ordained men, ten doctors, sixteen other laymen. To meet these needs the number of those who have offered themselves, have been accepted by the committee, and are ready to go forth this year, are nineteen clergy, two doctors, nine other laymen. Of these several owe their missionary interest and call to the remarkable movement among students, of which Mr. Mott gave so graphic a description. If the advance which has already laid hold of so many of our young men and women were to spread through our churches, it would soon fill the gaps abroad, undermanned stations would have their full complement, and the tide would flow quickly to lands as yet untrodden by the evangelist. — *Church Missionary Intelligencer*, June, 1898.

Threefold in Seven Years.

The following is from an address delivered at the ninety-ninth anniversary of the Church Missionary Society by the Rev. J. C. Hoare, principal of Ningpo Divinity College: "Go back fifty or sixty years, which was practically the beginning of missionary work in China—certainly by the Church of England. You will find there has been steady progress ever since. But during the last ten years there has been a remarkable acceleration in the progress. I was looking at a paper the other day by Mr. Hudson Taylor, who gave the following statistics. He said that in 1889 there were 30,000 communicants of Protestant denominations in China, and that in 1896 there were 89,600. That is to say, that in the seven years the number of communicants had been practically exactly trebled. Now, that is a very remarkable rate of progress. I have not the figures on which he relied at my command. But I will just take our own work in our own mission. The Church Missionary Society in Mid-China has made a remarkable advance. In our Mid-China Mission I have seen our native Church considerably more than doubled in seven years, and in the last ten years the Church in the Fuhkien Mission has been doubled also."

Bible Study in Korea.

A form of missionary work has been adopted at our Pyeng Yang Station, Korea, under the name of "Study Classes"—that is, getting together the most earnest Christians in the different localities, and holding a number of sessions with them, for the purpose of instruction. They are taught in all things relating to the Christian life, the truths of the Bible, the duties of professors,

means of cultivating spiritual life, etc., etc. These instructions are commingled with prayer and conference.

A recent letter from Mr. Whittemore speaks of various meetings of this kind, one of which was a meeting held by Mr. Lee at an outstation where a class of thirty-five were assembled.

It had also been decided to hold a Bible study class in May for women from the country, "provided the expense could be met entirely by the native church." These gatherings are perhaps our nearest approach to Methodist class meeting methods, and their usefulness cannot be doubted. Native Christians in a mission field like Korea must be regarded as children for some time to come, and must receive the constant nurture and care which childhood demands. It is this element of continuance—"line upon line, precept upon precept," with prayer and spiritual fervor—that gives such remarkable success to Methodist missions in various lands.

The Doshisha.

There are evidences gathered from different sources that the trustees of the once Christian university in Japan, the Doshisha, are meeting with serious disappointment of their hopes and expectations. The Doshisha under present auspices is not likely to become another great Japanese university like that of Tokyo. Instead of booming forward it shows evidences of decline. Instead of meeting a warm welcome for its new regime and its questionable ethics, it is antagonized by some of the best minds in Japan. The difficulty with the directors of the Doshisha seems to have grown out of the low ethical standards of the Buddhist and the Shinto faith, in neither of which is there a clear recognition of a present, omniscient, omnipotent and righteous God against whose will it is impossible for corporations and national governments as well as for individuals to prosper. The fact that hundreds of thousands of dollars had been contributed for this institution on the sole ground of its Christian character and aims is as hard to extinguish as was Banquo's ghost, and, however obtuse personal conscience or national conscience may be on such a subject, educated Japanese have discernment enough to see that in the fellowship of nations and by common standards of equity, and moral right, spoliation and robbery cannot be countenanced. The world will recognize the debt of gratitude which the trustees and friends of the Doshisha owe and must continue to owe to the American missionaries and the thousands of their supporters. And it will not forget that their only aim was to help forward the intellectual enlightenment and moral elevation of the people of Japan. The virtual perfidy of confiscating a Christian university, founded under such circumstances, and blotting out not only the Christian faith, but the whole moral basis on which it was established, will stand out against Japan as conspicuously as if written in dark characters on the snow-white brow of Fujyama.

Work of the Rhenish Society.

The Rhenish Missionary Society in southwest Africa has had a prosperous year. The statistics for Cape Colony show 315 souls baptized and 525 persons under special instruction. Even of some Hottentot communities, it is said, "Never before has there appeared so keen a desire to pray."

Amongst the Bergdamras and the Namas of Walfisch Bay and Franzfontein, the same happy advance is visible, the former tribe counting 113 baptisms for the year 1896–7. To operations in Ovampoland, which is worked by the Finland agents, the same observation is applicable. The total number of the Society's baptisms for the year, including children, has risen to 1453. The communities have therefore increased to 23,706 souls. The difficulty is that doubt is thrown over these statistics by including baptized infants.

Atrocities of the Slave Trade.

"The terrible acts of cruelty perpetrated upon prisoners and slaves in Morocco," says the *Church Missionary Intelligencer*, "are reasons potent in themselves, were all others lacking, for the intervention of a strong and righteous hand in the government of this distracted country. It cannot be denied that, except in the town of Saffi, where, in spite of the sultan's decree, the public barter of flesh and blood is still maintained, all overt sales are forbidden in coast towns inhabited by Europeans; but this trifling restriction leaves the general situation untouched. Revolting stories of the

cruelties practiced upon the unfortunate colored races in Morocco are continually reaching, and remaining unnoticed by, civilized Europe. Equally painful are the details of the systematic atrocities endured by the helpless victims of the sultan's raids. Truly this Mohammedan potentate rivals his mid-African brothers in savagery."

The Basel Missionary Society.

It is the one story of all mission fields! Get away from the coasts and the coast cities and carry the gospel to the interior, if you expect fruit from missionary labor. They will receive Christianity who have not learned to hate the *mis*representatives of Christian nations. The following from the *Church Missionary Intelligencer* shows that West Africa is no exception to the rule:

"Despite the high mortality in the Basel missionary ranks on the west coast of Africa during the year 1897, a rich harvest has been vouchsafed from the various inland provinces. The old complaint of indifference still, however, holds good in the coast districts, these being naturally the most hampered of all evangelistic fields. Farther up country, in Fante-Agona in the west, in Okwawa and the border province of Ashanti, and even beyond the Volta in the Anum province, the most hopeful tokens of inquiry are everywhere visible. The evangelistic possession of Kumassi implies a decided northwesterly advance for the Basel Mission. The same Society is at present occupying Agona and Mampong (Ashant) with native workers, preparatory to a further extension. In a journey made to southeast Ashanti during the past year, Mr. Ramseyer visited the Bosonotshe Lake, whose waters are consecrated to a fetish, and whose shores had until his arrival remained untrodden by foreign foot. The fishing population around it are now calling earnestly for teachers.



Students in Men's and Boys' Boarding School, Lien Chow, China.

REV. IRA M. CONDIT, D.D.

Dr. Condit was born in Mercer county, Pa., and graduated from Jefferson College in 1855, and from Western Theological Seminary in 1859. At his baptism his father dedicated him not only to the Lord, but also to the gospel ministry, though this was never known until he himself had chosen that work.

While in the seminary a young classmate who had hoped to go as a missionary to China was suddenly called to his reward, and a request having come that some one else should take his place, Mr. Condit, who had never thought of being a missionary, accepted it. It was while he was waiting this call that the fact of his father's consecration of his infancy was made known, and it came to him as a call of God.



Ira M. Condit, D.D.

He married Miss Laura E. Carpenter, a teacher in the seminary of Granville, O., and with her sailed for Canton in January, 1860. They were obliged to return on account of Mrs. Condit's health in 1865.

He was first called to take charge of the Chinese Mission in San Francisco temporarily during the absence of Dr. Loomis. His wife died in Ohio, December, 1866. After laboring in two or three different pastorates, he was invited by the Board of Foreign Missions in 1870 to engage permanently in the work in San Francisco. In 1872 he married Miss Samantha D. Knox, of Virginia, a graduate and teacher in the female seminary at Steubenville, O.

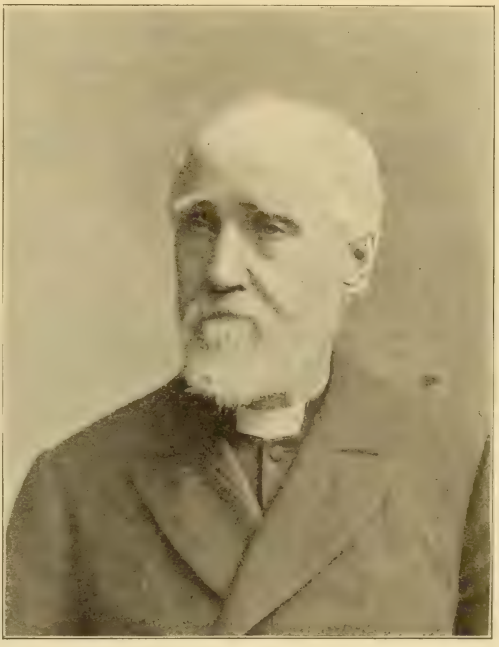
Dr. Condit has been permitted to baptize over 300 Chinamen, most of whom have remained faithful until the end. He has prepared various books for the use of Chinese pupils. His career has been one to which the word faithfulness is eminently appropriate. He is still in principal charge of the Chinese work on the Pacific coast.

REV. JONATHAN WILSON, D.D., OF THE LAOS MISSION.

Jonathan Wilson was born in Beaver county, Pa., in 1830; graduated at Jefferson College in 1851, and at Princeton Theological Seminary in 1856. He was commissioned by the Board of Foreign Missions in May of that year, and labored a short time among the Choctaws at Spencer Academy. He reached Bangkok, Siam, with his wife, in June, 1858, and ten years later he began his labors among the Laos people of Cheung Mai. Since reaching Siam he has a been fellow-worker with his classmate, Rev. D. McGilvary, D.D. They were welcomed to Siam by Rev. Stephen Mattoon, D.D., and Rev. S. R. House, M.D., and their wives, who were the pioneer missionaries of the Board in that country. In August, 1859, they witnessed the baptism, by Dr. House, of Nai Chune, the first Siamese convert. In September, 1858, they joined Drs. Mattoon and House in the organization of Siam Presbytery, and in 1884, in the organization of North Laos Presbytery. Mrs. Wilson, after a faithful and patient two years' service in Bangkok, passed to her heavenly reward. A second wife, after ten years of work with her husband in Siam and Laos, and a further six and a half years in care of their three children in Oxford, O., died March 5, 1885.

There is a tradition in the Mission Rooms that when the young missionary candidates, Messrs. Wilson and McGilvary, were

asked to what field they would like to be sent, they replied, "That field to which others are least inclined to go." With such a spirit it is no wonder that the Laos Mission which they founded has been a great success. For a time the native church which they had planted was persecuted even unto death by a cruel prince, but for many years they have had an open door and a warm welcome. Dr. Wilson regards the last ten years of his missionary work as the best ten. His translation of the Psalms into Laos was a glad fitting for his work of writing and translating some 350 hymns, 192 of which were published in the Laos hymnal that was printed in December, 1895. His translation of Genesis and the writing of the additional 158 hymns were the work of the year 1896. The same year he put in the press the late Mrs. Wilson's Laos manuscript of "Pilgrim's Progress." Hundreds of the Laos have read this translation of Bunyan with delight. During his present furlough, he and his daughter have secured the preparation of plates for over three hundred tunes which, on their return to Laos, the mission will use in the issue of a second edition of the Laos Hymnal.



Jonathan Wilson, D.D.

Though Dr. Wilson is now in his sixty-ninth year, his zeal for the Laos is unabated, and in this year, 1898, he returns with a beloved daughter, after a furlough, to take up once more the chosen work of his life. Fifteen native churches of the Laos will welcome his return. In the past he has had a large part in the literary work of the mission, especially the preparation of hymns for the use of the native Church. It is to be hoped that he will be spared for like service in the time to come.

A BUDDHIST'S SALVATION BY FAITH.

Prof. Lange, of Berlin, writing in the *Zeitschrift für Missionskunde*, says of the powerful Japanese-China sect of Buddhism: "A tract expounding the principles of this sect declares that men are too weak to struggle through to redemption by their own strength, by religious and moral action alone, although this is the original and essential teaching of Buddhism. To demand this of men is to ask hens to go into the water. A heart that believes of its own strength is changeable as an image in water; a heart that believes through the power of another is strong as a diamond. He who possesses the first believes in many Buddhas; he who possesses the latter believes in one Buddha, as a faithful servant does not serve two masters. Accordingly, the adherents of this sect honor Amida Buddha as the head of all Buddhas. There comes to view the remarkable phenomenon that a doctrine which originally can only be called æsthetic has made its way through polytheism to monotheism. But we must never forget that Amida is to be essentially distinguished from the God of the Old Testament, for he is worshiped through an image; he is not the creator and upholder of the world; he is not eternal, for there has been a time when he was not yet Buddha; he is not almighty; he does not direct the destinies of men in this world, and does not punish sin; it is only in his great love and compassion to men, and in the wish that all may be saved, that he comes nearest to the idea of God. Whoever now sets his full trust in the grace of Amida has no occasion to leave house and

home, and to seek redemption in cloistered seclusion far from the tumult of the world. He need not refrain from marriage or from the eating of meat, etc., etc. Accordingly, this is the only Buddhist sect the priests of which have from of old been allowed to live and dress exactly like laymen. They are not tonsured, and wear no monastic garb. The office of priest is hereditary, and the high priest Atani is a descendant of the princely founder of the sect. Shiman belongs to the higher nobility; he is the *primus inter pares*, the most highly considered of all the heads of the Buddhist sects." — *Quoted in "Missionary Review of the World," December, 1897.*

A NOTABLE BRAHMAN CONVERT AND CHRISTIAN PREACHER.

The allegation has so often been made that no high-caste Hindu (Joshu, Vivekanands, and others have often made it) has ever confessed Christ, that we give at some length the following sketch of a Brahman of the Brahmans. Few men in India, native or foreign, have left so noble a record. The admirable likeness herewith given shows the strong character, the intellectual points and the moral earnestness which were manifested in his life work. Those who are familiar with the points of the late Lord John Lawrence will see here a resemblance. The sketch has been kindly written by the Rev. Reese Thackwell, D.D.:

"The Rev. Golak Nath was a Kulin Brahman, the son of a tea merchant in Calcutta. He was born in 1816, and died in 1891. He had been educated in Calcutta, under the care of Dr. Duff; but when eighteen years of age, he left his home without permission—probably to "seek his fortune"—with but vague ideas of what was before him. As a student he had gained some knowledge of Christianity, and thought well of it, which probably became known to his family. This may have largely influenced him to leave his home. At Karnal, a town situated between Delhi and Umbala, he met the late Rev. J. Newton, D.D., than whom no one could have been better fitted to guide and instruct the young man in his religious difficulties. He became so interested in Mr. Newton's teachings that he resigned the appointment he had obtained in the District office, and accompanied his teacher to Lodiana, in order to complete his inquiry into the truth of Christianity. The result was that in 1835 he made a profession of his faith in Christ and was baptized by Mr. Newton. He was the first convert of the Lodiana Mission. He began to prepare himself for the work of the ministry.

"In 1847 he was ordained by the Lodiana Presbytery, and was sent by the mission to occupy Jullundur, a town in the Jullundur Doab, which had recently been annexed by the British. He thus became the first missionary to the Punjab proper. He was not long in his new position before he won the esteem and respect of the people, and justified the mission in the brotherly confidence they placed in him. He was a most eloquent preacher in Urdu, his thoughts flowed in a torrent of elegant and chaste language. He also wrote and spoke excellent English.

"English officers not infrequently came to listen to him, and it is said that some of them attributed their conversion to his



Rev. Golak Nath.
Late of the Lodiana Mission.

preaching. Far and wide his influence was felt, and in the Jullundur Doab itself there were few villages where he had not preached, and fewer still where, having preached, he had not left an impression for good by his earnest exhortations. In the early days of his work he was well known to the highest officials in the Punjab. He had the confidence and respect of such men as Lord Lawrence, Sir Robert Montgomery, Sir Donald McLeod, Sir Herbert Edwardes, General Lake and many others, some of whom he reckoned among his personal friends.

"As an educator he took a foremost place. He opened the first English school in the Punjab and for many years it was one of the best in the mission and in the province. Hundreds of educated young men have passed from it and are filling positions of respectability and usefulness in the various departments of life, some of them holding the highest judicial and administrative appointments open to natives, and—best of all—a few have embraced the Christian religion.

"As a writer of books and tracts in Urdu and Gurmuklie his services, were highly valued by all who took an interest in native literature.

"He was an affectionate father, and his children have the most lively and tender reminiscences of his love for them.

"He left a large family, all of whom fill honorable positions in life. One son is a missionary in the Lodiana mission; another is a barrister-at-law, practicing in Lahore. One of his daughters married the Rev. Mr. Chatterjee, the respected and honored missionary of Hoshyarpur, who, with his charming wife, was in America some years ago. Another married the Kour Sahib, Harnám Singh, the brother of the late Rajah of Kapurthala and uncle of the present rajah. A granddaughter, Miss



Boys' High School, Jumna, India.



Harriet House School, Bangkok, Siam.
First Graduates in back row.

Dora Chatterjee, is now in this country studying medicine as a means of usefulness to her countrywomen. May the divine blessing enable her worthily to sustain the high prestige inherited from such an ancestry."

A TRUE WORSHIPER OF THE UNKNOWN GOD.

The bimonthly reports received from the Siam Mission are always interesting. They are painstakingly written and yet not stiff and formal. They are realistic, giving the flesh and blood and not the mere bones of missionary experience.

From such a letter we quote this brief sketch from the pen of E. P. Dunlap, D.D.:

"I will close this with a brief account of one of the most interesting experiences we have had in Siam. Having heard of an 'aged man who worships Jehovah,' we visited his home, and there held several services. The old man gave us a warm welcome, and told us that many years ago he became convinced that the world has a Creator, and that he is the true God. He then resolved to give up all other gods and worship him only. He did not know his name, so addressed him as the Greatest of all. Four years ago, during our first tour to this side, he received several portions of the Word—Genesis, Exodus, Matthew, Luke, John and the Acts. These he not only read, but committed large portions to memory. In his own words, 'The Holy Spirit planted the word in my heart.' He committed Paul's sermon to the Athenians, because, he said, 'It just suited my case.' He had been ignorantly worshiping the unknown God. Through this wonderful sermon he learned about him and since then

has put his whole trust in him. He has been bold in declaring this faith to others. Some, he says, have believed, but many have cursed him, and called him 'a crazy old man.' His wife joined him in believing, and they have put away all forms of heathen worship from their home. The old man is very familiar with the history of God's people, as recorded in Genesis and Exodus. He grows eloquent over portions of the Acts, particularly the martyrdom of Stephen, the conversion of Paul and the sermon at Athens. He has compiled from the Scriptures his own confession of faith. He read it to me and I could offer no criticisms. Surely this aged man has been taught by the Spirit of God. I found that he had but little need of a human teacher. It was my joy to baptize him and his wife. He is seventy-seven and his wife sixty years of age. He has been a government official during three reigns, his title being 'Looang See Pet Song Kram.' His father was a military man of some note. He led the army that invaded Kedah in 1827, and took the province for Siam. He expressed his regret that he had not known the Saviour earlier, when he was strong and could have gone about and proclaimed the gospel to others. He promised to publish the glad tidings with all his heart. We were sorry to say good-by to these aged disciples. But we go with greater confidence in the willingness of the Holy Spirit to accompany the distribution of God's word, and to make it powerful to salvation."

Here is another instance which seems to show that the regenerating Spirit of God is not bound in his operations; that as in Old Testament times many who had received only types and shadows of the "Lamb slain from the foundations of the world" believed God, and it was counted unto them for righteousness, so now here and there a man of only partial faith seems truly born of God. No man by patient continuance in well-doing seeks for glory and immortality unless led by the Holy Spirit. Cornelius had been so led even before Peter unfolded to him a full salvation in Christ, and St. Augustine, before he came to accept the Christian faith had been led to hate his



Medellin School, Colombia.
Rev. J. G. and Mrs. Tozeau and Native Teacher.



Girls' School, Seoul, Korea.

life of sin and to long with an indescribable longing after the living God, while reading the book of a heathen writer on the Platonic philosophy. Even so, this venerable Siamese, "many years" before he heard the gospel, renounced idolatry, and although he did not even know the name of God, began to worship him under the name of "the Greatest." The fact that God's Spirit is everywhere present and that at all times there may be here and there "hidden ones" who are waiting for the truth should enlarge the scope of our prayers and lead to an increased zeal to hasten forth with the glad tidings of a full salvation.

"The wholly unexpected has happened," says the *Outlook*, in speaking of a communication from Rev. Arthur H. Smith; "certain foreign ladies not specially interested in missionary schools have taken up the anti-foot binding movement with great zeal, and a society has been organized to promote the cause. At their recent annual meeting they were able to report striking progress in the enlightenment of Chinese scholars and officials. The governor (Chinese) has edited a tract on the subject, others have composed odes, and the present descendant of Confucius has written to express his sympathy with the effort and refers kindly to the 'wise women of the West' who have come to China.

"What is even more significant is the proposed opening of a school in Shanghai for Chinese girls, under purely Confucian auspices. While almost all Chinese women are grossly ignorant, Confucianism does not require them to be so. There have been many educated women in Chinese history, but they have been rare and lonesome exceptions. Now that the educational reform is broached, it is characteristic of the Confucian promoters of it to mention it as a restoration of the 'great educational system for the weaker sex prevailing during the three dynasties.'"

Concert of Prayer For Church Work Abroad.

September.—MISSIONARY EDUCATIONAL WORK.

(*a*) Influence of the Gospel in awakening thirst for education.
(*b*) Importance of reaching the young.
(*c*) Different grades of schools in mission fields and their advantages.
(*d*) Schools as evangelistic agencies.
(*e*) The element of self-support.

MISSIONARY EDUCATIONAL WORK.

The influence of foreign missions in awakening a desire for education is no longer in need of demonstration. The whole history of the modern missionary movement has made it plain. Many mission fields bear their testimony to the one common result. Even in the mediæval missions the same fact appears. The great impulse given to general enlightenment by Alcuin and others in England and on the continent was the direct fruit of the Celtic missions of Ireland and Iona.

In many instances, where only glimpses of Christian truth had been gained by savage races, special requests have been made for Christian teachers. King Kammehamaha I of the Sandwich Islands made such a request of the navigator Vancouver in the final decade of the last century, and a few years later he made arrangements for sending his own son to be educated in the United States. About the years 1815–1824 there were eight or ten Hawaiian youth in school in New England. About the year 1835 a very remarkable embassy of four young chiefs of the Nez Perces Indians crossed the continent and appeared at St. Louis with an earnest request for Christian teachers. They had gained a few rays of light through Clark's expedition. Among the pupils in the Cornwall Missionary School in Connecticut nearly every prominent Indian tribe in this country was represented.

About the hardest struggles that our efforts to promote education have encountered have been experienced in the Turkish empire. The old notion of the Khalif Omar, that all knowledge not found in the Koran is pernicious and should be discredited and destroyed, has marked the policy of Mohammedan rulers for centuries. The study of Greek philosophy which for a time appeared at Baghdad and in Spain, rather by the sufferance and sometimes in spite of the opposition of the Moslem authorities than by any encouragement at their hands, was finally suppressed, as contrary to the very spirit of Islam.

But the enterprising and aggressive spirit of modern missions has at length prevailed over even Mohammedan bigotry and intolerance. Constantinople and Beirut furnish striking examples.

That even Moslem children should be found in Protestant mission schools by the score and the hundred would once have been considered preposterous. That Moslem authorities should advocate the establishment of schools of their own for girls would have been thought equally strange. I remember reading some years ago the report of a speech from a Syrian effendi, strongly advocating education as an imperative demand of the times. Somewhat later I read in the columns of a Mohammedan paper published in India a similar plea, and the plea was based upon the acknowledged fact that Mohammedan conservatism had prevented Mohammedan youth from rising so rapidly as did Hindu youth into influential Government positions.

When a young Hindu girl from our mission seminary at Dehra passed the Calcutta University examinations and took the degree of A.B., the event was remarked upon by a Governmental administrator as marking a new era in the status of womanhood in India. Much of the work and influence of Lady Dufferin and of Pundita Ramabai have been upon the same lines. The Moha Rane of Mysore has under her special patronage a very large girls' seminary which in its general management and in its grades of study and general high culture would claim rank with our best institutions of the better sort.

The awakening of an educational spirit in Japan has been one of the most remarkable movements of the nineteenth century. The early teachings of the first Protestant missionaries, Hepburn, Brown and Verbeck, followed closely upon the naval and diplomatic movements of the United States government; and the Japanese, with the quick responsiveness for which they are so remarkable, were in due time represented by an embassy whose errand was to learn the secret of Western progress, and especially

of the general elevation of woman. One result was the sending to this country of many young men as students and five young girls, who were placed in Christian families. American and European teachers were employed in Japanese schools of various grades and to-day Japan stands among the nations most advanced in their educational policy. Tokyo University has already attained an enviable position.

The influence of Western education in China has been slower in its operation, but it has come at last. Over forty years ago Rev. Samuel Brown (afterwards missionary in Japan) opened a school for boys at Hong Kong. Four of his pupils became distinguished and widely influential. One was the famous Yung Wing. A second was the late Dr. Wong, of Hong Kong, the able assistant of Dr. Legge in translating the Chinese classics. A third became the chief mover in providing China with arsenals and other means of defense. The fourth was for several years Chinese consul at San Francisco, where he maintained a consistent Christian character, conducted family prayers in his household, and showed a real sympathy with missionary work.

After the occurrence of the Tientsin massacre and the retaliatory action of the French government which followed it, Yung Wing was enabled to carry out a plan which he had long cherished and vainly urged upon the imperial authorities, of bringing to this country a number of Chinese youth for education. It was fondly believed that a new era had dawned upon China. But the old conservative party at Peking was too strong for Yung Wing, as it has more recently been for Li Hung Chang. The young men in America, it was alleged, were becoming denationalized and the more they acquired of Western learning the more dangerous would be their future influence in China.

Accordingly they were ordered home with more or less of disgrace. Nevertheless, experience has proved their superior competence in various influential spheres, and it is said that in the late war with Japan, Yung Wing's Americanized students were as a class the most reliable men in the Chinese service.

Now, with the experience of the war with Japan, and the rush of the European powers for strategic possessions on the Chinese coast, the conservative old empire comes at last into a more perfect comprehension of her deficiencies, and opens the doors long closed against Western education.

Railroads, telegraph lines and mining enterprises are welcomed, and what seems most remarkable of all is the fact that the Confucian classics have no longer a monopoly in the competitive examinations. It is seen that a body of ethics compiled ages ago can no longer be regarded as the sum of all knowledge. Science, history, modern arts, political economy, are admitted as indispensable in the training of statesmen and administrators.

The only matter in question now in China, Japan or India is not *education*, but what *kind* of education? There are those who would exclude Christian teaching and recommend secular studies only and who imagine that conservative Chinese officials are chiefly jealous of missionaries and Christianity. So far from this missionaries and their influence have been far more welcomed and trusted than diplomatists, and certainly more than merchants. So far from desiring first of all railroads and telegraph lines, the Chinese have until lately opposed them. One railroad track was torn up and its moving stock was thrown into the sea, while at the same time a governmental college was opened in Peking with a Presbyterian missionary at its head. It is not claimed that this preference indicates a desire of Chinese officials for the spiritual truths of Christianity; it simply shows that they have confidence in men of Christian training and profession and that in Protestant missionaries at least they suspect no Jesuitical or political intrigues.

In the short address which His Excellency Li Hung Chang made two years ago to the secretaries of the American Protestant missionary organizations, he expressed the warmest welcome to missionary schools in China. Of course he avowed his belief in Confucianism as virtually equivalent to Christianity, and it was not for the sake of a new religious cult that he invited missionary education, but what he appreciated was its balance and harmony of moral and intellectual elements. It was a good kind of education, in fact, the best, and the more any country could have of it the better.

Just at the present time the different

missionary societies in this country and in Europe are discussing the question whether too much attention has not been given to proportionally mere school-teaching on the mission fields—I say proportionally, for necessity compels a choice among agencies all of which are good. There is no lack of open doors. The American churches might raise millions of money and send out armies of teachers to many lands, but there is always a danger that instructors in high or low grades may gradually sink into mere school-teachers and cherish only an educational enthusiasm instead of a burning desire for the salvation of souls. One of the most effective charges made against missions in India by the Hindu lecturer Vivekananda was that "the missonaries had given up the delusive hope of converting the Hindus to Christianity, and had gone to school-teaching," that instead of laboring in the villages where there might be some hope that the simple people would be won, they had settled down in large Anglo-Indian communities and built up schools. The chief strength of Vivekananda's gross and unjust misrepresentations against missionaries generally lay in the small admixtures of truth which they contained. It is true that in some missions, however sincere and earnest the laborers, the emphasis has gradually and unconsciously been changed until the educational and the medical have far outgrown the evangelistic element in missionary work, and that a return to something more nearly resembling the apostolic method and proportions is desirable.

All the missionary societies and their missionaries in many fields are now seeking to magnify the religious element in their schools, and, where this is difficult, to increase the proportions of direct evangelistic effort. While secular education is still maintained there is an effort to make it more or less self-supporting.

There would seem to be no good reason why the pupils in a large school do not afford one of the very best fields for evangelistic effort, both with individuals and with the mass—provided the great aim is the winning of souls.

The ideal missionary life is one which, in whatever allotted sphere, seeks the conversion of souls one by one. This great aim can scarcely be better expressed than in the following sketch of an address by one of the junior secretaries of the Foreign Board:

THE MISSIONARY AS A SOUL-WINNER.

Notes from an Address given by Robert E. Speer, June 22, 1898. Conference with newly appointed missionaries.

Soul-winning is the primary aim of missions. The aim is not sociological, not political, though these are important. Our aim is to win men to Jesus Christ. "He came to seek and to save that which was lost."

Preaching the gospel is the supreme method, as winning souls is the supreme aim. A missionary in China said to me: "Our philanthropic representation of Christianity has prevented it from making a definite impression upon the minds of the Chinese. They have been led to regard Christianity as a great charity instead of an authoritative message from God."

Preaching the gospel is not necessarily delivering a studied discourse. It is any method of proclaiming the truths that Jesus Christ brought into the world to the hearts of men.

Mr. Malcolm said: "Direct preaching of the gospel is the most attractive part of the work of a missionary on leaving home, and the most repulsive on reaching the field."

Constant, unceasing, individual work is necessary, spiritual dealing with individual souls. Souls are not saved by masses. Now and then in this country a great evangelist is able to gather up the fruits of a great amount of personal influence and lead a great number into the kingdom of heaven, but all those souls have been prepared. Christ saves souls one by one. That is the only way to save men. It is done individually, by bringing to bear upon the individual heart the universal love of God, and then leading the individual to an individual act of will by which he absorbs the universal grace of God. Talk to the man who carries your jinricksha, to the man who rows your boat, talk to men wherever you meet them.

We are to do this work every day. It is no Sunday work. "Never postpone till to-morrow the exertion of the spiritual influence that you are capable of using to-day. Make it a rule that never a day shall pass in which you do not bring to bear some spiritual influence upon some other soul."

We shall have to arouse ourselves to this. William Carey testified that he found it a daily struggle to arouse himself to his work. Nothing else will take the place of this kind of work. You may treat a thousand people a week in your dispensary, but it will not atone in the sight of those who know what the aim of missions is, nor in the sight of God, for slighting one single opportunity of dealing with a single soul. It is the dealing of a man with a man.

It is said that we all are not fitted for this kind of work. If you are fit to talk with a man about the price of rice, it is your own fault if you are not also fit to talk with him about his own spiritual life.

"God's set time to favor Zion" is always come. The duty of reaping is as great as that of sowing. One cause for the neglect of reaping is the mistaken idea that it takes a long time for the seed to grow. The regeneration of any soul is a miracle, and a miracle is instantaneous. Jesus said in a semi-heathen city to his disciples, "Say ye not, there are four months and then cometh harvest? Lift up your eyes and look on the fields, for behold they are white already to the harvest." Let us go out with large expectations of God's willingness to help us, with no want of faith in those great promises of Christ. "Whatsoever ye shall ask in prayer, believing, ye shall receive." "If ye shall ask anything in my name, I will do it."

Are we fit for this kind of work? In all our study, have we qualified ourselves for this? John Wesley wrote down these qualifications as instruction for his evangelists:

"1. Be diligent. Never be unemployed for a moment, never be triflingly employed, never while away time.

"2. Be serious.

"3. Believe evil of no one. Unless you see it done, take heed how you credit it. Put the best construction on everything.

"4. Speak evil of no one, else your words expressed will eat as doth a canker. Keep your thoughts in your own breast until you come to the person concerned.

"5. Tell every one the evil you think of him, and that as soon as may be. Cast the fire out of your bosom.

"6. Be ashamed of nothing but sin.

"7. Be punctual. Do everything exactly at the time, and in general do not mend rules, but keep them, not for wrath, but for conscience sake.

"8. You have nothing to do but save sinners. Therefore spend and be spent in this work, and always go to those who want you not, only, but to those who want you most.

"9. Act in all things not according to your own will, but as a son in the gospel."

We need:

1. A deep spiritual life of our own. The winning of a human soul is the bringing of spiritual life, or of the desire for spiritual life, to that soul. Can we give that which we do not have ourselves? Our success is dependent in large measure upon the depth and the strength and the power of our own spiritual lives. Is your own life deep enough to enable you to give out of your own life for others? You remember what Jesus said to the woman at the well: "The water which I shall give you will be a well of water springing up into everlasting life." You remember what he said on the last great day of the feast: "He that believeth on me, out of the depths of his life shall pour torrents of living water."

2. We need a holy life. I know one missionary whose nickname among the natives is "Mr. Angry-face." How much power do you suppose that man will have over the lives of the people among whom he lives? I know another man, a very pious man, whose nickname is "Mr. Holy-bone." He is a holy man, but there is no more juice to him than there is in a bone. He is as dry as Gideon's fleece.

3. We need a spirit of great calm and restfulness of heart. The irritable man or woman, the one who is constantly getting impatient, will not be a great winner of souls. We need to learn to be humble, to be quiet, to find our strength in quietness and confidence, and in willingness to walk with him who, though he was in the form of God, thought it not a prize to be jealously retained, but made himself of no reputation, and took upon himself the form of a servant, and became obedient to death, even the death of the cross. I believe we should find, many of us, the secret of a new peace in esteeming all other men better than ourselves. Who would be jealous of us if we esteemed the honor of every one before our own? Who would be

envious if we sought in all things not to be ministered unto, but to minister to others? Be willing to take the lowest place. We shall have greater success in drawing souls to him who was meek and lowly in heart if we learn to possess his spirit and to esteem all others, and the judgments of all others, as better than ourselves and our judgments.

4. We shall need to have a close and constant walk with Christ if we are to have this spirit, a walk so close and constant that we shall have more intimate association with him than with any one in our mission station, more intimate than that of any husband and wife; and I believe such a walk will be possible for you.

This is going to involve hard and wearing work, this personal spiritual work. No mission Board can give you any vacation from it. You are to spend your whole life in following up the opportunities of this kind that come to you. You are literally to wear yourself out in doing this work for men. I had rather err on the side of crowding too much into my life, than on the side of omitting some of those things which I might have done.

"Time worketh, let me work too;
Time undoeth, let me do.
Busy as time my work I ply
Till I rest in the rest of eternity.

"Sin worketh, let me work too;
Sin undoeth, let me do.
Busy as sin my work I ply
Till I rest in the rest of eternity.

"Death worketh, let me work too;
Death undoeth, let me do.
Busy as death my work I ply
Till I rest in the rest of eternity."

I want to work no less earnestly for my Master than time and sin and death work for theirs. We look about us in this land and in other lands upon men who are literally burning their lives out for wealth or for passion. Henry Martyn wrote in his journal shortly after he reached India, "Now let me burn out for God." I do not see why men should not be willing to do for God what men are willing to do for wealth or passion or sin or hell. We are working for one who spent his life as he believed it would please his father to have it spent. God forbid that we should fall into such great delicacy of carefulness for ourselves, God forbid that we should deem these little lives of ours such precious things, that we will coddle them with indulgences that no earthly soldier asks from his general or his king and that Jesus Christ himself scorned in his own life.

Let us make sure of two things:

1. That we love people enough to bring them into the kingdom of God, that we love them up to the very maximum of love. No amount of kindly superior interest in them, no amount of patronizing philanthropy, will avail. You and I must love them. Love is not a matter of chance, not a matter of emotion, not a matter of temperament. Love is the supreme flower of the will. You may love whom you will, and I wouldn't give a snap of my finger for the love that rests on anything else than will—for the love that people talk about when they say they fall into it. You fall into pits. You climb up to high and holy things. You climb up to love. It is within your power to love Chinese and Indians with the same love that Jesus Christ loved us.

2. Let us make sure that our desire to have three meals a day and a comfortable house to live in is not greater than our love for souls. Let us let our lives out in a passion for the lives of other men in something of the spirit of the Apostle Paul when he said that he would that he were accursed from Christ for the sake of his brethren.

A list of Presbyterian missionary educational institutions, with the location of each and the number of pupils, may be found in this magazine for September, 1897. The same number contains, "Mr. J. R. Mott on Missionary Educational Work;" "Sixty Years of Educational Work," by Rev. W. A. Shedd, Oroomiah, "American Schools in Brazil," by H. M. Lane, M.D.; "Missionary Colleges," by C. W. Mateer, D.D.; "Twenty Questions on Missionary Schools," by V. F. P.

The Board of Foreign Missions had under its care in 1897 twelve theological schools and training classes with 153 students, seven colleges with 1466 students, 724 day and boarding schools with 30,182 pupils. Of these pupils, 10,978 were in India; 7748 in Syria; 3687 in China; 3285 in Persia; 940 in Japan; 772 in Mexico; 693 in Africa; 442 in Siam; 389 in Brazil; 307 in Chile; 286 in Columbia; 253 in Laos; 230 in Korea; 147 Chinese in the United States; [25 in Guatemala.

Letters.

EXTRACTS FROM LETTER OF REV. H. H. JESSUP, D.D., BEIRUT, MAY 2, 1898.

The Presbytery of Mt. Lebanon has just held its meeting in Beirut. Eight churches were represented by fifteen Syrian and seven American members, and the sessions continued from Tuesday evening to Friday evening. In addition to the opening sermon by Mr. Bird, fifteen different papers and addresses were heard by the commissioners and general audience, and the interest was unabated to the end. The subjects were, "Our Churches and Ministers," "The Holy Spirit's Work and the Recent Keswick Meetings in Beirut," "Christian Giving, and Independence of Foreign Aid," "The Duty of Every Christian to Preach the Gospel," "How to Present the Study of the Bible and Other Religious Books Among Ourselves and Others," "Missionary News from China and Africa," "Addresses to the Children's Rally on Temperance and Keeping the Heart," "Sabbath Observance," "Importance of Teaching the Catechism to Children," "Christian Union."

The spiritual tone of the meetings was high, and it was the general testimony that it was the most thoroughly spiritual gathering we have ever known in Syria. The meeting on Thursday morning, when Dr. Samuel Jessup gave an account of the religious convention in February, and a Syria preacher, Mr. Taurius Saad, spoke of his visits to Mildmay and Keswick in England in 1897, and of the recent awakening in Shoifat, was one of melting tenderness and spiritual power. All felt the presence of the divine Spirit, and when the hour was up, by common consent, the same subject was continued. Mr. Bird, our eldest missionary, said it was the most impressive meeting he ever attended in Syria.

At the children's rally, Friday morning, about 600 boys and girls filled the church and it was a sight long to be remembered. In the afternoon a goodly company sat down together at the Lord's table, the service being conducted by Mr. Bird and Ruo Salleba Jerawan, of Meshghara, our eldest native pastor. In the evening a social gathering was attended in the Gerald Dale Memorial Sabbath-school hall, given by friends in Beirut to the members of presbytery. You would have enjoyed seeing the crowd of young Syrian youth, young men and women, around the organ singing the gospel hymns in Arabic and English, led by the ringing voice of Mr. Doolittle.

It was altogether a model meeting of presbytery, a minimum of ecclesiastical routine and a maximum of uplifting, spiritual conference on religious and missionary subjects.

The next meeting, in 1899, will be at the station of the Free Church of Scotland Mission, at Shiore, in Mt. Lebanon.

EXTRACT FROM LETTER OF REV. HUNTER CORBETT, D.D., APRIL 11, 1898.

On Saturday evening I returned from a journey of more than a month, visiting churches and stations in the interior. At several centres we held all-day prayer meetings. Prayer was answered; enemies confessed their faults and became reconciled; hearts were warmed with new love and zeal and souls were saved. I was permitted to receive on profession of faith sixty-seven. Of this number, one man is eighty three years of age, two seventy-six and one seventy-three. This makes eighty I have been permitted to receive the past four months. Others are asking for baptism and seem near the kingdom. Thirty-five children have been baptized and two men were restored to church membership. The name of every member, including all the baptized children, were recorded in a book, and the sum placed opposite each name which was willingly pledged to be paid monthly for the support of the gospel. Many of our people have no property, and live from day to day, and almost literally as the birds live; yet every one contributed something and wished the blessing promised to the cheerful giver. The aggregate sum contributed would support three native preachers in addition to one already supported by our church at Chefoo. In addition to the above contributions, many have contributed liberally for the support of Christian education and for church repairs, etc.

I have now under my special care organized work extending over five counties. The preachers, as a rule, have a special, definite work assigned. Usually two men work together, preaching regularly at four or five market towns, and visiting regularly all the towns and villages, distributing books and tracts in the territory to which they have been assigned. They keep a daily record of the places visited and the work done. When I enter the county, I expect all the preachers in that county to meet me for special conference and prayer and examination on the Scriptures and work I have previously assigned them, and to assist in holding protracted meetings at any centre where there may be Christian inquirers or special promise. And then arrangements are made for work until I next visit the field. All our preachers are greatly encouraged by finding so many ready to listen to the

preaching and to read Christian books. We are in desperate need of a much larger number of consecrated, humble and Christ-loving workers. I rode across a rich and thickly populated district, more than sixty miles, where as yet we have no preachers. At present this field is practically uncultivated. More than twenty-five years ago I traveled extensively over all that district and with native helpers sowed seed which I trust will soon produce a rich harvest, and certainly would if we had workers to occupy the field. Our schools are prospering and we hope from these to secure many God-called and God-qualified men to preach and win souls.

LETTER FROM REV. J. S. THOMAS.

PRAA, LAOS.

Dear Friends:—Seven weeks ago to-day we left for our mountain retreat because of the awful heat and because immediately on our return from our tour to Ta It we had fever. This is our fifth hot season in Laos and the first one in which we have left our work for rest. Last year was our first year on the mountains, but then we went down daily to the villages to work. And this year, as you will see further on, we found opportunity for work in the mountain villages nearby. . . . . We, all three of us, were feeling so poorly that each got on old Jumbo and for three days our bodies wers swayed to and fro to his steady tread. We arrived to find Mr. Shields already planted at the mouth of the Hooie Poo (*Spring Creek*—because it *springs* out from the base of the mountain), in a delightfully cool and pleasant place. Mr. Shields' children were all sick in Praa, but there they played in the water daily—well and hearty. Across the stream we pitched our tent, and in a few days, through the kindness of our surprised neighbors, we had a thatch roof over our tent—our home for about five weeks. We called the place "Hooie Poo Falls," because the little stream of clear, cold water is a succession of water-falls only a few yards apart and varying from two to fifty feet high. The water is surcharged with limestone, which is deposited on the overhanging branches and sticks, thus forming beautiful stalactites which in time become solid, the wood becoming petrified. These many stalactites, with the ferns, palms and bananas which line its banks on either side, and the dense forests of lofty trees as a background, make the little mountain stream throughout its entire length of about four miles, with its waters rolling and tumbling and roaring down those hundreds of cataracts, a spot of beauty and joy. Add to this the fact that in the forests were wild elephants, wild cattle, deer, monkeys, apes, tigers, etc., and you may imagine we were living in a wild but picturesque place. The apes were daily visitors of ours, entertaining us with their weird calls and sprightly gymnastics in the lofty trees. There were three or four families of them in our neighborhood. We enjoyed many meals of fine venison brought to us by our neighbor hunters. They brought to us other wild meat—for instance, the porcupine. A true and remarkable story is told of this little animal which I will here record for the children. The little fellow is fond of bananas, but they grow so high that he cannot hope to reach them. So while he sits at the base of the banana tree, longingly looking up at them, he, with unerring aim, deliberately shoots his quills at the banana stem till he cuts it, and the bunch drops at his feet, when he and his family at once enjoy a good meal. . . . . While the sun's heat away from these dense shades was something terrific this year, owing to the long drought of last year, in this spot the thermometer ranged between 75° and 85° F. During our stay there we made the acquaintance of all the people in the little villages in a radius of half an hour's walk from camp. Many with divers diseases came to see the writer—most of whom were relieved. This had a strong tendency to remove all fear and prejudice and to open the way for the better things we had in store for them. None of them had ever heard of Jesus. After many visits we introduced to them the Saviour of the world—their personal Saviour. Toward the last of our stay we held services at the homes of the "head men" of the villages—they inviting all the people to their homes. From twenty-five to forty people attended each service. The story of creation, of our first parents, of the flood, the prophets, of the birth and life, the resurrection and the second coming of the Saviour, was intensely interesting to them, as their peculiar grunt of surprise and assent so often indicated. As a result of these meetings they asked for literature, which we gladly furnished to them. The meeting were really sunrise prayer meetings, as the people went early to their rice fields. (The mountain rice is planted two months earlier than rice in the plain. They clear off a small place in the woods, make little holes in the ground, drop in the rice and it is done till harvest. The entire village turns out to help, first one and then another. This because the people are peculiarly gregarious and because of fear of wild beasts. They know nothing of trade except by barter. They gather their own cotton, spin and weave the single garment they wear, gather their food from the forests around. They raise only their rice and feed a few pigs. Then they are separate and away from and independent of the outside world.) . . . . By such meetings and private talks we have sown the gospel

seed in virgin soil and we have left it with the Holy Spirit to develop and grow. It will not be expedient to send an evangelist there this year, but we expect to work daily among them next hot season. The first rains of the season taught us that it was no place for us in that dense shade because of must, mold and malaria. So we slowly retraced our steps homeward, stopping a few days in each of two villages for work. We rode our ponies. One of these villages had never before been visited by missionaries. But I had a patient from the village, and at his place we pitched our tent. A few months ago he returned a pair of spectacles and some reading we had given to him. He is a spirit doctor and he declared the spirits were troubling him because of those things and he returned them to appease the spirits. We therefore did not expect a warm welcome and we were not disappointed. He could not well refuse our selection of a shady place for our tent, but he did refuse permission to hold services in his house, to which we heartily yielded. The next day I had a long talk with him. He said it was not because of himself, but because of his relatives and neighbors that he declined. They had told him not to do so, because the spirits would leave his home and go to annoy, even by sickness and death, his friends. Therefore should sickness or death occur in any of those homes it would be laid to his charge and he would be expelled to the "spirit" province as so many have been before. He is an intelligent man, but this was too much for him and we sympathize with him. This is the kind of awful superstition we must contend against. The teachings of Buddha sink into insignificance before this spirit worship which has entered into the sacred precincts of the temple itself. There are not wanting other signs of the decadence of this once powerful religion, although it is yet a fact that the temple, with its many priests and its forms and ceremonies and its idolatry, still remains the centre of the life of this people. It is in the work of changing the thoughts and feelings of this people concerning spirit worship, it seems to me, that the consecrated physician will be most powerful in breaking the barriers to Christianity. Let me illustrate. Yesterday afternoon we visited the home of the head man of a village. We found many people there and we saw a "medium" into whom a spirit was just entering for the purpose of informing the husband and the family of the cause and cure of the sick wife and mother. For two hours the spirit struggled to enter and to make himself understood. The spirit professed to be a prominent prince and physician from Bangkok. He declared, through the woman (medium), himself to be one at heart with us. The medium knew that I was a physician, and that I had only a few months before performed an operation upon his next-door neighbor, with whom we were then stopping and who himself was also a head man. She breathed upon the water and the food, passed a sword along the different parts of the body of the poor, sick old woman, who all this time was lying with her bare back on the bare floor suffering, while all that tomfoolery was going on. But, dear friends, why do I thus write when I remember scores of exactly like instances in our own America? Why do I write of such ignorance and superstition here when in the State of Illinois I have seen exact duplicates of the above seance! But there it is the few and here it is everybody, and the whole life of the people is devoted to feeding and in all ways appeasing the spirits. That night the writer was called in to see the dying woman who, in spite of the singing and the shouting, the dancing and the prancing of the "medium," had grown worse. She was alive when we left the next morning. Thus they do turn to foreign skill and thus do they hear and learn of the skill of the Great Physician. By obtaining relief in both these ways they gradually lose confidence in the spirits and turn to us and finally to Jesus for help.

Our many visits to the homes in the first village won us many friends and called out large audiences to our meetings at the camp and we never had better times. We have certainly overcome much of the prejudice existing there, as was shown by the growing cordiality even of the man whose guests we were. At the second village I will but mention one meeting at the home of our host, whose brother was the chief priest at the temple. This priest with a hundred people gave good attention.

And now we are back home. Some cases await my attention.

I have found the American name beloved and trusted where other names failed to awaken any happy and affectionate feeling. The brightest light which shines on the Syrian coast beneath the shadow of the Lebanon mountains flashes down from an American college, and the darkness which broods over the pyramids and the tombs of the sacred bulls would be far deeper but for the American Presbyterian schools and colleges stretching through the whole length of the Land of the Nile. And throughout India, from coast to coast, and I crossed the continent five times, while I saw many things to depress the mind and bring before me the shame of Christendom, my heart was filled with pride over the good name which American Christians have given to their country. —*Dr. J. H. Barrows.*

EDUCATION.

THE UNIQUE IMPORTANCE OF THE MINISTRY.

There are indications that point to the necessity of calling new attention to the entirely unique position which the ministry occupies, by divine appointment, as compared with other callings and other businesses. More or less open ignoring or denying of the supernatural is a marked characteristic of the age. Public sentiment with regard to the ministry is largely influenced by this tendency of modern thought. The ministry is allowed a place, and that a place of importance; but its supernatural features are not willingly recognized; at least by a large, and perhaps growing, class in the community. It is one thing to say that the ministry may exercise a very helpful influence by keeping before the minds of the people exalted sentiments, by denunciation of all that is false or wrong among the rulers or the ruled, and by fearless utterances in behalf of right measures, however unpopular; and quite another thing to say that *it is the appointed instrumentality for the manifestation of the glory of God with a view to the redemption of men.* Here is where the supernatural element comes in. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." There is a distinct promise of a reconstruction after the old order of things has been overturned; an ushering in of a new creation, to which sin, suffering and sorrow shall be unknown. "There shall not enter into it anything that defileth." "God shall wipe away all tears." "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain!" We are further taught that that which drives away the darkness of all evil, and makes good and only good prevail, is the presence and glory of God. "The glory of God doth lighten it, and the Lamb is the light thereof." In one word, what the light of the sun is to the earth and the whole solar system, giving color, movement, life, growth, beauty, warmth, verdure, productiveness, *that* the knowledge of God is to the spiritual world.

We can understand perhaps what a privilege it would be, were it possible for a mortal, to stand in the presence of a world that had known only darkness and cold and solitude, and to say with a voice of authority and of power, "Let there be light!" and then to witness in an ecstasy of delight the amazing change wrought by the outbursting of solar splendor, changing earth from desolation into a paradise. But such a privilege, astonishing as it would be, is, after all, trifling compared with that which is accorded to the true minister of Christ. He is sent into the presence of the moral darkness of the world, deep and profound, commissioned and empowered to draw aside the veil and reveal the glory of God as it shines in the face of Jesus Christ. By the revelation of that glory to men as it shines in that face the new creation is to be ushered in; individuals are to be thus regenerated and communities transformed. The minister of Christ is the agent. The instrumentality which he is commissioned to employ is the Word of God. *It is the fixed purpose of God to accomplish the wonders of his grace by means of that Word as preached by his own chosen ministers.* There may be powerless pulpits, but they will not be those in which God is honored and his Word faithfully preached. Unless God changes his purpose, the importance of the pulpit and of the ministry cannot be overestimated, nor can its power ever fail.

THE TEACHING OF HISTORY.

Peter's sermon on the day of Pentecost marks the beginning of the history of the Christian pulpit. It made a great stir in Jerusalem and led 3000 persons to apply for baptism. Stephen and Philip quickly appeared to show that others besides the apostles could preach with a wisdom and a power that was resistless. Paul made it abundantly apparent that the simple gospel faithfully preached was the power of God unto salvation. *The historical result of the ministry of the apostles was the Christianization of the Roman Empire.*

The power of the pulpit was very manifest about the end of the fourth century in

Constantinople where John Chrysostom was denouncing the judgment of God against iniquity among people and priests and rulers, and in North Africa where Augustine, full of the spirit of St. Paul, was expounding the teachings of the Scriptures as to the exceeding sinfulness of sin and the yet more exceeding riches of the grace of God; while their writings extended their influence and perpetuated their power to our own times. Pascal and the Jansenists in France, Baxter and Howe in England, the Covenanter preachers of Scotland, Edwards in America, Charles Spurgeon, Cesar Malan, and a host of others, a noble succession, have been like reproductions of these men of power, and have done much to determine the moral and religious character of their times. How shall we adequately estimate the power exerted by Martin Luther and other Reformation preachers? It was simply prodigious. With what language shall we rightly describe the influence of evangelists like Finney, or of field-preachers like Wesley, Whitefield, or the erratic John Fox? The old saying, "Behold the world is gone after them," is historically true of preachers of the gospel.

WHAT ABOUT THE PULPIT OF TO-DAY?

Some allege that it has lost its power; the power of the old-time pulpit being freely acknowledged. No doubt it is guilty of much folly. Many of its Samsons have wickedly allowed themselves to be shorn of their strength. This, however, is not an experience peculiar to our age. There was folly enough in the pulpits of the olden time. On the other hand, in all our borders the characteristic feature of almost every landscape from Alaska to Florida, from New Mexico to Maine, is the heaven-ward-pointing church spire, the token and evidence of the security of person and property, of the prevalence of morality among the people and of righteousness at the seat of judgment. Dr. Strong tells indeed of a certain township in which from the beginning religious influences have been carefully excluded. The records of that township fail to show a single inhabitant of distinction. The adjoining township, founded by God-fearing men, has been remarkable for the number of influential persons in many professions which it has produced. God's power is pledged to accompany God's Word. The modern pulpit can only be weak by a guilty neglect of the divine Word, which has been committed to its trust.

THE POWER OF PREACHING AMONG THE HEATHEN.

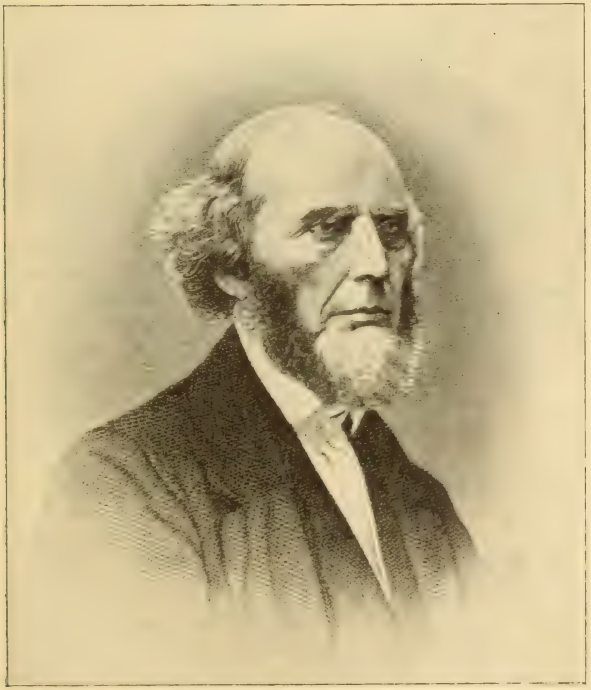
The recent visit to America of the venerable Mr. Paton, missionary to the New Hebrides, has called fresh attention to the power of the ministry in modern times among the heathen. Nakedness, degradation, filth, war as a normal condition, cannibalism, all have, under his preaching of the Word of God and the preaching of his companions, given place to order and decency, normal peace, the fear of God, and reverent attendance upon divine worship. Wonders quite as remarkable have characterized the preaching of the gospel in Burmah, India, China, Japan, Syria, and other countries of heathendom. In Dr. Judson's field, during a period of seventy-five years, there was a new church for every three weeks of the time, and a new baptism for every three hours. In the Fiji Islands, as a result of fifty years of preaching, there are 1300 church buildings for a population of 110,000, of whom 104,000 attend divine service. Among the Telugus in India, 20,000 converts were baptized in a period of twenty months. These are only specimen facts, but they bear weighty testimony to the continued power of the gospel as preached by faithful ministers of the Word. *That power is one of the great factors of human history.*

We cannot too earnestly call the attention of our young men to the honor and privilege, and the brilliant, indeed absolutely *unique*, prospects, connected with the ministry of Jesus Christ.

RELIGION AT STATE UNIVERSITIES.

We have previously called attention to the interest displayed by the Synod of Colorado in an effort to do something for the moral and religious welfare of Presbyterian students in attendance upon the University of Colorado, situated at Boulder in that state. In accordance with the plan adopted by the synod last fall, the Rev. Mr. Notman, pastor of the church at Boulder, has been lecturing, upon invitation of the regents of the university, to the students

upon the subject of Moral Philosophy as often as three times a week, and with the happiest results. The influence of this work has been very manifest upon the religious life of the university. The students have learned to come to him for advice, and the attendance upon the evening service of the church has by their presence been increased until it now numbers from six to eight hundred. The faculty also is well represented in the congregation. We are informed that the regents offered to Mr. Notman the chair of Moral Philosophy with the understanding that he should give his whole time to the work. He has not felt ready, however, to give up his work in the church, and Dr. Kennedy, of Philadelphia, a graduate of Princeton University, has received an appointment to that chair. It is probable that at the next session Mr. Notman will lecture to the students upon the History and Philosophy of Religion. The synod has undertaken to provide an assistant for him in order that the combined work of church and college may not be too much for his time and strength. This experiment in Colorado furnishes an interesting contribution toward the solution of one of the pressing and exceedingly important questions of the day.



Charles G. Finney, D.D.

SOME CHARACTERISTICS OF CERTAIN SEMINARIES.

Bangor (Cong.) announces that the trustees determined, at the anniversary in May, 1897, to discontinue the English Biblical course. Prof. Gilmore, who was in charge of the English department, was transferred to the department of Biblical History, Biblical Introduction and Comparative Religion. All candidates now admitted are admitted on the original basis of a classical course.

Union Seminary, New York, reports large improvements made during the summer of 1897 in the buildings at a cost of nearly $60,000. The central point of interest for the year has been the development of the worship life of the seminary, the establishment of regular preaching services on Sunday afternoons in the beautifully restored chapel, and daily prayer services at eventide, open to the public as well as to the students.

Rochester (Baptist) reports that since 1890, when the English or partial course was discontinued, and graduation from college or an equivalent Greek preparation was made a prerequisite to admission, the numbers have doubled, and the number taking both Hebrew and Greek studies has increased almost threefold.

The *Southern Baptist*, on the other hand, is much satisfied with its plan of making the course of study entirely elective, thus providing for those who have not had a college training as well as for the more highly educated students.

The *Episcopal Seminary* at Cambridge, Mass., makes a charge for tuition and requires a bachelor's degree or what the seminary considers an equivalent. It represents itself as regarded with a good deal of distrust by many of the bishops, but has a full school in spite of hindrances.

AN IMPORTANT DECISION.

It is well known that this Board, under the direction of the General Assembly, takes a mortgage upon the property of every church aided by its funds. In the case of grants the form of the mortgage is somewhat peculiar, as it is not designed to burden the congregation, but simply to protect the interests of the Church at large in case the life of the congregation benefited should cease. Therefore the mortgage does not call for interest and does not in terms call for repayment of the money unless "*the corporate existence of the said party of the first part* (the church) *shall cease or the mortgaged premises be alienated or be abandoned as a house of worship.*"

The validity of a mortgage in this form, and the right of the Board in the contingency mentioned to recover upon it, has never been seriously questioned until within a few months, and therefore now for the first time the question has been passed upon in the Supreme Court of a State.

The importance of the decision to this Board and to others that hold similar mortgages is such that, while it may not be of special interest to the ordinary reader, we think space may be properly taken to give the decision of the court in full.

The court was the Supreme Court of the State of Washington and the occasion was as follows:

This Board holds one of its usual mortgages upon the property of the First Church of Seattle. Under the pressure of the financial crisis of the last few years this church incurred a serious indebtedness and a firm in Seattle obtained judgment against it. The Board, to protect both its own interests and those of the church, commenced a suit of foreclosure. The party holding the other claim, finding the Board's mortgage standing in the way of his action, resisted the foreclosure upon the ground that such a mortgage as that held by the Board was invalid and could not be legally enforced.

Strangely enough the Superior Court of the county sustained his plea and declared the Board's mortgage to be invalid.

The Board appealed the case to the Supreme Court of the State and there, as will be seen by the decision, the Board was sustained at every point, and the decision of the lower court reversed. Moreover, this decision of the Supreme Court was practically unanimous. One judge did not sit, but the remaining four constituting the court were in agreement.

The decision which we now give will explain the points that were raised:

THE BOARD OF CHURCH ERECTION FUND OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, A CORPORATION,
Appellant,
vs.
THE FIRST PRESBYTERIAN CHURCH OF SEATTLE, A CORPORATION,
Defendant;
WALTER MORGAN, DOING BUSINESS UNDER THE FIRM NAME AND STYLE OF WALTER MORGAN & COMPANY,
Respondent.

No. 2910. Filed June 14, 1898.

This action was brought to foreclose a mortgage on certain lots in the city of Seattle. The complaint alleges that the plaintiff was a corporation organized and existing under the laws of the State of New York; that the defendant, the First Presbyterian Church, was a corporation organized and existing under the laws of the State of Washington; that the defendant, Walter Morgan, was doing business as Walter Morgan & Co.; that on May 12, 1893, the First Presbyterian Church of Seattle made and executed, by proper authority of law, its mortgage on the said lots to the plaintiff to secure a loan of $2160, of a prior date; that the mortgage, in addition to the usual covenants, recited that in case the house of worship or the mortgaged premises should be alienated or abandoned as a house of worship by the party of the first part, except for the building or purchase of a better house of worship, then and in such case the defendant church should forthwith refund the money with interest thereon from the time of receiving it; that upon the happening of either such contingencies, said

amount with interest should immediately become due and payable, with the other ordinary provisions with relation to the right of the mortgagee to sell the property; that the mortgage was duly recorded, that the First Presbyterian Church has failed to comply with the terms, conditions and agreements of said mortgage; that on the 28th day of May, 1897, the sheriff of King county sold said property under an execution to defendant, Walter Morgan & Co., and said sale was confirmed by the court of King county, June ——, 1897, and by the said sale Walter Morgan & Co. claim to have an interest or title to the property; that on June 14, 1897, by reason of said sale, the First Presbyterian Church was dispossessed of said premises by a writ of assistance issued out of said court on petition of Walter Morgan & Co., and enforced by the sheriff of King county. The plaintiff asked judgment against the First Presbyterian Church for the sum of $2160, with interest thereon at the legal rate; for the foreclosure of the mortgage, and for a receiver to care for and conserve the interests of the property. The First Presbyterian Church made default. Defendant Walter Morgan filed a general demurrer to the complaint, upon the ground that the same did not state facts sufficient to constitute a cause of action, and upon hearing the court sustained the same. The plaintiff standing upon its complaint and refusing to plead further, a judgment of dismissal was in due time entered. From this judgment an appeal is taken to this court. A motion is made to dismiss this appeal, but we think it is without merit.

It is contended by the respondent that the demurrer was properly sustained for the reason, (1) that it appeared from the complaint that the cause of action—the consideration of the mortgage—was barred by the statute of limitation; (2) that the mortgage was void because of its convenants being contrary to public policy and in restraint of alienation; (3) because the time when the debt was supposed to become due was vague, uncertain and indefinite; (4) because there had been no breach of the conditions and no right to foreclose appeared. There are many answers to the first contention, viz., that the debt, which had been contracted several years before the mortgage was given, was barred by the statute of limitation, but it is necessary to mention only two. In the first place, a pleading of the statute of limitation is a privilege which is accorded by the law to the defendant—in this case the Presbyterian Church—and it can avail itself of that privilege, or answer upon the merits, or default, just as it pleases. It is not a right which defendant Walter Morgan can receive the benefit of. Second, it was not pleaded in the court below. The demurrer interposed was upon the ground and for the reason that the complaint did not state facts sufficient to constitute a cause of action. This is the sixth cause of demurrer which is specified by the statute. The seventh is that the action has not been commenced within the time limited by law. This objection may be taken by demurrer when it appears upon the face of the complaint. Otherwise it may be made by answer. But it is not comprehended within the sixth clause which provided for a demurrer when the complaint does not state facts sufficient to constitute a cause of action, and the question cannot be raised under the sixth objection any more than upon the other grounds for demurrer specified by the statute, viz., that the court has no jurisdiction of the person of the defendant or of the subject matter of the action, or that the plaintiff has no legal capacity to sue, or that there is another action pending between the same parties, or that there is a defect of parties, plaintiff or defendant, or that several causes of action have been improperly united. When the attention of the courts is intended to be directed to any of these specified grounds for demurrer it must be directed as specified by statute.

The next contention is that the covenants of the mortgage were contrary to public policy and also in restraint of alienation. We do not think there is any alienation in this mortgage at all! It is true that where an estate is conveyed in fee simple a proviso that the grantee shall not convey, or shall not convey without the consent of the grantor, is held to be void as a restraint upon alienation, because it is repugnant to the estate which has been created by the debt for the benefit of the grantee. But no estate was created by this mortgage. The title to the land, both legal and equitable, remained in the mortgagor.

We have examined the cases cited by the respondent, upon which he so confidently relies, and we do not think they are in point at all. The principal case, and one in which the authorities are collated, is De Peyster *v.* Michael, 6 N. Y. Ct. of App., 467. In that case there was a lease of lands in fee, and in addition to the annual rent the lessor reserved to himself, his heirs and assigns, the right to purchase the premises in case the lessee, his heirs, etc., should choose to sell on paying three-quarters of the price demanded, the lessee covenanting to make the first offer to the lessor, his heirs, etc., on those terms, but in case the offer should be declined, then the lessor reserved to himself, his heirs, etc., one-fourth part of all moneys which should arise from the selling, renting or disposing of the lands by the lessee, his heirs or assigns, when and as often as the same should be sold,

rented or disposed of; with the condition that in case of a sale or other transfer without the payment of such one-fourth to the lessor, his heirs or assigns, the sale or transfer should be void, and the premises should revert to the lessor, his heirs and assigns, who might then reënter upon the premises and repossess and enjoy the same as of his former estate; and it was held that a reservation of the quarter sales and the condition and right of reëntry upon default of their payment were void. But the case and the arguments advanced and cases cited show conclusively that the doctrine contended for could not be applied to the conditions specified in this mortgage. The mortgagors are not prevented from selling this property. No restrictions are entailed upon it. But the effect of the stipulation or condition expressed simply is that if it is alienated or abandoned or not used for the purposes for which the money was loaned, the mortgage becomes due; and if a sale were made, it would simply be made subject to the mortgage.

It is also contended that the mortgage is contrary to public policy, for the further reason that it provided that the debt should become due if the church should cease to be connected with the General Assembly; that this is a restraint upon religious belief, and a court of equity should not uphold such contract. We do not see any merit in this contention. There is no restraint here upon any one's religious belief. The Board of Church Erection has a right to invest its money for the promotion and benefit of the Presbyterian churches in the United States, if it sees fit so to do. Presumably low rates of interest and liberal time are given by this association for the purpose of promoting the interests of the church, and favorable conditions are obtained which couldn't be obtained from any one else; and there is nothing wrong or intolerant or against public policy in sustaining conditions which would prevent their money from inuring to the benefit of secular business. If conditions like these cannot be enforced then church edifices, which the society has been instrumental in building, might be used for dance houses, theatres, drinking saloons, and for other businesses which are not only foreign to the object of the promoters, but in direct opposition to their principles.

The third objection is that the mortgage was void because the time when the debt was to become due was vague, uncertain and indefinite. We think this is a provision of the mortgage which the mortgagor cannot take advantage of.

Jones on Chattel Mortgages, Sec. 1183, 1184, 1185.

Where the debt is made payable upon the happening of a contingency and no time for payment is mentioned in the mortgage, the mortgage is good.

Fetrow *v.* Merriwether, 53 Ill., 275.

State Bank *v.* Price, Hilton *et al.*, 80 St., 299.

3 Pomeroy's Eq. Jurisprudence, Sec. 1188.

It is in the fourth place contended by the respondent that no breach of the conditions of the mortgage has been shown, and that consequently a foreclosure could not be had. A number of authorities are cited by both appellant and respondent, as to when the legal title passes and as to whether the legal title to land passes upon the sale or upon the confirmation of sale. It was said by this court in some of the cases cited, notably Hays *v.* Merchants National Bank, 10 Wash., 573, that the discussion of the title proposition was a discussion of a theory and did not affect the practical questions in that case; and so we think concerning that technical question here. This mortgage provides that in case the mortgaged premises be alienated or be abandoned as a house of worship by the party of the first part, except for the building or purchase of a better one, the mortgage shall become due, and that the mortgagee shall have power to foreclose the same. The complaint alleges that this property was sold under an execution issued out of a superior court to the defendant, Walter Morgan, and that the sale was confirmed; that Walter Morgan & Co. have closed the door of the church; that the church has been dispossessed of said premises by a writ of assistance issued out of the court and that the said Walter Morgan was thereby put in possession of the premises. It seems to us that within the spirit of the contract this was an alienation. The church had refused or failed to pay its legal obligations; the law in the enforcement of those obligations dispossessed it, and in legal contemplation and for the purpose of construing this mortgage and giving effect to the intention and purposes of the mortgagor, the possession which was given to Morgan must be held to be a possession given by act of the mortgagee. We think that plainly there was a breach of the covenants of the mortgage and that the Court erred in sustaining the demurrer to the complaint.

The judgment will be reversed.

DUNBAR, J.

We concur:

SCOTT, C. J.

GORDON, J.

RECEVIS, J.

(I did not sit in this case.)

ANDERS, J.

COLLEGES AND ACADEMIES.

AN EXPERIENCE.

From our Bellevue College in Nebraska comes a story that is peculiarly interesting and suggestive.

"Many persons believe that the influence of teachers upon the morals of students is too highly rated by denominational colleges. We have had an experience. After long investigation last summer, we employed a professor who was highly recommended as a promising teacher, and who was a 'professing Christian.' It soon became apparent that he had no sympathy for evangelical Christianity. Under the guise of 'broad thought' and 'seeing both sides,' he had soon presented Unitarian and skeptical views to students, and was giving strong advice that 'Harvard is the only place to get an education.' In two months nearly every student was dissatisfied, not merely with the college, but with himself, and religious interest was at the lowest point ever known in the college for eight years.

"Meanwhile the erring teacher was treated in the most Christian way, was kindly urged to withdraw, because he was out of harmony with the objects and efforts of the college, and that the only honorable course for him was to resign. Being pressed to withdraw, he finally announced that he was an 'advanced Unitarian,' that 'to attend a Y. M. C. A. or a Y. P. S. meeting gives me the horrors,' that he belonged to the school of 'advanced thinkers,' who believe that in 325 A.D. Arius was right instead of Athanasius.

"Now if one such teacher, in a school of positive Christian character, can create so much religious indifference, and bring doubts into the minds of the best young Christians, what must be the religious condition in universities where there are a number of such teachers? A half dozen teachers of such tendencies may hold from and prejudice against religion every student not already a Christian, besides discouraging many a one who has already begun the better life.

"This is not saying that a devoted Christian teacher may not exert a stronger influence than such a teacher as above described. It is simply saying that such a teacher does great harm, and places a barrier between those who are not Christians and those who would do them good. We have seen this with our own eyes. It is no longer a mere theory with us that very baneful moral influences must exist in an institution where several of the teachers are not evangelical Christians.

"We know more than we did, but still we are sorry we have had the experience. This teacher has gone from us and we hope all his influences have gone too. At any rate, there is a very greatly improved condition in the college, not merely religiously, but in every way.

"The professor who takes the place of the teacher retired is a graduate of Parsons College, also of Princeton, and has spent two years in postgraduate and theological study. He now expects to make teaching his life-work. Very encouraging are all the comments upon the first few weeks of his work here. He will take an active part in the religious work of the college."

The centre of gravity in this article is at the middle of it:

"*Now if one such teacher, in a school of positive Christian character, can create so much religious indifference, and bring doubts into the minds of the best young Christians, what must be the religious condition in universities where there are a number of such teachers.*"

Picture a bright lad, brought up under the influence of a Christian family and church, going to the State university. For the first time he has entire freedom; no restrictions except the requirement of attending college classes at given hours; the rest of his time he is free, no one watching him or calling him to account. That is a heavy strain upon the moral fibre of an eager lad.

One of his professors is a man of brilliant powers, captivating in conversation, appearing to the lad to know everything and to state his knowledge charmingly. This strong, bright man, who appears to our lad to have thought out all questions in view of the latest words of science, philosophy and human progress in every line, has only contempt for the Bible as the word of God and

for Christianity as the lad has been taught it. The boy is at the age when, as we are told by psychological investigators of young minds, youth are most interested in certain theological questions, especially in questioning the foundations of the beliefs in which they have been brought up. Will not the brilliant and charming professor, captivating the lad's imagination, perhaps lead his mind also captive? Will the religious faith, received as a matter of course without examining its philosophical foundations, be able to hold out against the admired professor's ridicule and arguments? If our young friend, thanks to a sound character, good instruction and the mighty testimony borne to Christianity by the character of a good father or mother, still holds his faith in God, in the Bible, and in Christ, is not that faith likely to be thinned, chilled and devitalized by the unhappy influence of his instructor?

It is the fear of such results that leads many wise youths to prefer a Christian college, even if it have not as many professors and students and books and telescopes and test tubes as the State university. It is the fear of such results that leads many an anxious parent to prefer the smaller but Christian college. It is the experience of such results that brings to this Board continually strong letters from pastors and Christian parents urging us to build up Christian colleges, that their young people may be returned to them from the college course as consecrated and efficient in the service of Christ as when they went out from their homes. It is the observation of such results that leads our home missionaries in all the Western region provided with great State universities to give with such marked and touching liberality, from their small incomes, to support the Christian colleges in their vicinities.

If our good Presbyterians of the East could only know the facts, the offerings of churches, Sabbath-schools and Young People's societies for the College Board would be wonderfully increased, and larger gifts from men and women who have money to give would pour into the Board's treasury to secure buildings and endowments for our Western schools and colleges.

PUBLICATION AND SABBATH-SCHOOL WORK.

ANNOUNCEMENT.

The attention of all pastors, superintendents and Sabbath-school officers and teachers is called to the desirability of making early and careful preparation for Rallying Day, which falls this year on Sabbath, September 25. The Sabbath-school and Missionary Department has prepared as usual a PROGRAM or ORDER OF WORSHIP, comprising hymns, Scripture reading and other suitable exercises, having in view especially the great enterprise now before our people, entitled THE TWENTIETH-CENTURY MOVEMENT, upon which an article from the pen of Dr. E. T. Bromfield appears in the current number of this magazine. An illustrated eight-page circular, giving full information on the many phases of this Movement, with hints and suggestions as to the profitable observance of Rallying Day, should by this time have reached every superintendent. If not received, application should at once be made for it, and for a sample of the Program to the Rev. James A. Worden, D.D., Witherspoon Building, Philadelphia. Supplies of Programs and collection envelopes will be forwarded to our schools without charge.

THE MESSAGE OF THE CLOSING CENTURY.

Every year has its own special niche in the world's history and brings to every one of us its own special message. If we could stop and work over the half-effaced lines of past years' messages, we should find food for reflection, possibly for self-reproach. To listen to the messages of the years as they come and to profit by them—taking up the duty of the present, shunning no true claim of God or man—is the part of wisdom.

These closing years of the nineteenth century bring their special message to us all.

Rallying Day 1898
September 25th

The Twentieth Century Movement



An order of Worship by
James A. Worden D.D.

The Presbyterian Board of Publication and Sabbath School Work. Witherspoon Building, 1319 Walnut Street, Philadelphia

Title Page of the Order of Worship issued by the Sabbath-school and Missionary Department, for Rallying Day, 1898.

To those engaged in any form of Christian service, as well as to idlers in Christ's vineyard, they speak of opportunities yet remaining in the century now drawing to its close which should be seized and turned to good account.

There has always been in the human mind a tendency to mark times and seasons. The death of a century and the birth of a century are events which few of our race can witness more than once, and the majority not at all. Let us therefore mark carefully the message of these closing years of the nineteenth century.

IS THE SABBATH SCHOOL AT ITS BEST?

This is a question which this year is pressing upon the thought of the Church.

There comes to us through prophetic voices an appeal to make the Sabbath-school as an instrument for teaching divine truth far more effective than it has ever been—reaching more children and adults—winning more attention from young manhood and womanhood—concentrating itself more earnestly upon the one task of bringing Bible truths home to the memory and the heart and leading souls to the Saviour.

Only one or two hours in the week are at the disposal of the Sabbath-school. To make the best of that short time is a task worthy of the ablest minds among us.

WHAT RALLYING DAY SHOULD DO FOR THE SABBATH-SCHOOL.

It should do what the cool north wind does for us in the months of summer—revive our energies and make life a joy and an inspiration. A good, breezy, soul-moving anniversary wakes up the faculties, clears away mists, starts the wheels of life afresh.

We of the Indo-Germanic race—the Anglo-Saxon, the German, the Swede, and others—are prone to take life too much as a matter of routine, shrinking from anything that turns us out of our ordinary course. Other races go to an opposite extreme and are too mercurial. We may learn from each other and each become wiser.

It is quite possible to have too many red-letter days in a Sabbath-school, but no school should have less than two, and Rallying Day should certainly be one of the two. There may be minor anniversaries or marked days in the course of the year, when particular reference should be made in the order of service to particular events. Christmas and Easter day, for instance, should have special commemoration. But the great Sabbath-school celebrations of the year undoubtedly should be Children's Day early in June and Rallying Day late in September.

THE SPECIAL WORK OF RALLYING DAY IN 1898.

One thought will be uppermost in the mind of every Sabbath-school worker of our Church in connection with Rallying Day in the present year—how to make it a means of promoting the Twentieth-century Movement.

It is not unreasonable to expect that with a united effort Presbyterian Sabbath-schools may have a membership of a million and a half in 1901. Every school, large and small, will have the subject fairly brought to its attention during the intervening period. Many of them are already engaged in an earnest canvass to bring in more than their quota. Schools which do not join in the Movement—should there be any such—will under the circumstances incur a very serious responsibility.

Dr. C. Humble writes of successes in Tennessee. "At Vardy twenty or more conversions have come out of Bible teachers' work and the good work of 'hand-picking' goes on. Not being ready for a church organization, the converts go into the Baptist church; but they want us to organize."

Mr. W. F. Grundy, laboring in Ozark Presbytery, writes: "Spent some time holding meetings at Big Creek, and as a result a number are asking for the organization of a Presbyterian church. These persons are spiritual and intelligent and some of the best people in the neighborhood."

The boxes and barrels of clothing sent by generous friends in the North to our Southern fields of labor enabled many a little Sabbath-school to keep open all the winter. But for this timely aid the children could not have attended.

Missionary J. G. Harris, in southern Virginia, in reviewing his work of the past year writes: "The outlook is that the work has been planted to live, notwithstanding hindrances."

MINISTERIAL RELIEF.

CLOSELY RELATED TO GOD.

The *Parish Register* tells a sweet little story of how a boy had his prayer answered, and of the impression produced upon his young heart by the peculiar answer.

The writer says, "'The following touching incident, which drew tears from my eyes, was related to me a short time since, by a dear friend who had it from an eye-witness of the same. It occurred in the great city of New York, on one of the coldest days in February.

"'A little boy about ten years old was standing before a shoe-store on Broadway, barefooted, peering through the window, and shivering with cold.

"'A lady riding up the street in a beautiful carriage, drawn by horses finely caparisoned, observed the little fellow in his forlorn condition, and immediately ordered the driver to draw up and stop in front of the store. The lady, richly dressed in silk, alighted from the carriage, went quickly to the boy, and said: 'My little fellow, why are you looking so earnestly in that window?'

"'I was asking God to give me a pair of shoes,' was the reply. The lady took him by the hand and went into the store, and asked the proprietor if he would allow one of his clerks to go and buy half a dozen pairs of stockings for the boy. He readily assented. She then asked him if he could give her a basin of water and a towel, and he replied: 'Certainly,' and quickly brought them to her.

"'She took the little fellow to the back part of the store, and, removing her gloves, knelt down, washed those little feet and dried them with the towel.

"'By this time the young man had returned with the stockings. Placing a pair upon his feet, she purchased and gave him a pair of shoes, and tying up the remaining pairs of stockings, gave them to him, and patting him on the head, said: 'I hope, my little fellow, that you now feel more comfortable.'

"'As she turned to go, the astonished lad caught her hand, and, looking up in her face, with tears in his eyes, answered her question with these words: 'Are you God's wife?'"

This little story of this poor, penniless, ignorant boy will doubtless awaken many thoughts in the minds of those who read it, such as, How could a boy grow up to his age in a great city and be so profoundly ignorant? and what a kind and condescending act it was in a wealthy lady thus to notice and relieve this little sufferer; and how easy it is to do a kind and charitable act when one is so minded; but the thought that most interests me, is that down deep in the heart of that poor street urchin was the feeling that any well-dressed lady who would do so kind an act as she had done *must somehow and in some way be closely related to God.*

When we truly love our God, he always has plenty of work for us all to do, and he gives us great pleasure in doing his work, and his workers silently and irresistibly impress others, who witness their beautiful deeds of Christian charity, that God's willing workers stand closely related to him for whom they work. When by the transforming power of the divine Spirit we become the sons and daughters of the Lord Almighty, and we learn to live near to him and enjoy his sweet fellowship, our wills become more and more subordinated to his will, and our highest happiness and our holiest joy are to do what he commands.

It may be laid down as a proposition which cannot be gainsaid, that if we live near to God we cannot see his people suffer and not fly to their relief, and nothing more certainly manifests the true disposition of a child of God than a willingness on our part to relieve the necessities of God's suffering saints. God permits his saints to suffer sometimes for their own good, sometimes for the good of others, sometimes to promote his own glory, and sometimes *to test his people* whom he has entrusted with means to see what use they

will make of their stewardship. Are we all using our money in such a manner that we will not be afraid when the Master comes to render an account of our stewardship?

When we remember that we have been led to Christ by ministers of religion whom God has been graciously pleased to honor in their holy work, and when we remember that they have been the means of leading us nearer and still nearer to Christ as the days have been going by, do we not feel that if there is anything we can do to make their old days comfortable, we ought gladly do it, both for their sakes and for the sake of our Merciful Master?

THE GRAND WORK TO BE DONE.

Never forget that the payments of the Board of Relief to those under its care are increasing at the rate of about $6000 a year! The contributions to this Board must therefore steadily increase from year to year at this rate. This will require constant vigilance and unceasing effort, or the Board will be compelled to grant smaller and still smaller appropriations than it has been doing in past years. Those who know the intense sufferings of our aged ministers and their dependent ones cannot tolerate the thought of reducing the small annuities now granted.

Presbyteries are often disappointed when the Board does not grant the full amount which they recommend for the particular individuals under their care, but when the Board considers the many applications made to it for aid the most needy cases must be granted the largest amounts, and a fair, proportionate distribution is made by the Board to all the cases presented by all the presbyteries. The fact that the Board cannot give to all applicants for aid as much as the presbyteries recommend, ought to induce all the presbyteries to take active measures to secure a collection from every church, rich or poor, for this most hallowed cause.

SESSIONS.

If the sessions of all our churches would do what the General Assembly has so earnestly enjoined, namely, appoint a committee consisting of representatives of every organization in each church to take charge of this sacred cause, these committees would find a time, and place, and way to secure a collection in every church.

PASTORS.

Pastors, please, do not grow weary in presenting this cause. Who will care for your co-laborers in the most holy work on earth, when they are broken down, if you neglect them? You have more power in your hands than, perhaps, you think over the people to whom you minister. If they see you filled with soul-earnestness in this righteous and benevolent cause, they will conclude that they ought to take the matter to heart and place it in the power of the Board to do more liberal things for your suffering brethren and their dependent households.

SELF-DENIAL DAY.

The 21st of October is the anniversary of the incorporation of the Board of Relief. September is the month assigned by the General Assembly as the special month in which a collection is to be taken for disabled ministers and others under the care of the Board. Very few churches take collections for the Board in September. If all our people could be induced to observe the 21st of October as a day of self-denial and consecrate the savings of that one day to this sacred cause, the Board would have money in abundance to relieve all our suffering families. How little, oh, how little, it is to ask of the members of our churches to deny themselves just one day in the year to enable them to make ample provision for all our wards, when these people have given their lives to the Church we love and in their old days are compelled to deny themselves every day the whole year through!

Let pastors fully inform the people each year of the imperative necessity of increasingly larger collections, in order that our great Church may do what is honorable and magnanimous to our aged and honored ministers and their needy households. This sacred cause appeals to every sense of compassion and honor and justice.—*Annual Report.*

FREEDMEN.

ITEMS.

Rev. George B. Crawford and wife have resigned their places as president and principal of Barber Memorial Seminary, Anniston, Ala., on account of the ill health of Mrs. Crawford. The Board regrets losing the services of two such faithful and conscientious workers.

Rev. Samuel Miller Davis, D.D., and wife have been chosen by the Board as president and principal of Barber Memorial Seminary, to fill the vacancy made by the resignation of Mr. and Mrs. George B. Crawford. Dr. Davis has had considerable experience in teaching and Mrs. Davis is well known throughout the Church for her missionary zeal and kindly feeling for the colored people of the South. Under their combined influence, together with the admirable appointments of the school, Barber Memorial ought to be and will be among the best educational institutions under the care of the Freedmen's Board in the South.

Rev. H. L. McCrorey, a graduate of Biddle University both in the Collegiate and Theological departments and for some time a teacher in the Preparatory School, as well as pastor of the Biddleville church, has been appointed principal of the Normal and Preparatory department of the University in the place of Rev. W. F. Brooks, D.D, deceased. Prof. McCrorey owes much to the institution in which he received his entire education and will no doubt find special gratification in discharging these obligations in the way of faithfully and conscientiously filling the important position in the University to which he has been so recently chosen.

Rev. W. B. Middleton, pastor of the Mt. Pleasant Colored Presbyterian Church, Charleston, S. C., died on Wednesday, July the 13th. Mr. Middleton was a young man of promise and had but begun his career of usefulness. Brethren of the presbytery will supply his church without compensation for the next two months, that the monthly remittances from the Board of Freedmen may go to the widow.

GETTING RID OF THE LOAD.

So long as the work of the Freedmen's Board is hindered by its large and embarrassing debt of $58,000, so long must the work stay within the limits of its present proportions.

Its extent has been gradually reduced for several years until it is now just about within the limit of last year's income.

This has been done by sacrifice of many schools and by discouraging the organization of new churches. Life and growth go together. If we repress growth, we cannot long keep life. The work must go forward. It can stand still a little while. It cannot stand still long. It has stood still about as long as it can. It must now go forward or backward. We propose that it go forward. It can only go forward after it gets rid of its load, and we propose this year to get rid of the load.

The plan of reaching and overtaking this debt is for each presbytery to strive through its Committee on Freedmen to bring up the total amount of its gifts this year to a sum that will be equivalent to an advance of seven cents per member over the amount given last year.

The figures given to each presbytery are merely suggestive. They fix a point toward which the presbytery should work, and the responses already received from the chairmen of the Presbyterial Committees on Freedmen indicate that these chairmen are a body of men loyal to their Church and deeply interested in the success of the Freedmen's cause.

An advance in the contributions from the churches, the Sunday-schools, the Young People's societies and the Women's societies that will amount in its sum total to seven cents per member increase over last year's gifts will easily wipe out the whole debt of the Freedmen's Board and let it start the coming year with a clean sheet and with a general order of "Forward all along the line."

LOOKS EASY.

The General Assembly expressed its opinion in the form of a resolution that twenty cents a member from the whole Church was not any too much to be given this year to the work among the Freedmen.

Some presbyteries give more than this on the average, but the most of them give considerably less. It would be morally impossible to obtain this average in all the presbyteries. A better way of reaching practically the same results is to ask a seven-cents-per-member increase all along the line. There are few individuals in the Presbyterian Church who, if approached personally, would not be willing to give seven cents more this year to the Freedman's cause than they gave last year.

To the inquiry of a friend as to the reasonablness of asking seven cents more from each individual, the reply came instantly, "Certainly, that's reasonable. No one ought to object to that. Here's my seven cents now."

The thing itself is easy. The difficulty lies in making the collection. The churches themselves must undertake the task, each church for itself. The people themselves would be perceptibly none the poorer. The debt would be paid and the good work saved from the embarrassment of a load almost too heavy to bear.

BLACK MAN'S PLEA.

I can see no way other than that my people are doomed, unless we can have a foundation of character upon which to lay our training, trades, accomplishments or aught else.

To take fourteen, sixteen, eighteen or twenty years of wild growth, with no training of worth, and with vague ideas of truth, right and duty, and lay upon it from six months to six years' training, may be the best that can be done, but it seems to me it has that serious objection of having a sandy foundation.

I find that when persons have not been trained to adhere rigidly to any line of conduct or work, or, in colloquial terms, to "toe the mark" in early life, they seldom possess an exalted idea of anything.

I often find it difficult to dislodge the idea that manual labor is a disgrace, and that any means by which it may be avoided is legitimate.

There was a time when I despised work, and I believe the only reason I love to work to-day is, that my parents held me unrelentingly to it for sixteen years, till I was given such an impetus and momentum as I believe will last me all my life, for which I shall always feel grateful to them.—*Rev. J. S. Jarvis, Arkansas.*

SYNODICAL CONTRIBUTIONS.

The following comparative statement indictes the amount given to the Freedmen's Board by the different synods, showing also how much each synod gave per member:

	Synod gave $	which was about	cents per member.
Atlantic	204,	5	8 7/10
Baltimore	1,222,	21	8 7/10
California	1,903,	21	8 7/10
Catawba	273,	21	8 7/10
Colorado	747,	21	8 7/10
Illinois	8,649,	18	8 7/10
Indiana	3,971,	9	8 7/10
Ind. Ter.	99,	2	8 7/10
Iowa	3,184,	7	8 7/10
Kansas	963,	3	8 7/10
Kentucky	195,	2	8 7/10
Michigan	3,479,	11	8 7/10
Minnesota	2,069,	10	8 7/10
Missouri	1,328,	6	8 7/10
Montana	112,	5	8 7/10
Nebraska	1,105,	6	8 7/10
New Jersey	6,900,	10	8 7/10
New Mexico	73,	3	8 7/10
North Dakota	127,	3	8 7/10
New York	21,857,	12	8 7/10
Ohio	8,056,	8	8 7/10
Oregon	458,	7	8 7/10
Pennsylvania	34,244,	16	8 7/10
South Dakota	208,	3	8 7/10
Tennessee	271,	4	8 7/10
Texas	81,	2	8 7/10
Utah	73,	4	8 7/10
Washington	216,	3	8 7/10
Wisconsin	1,239,	8	8 7/10

The Board of Missions for Freedmen employs 187 ministers to care for its 322 churches and missions. The whole number of communicants in these churches is 18,947, of whom 1680 were added last year on examination. Under the care of the Board are 53 schools with 200 teachers and 8045 pupils.

HOME MISSIONS.

THE "PATRIOTIC OFFERING."

The July CHURCH AT HOME AND ABROAD contained an appeal for a special "Patriotic Offering" which the General Assembly deemed wise to ask the Church to make on the Sabbath preceding the Fourth of July. Many of our strong churches, especially in the East, had recently given largely toward the removal of the debt, and it was not reasonable that they should so soon make another contribution. And a midsummer Sabbath finds a large proportion of our city congregations widely scattered and their churches closed.

Notwithstanding these facts, the call for a Patriotic Offering met an encouraging response. The power of combined effort, had it needed final proof, would have found it here; for up to the time of writing, although there have been few large gifts, about ten thousand dollars have been received in this special fund. And the offerings are yet coming in. It is touching to note in the letters accompanying the money the various methods devised for its gathering.

"The children of the missionary fired not a single cracker on the Fourth," and sent the cost of their customary modest celebration. A poor widow secured some extra work in order that she might have a share in the offering. Some little boys picked and sold berries for the cause. A tiny California church sends a contribution averaging $2.20 per member. One of our Indian congregations—asked to bring anything they could, no matter whether it was money or not—took up a miscellaneous collection of which eggs were no small part; but it was all converted into a check that was welcomed by the treasurer of the Board.

There is no need to illustrate further the fact that he whose heart is so inclined can help in the finances of Christ's kingdom.

Delight has been expressed over the appropriate and dainty souvenir, designed by a Presbyterian artist, and returned to all who desired it in token of a gift amounting to one dollar or more. A white silk bookmark, suitable for use in one's Bible, it contains, resting against a background of gracefully arranged American flags, a facsimile of the seal of the Board of Home Missions—a beautiful symbol of the union necessary between our country and our Church, and a constant reminder in the quiet hour that the Board of Home Missions and its work on the field need the prayers of the people.

NOTES.

A Grand Opportunity.

The General Assembly directed the Board of Home Missions to send five men into the mining regions of Alaska as soon as possible. Dr. Jackson writes from Unalaska, Alaska, saying that there are eighteen steamers in that harbor *en route* to the Yukon Valley. He adds: "Thirty thousand people have gone into Alaska this spring over the passes, and now those are *en route via* St. Michael and the mouth of the river. Without doubt next winter will find fifty thousand people in this country. Now is the opportune time for the Board to preëmpt the ground. Young men of tact and ability are needed. Surely the Volunteer Mission movement should be able to furnish the right kind of men. This is the present centre of a wonderful movement of American population—the formative period of Alaska."

Missionary Comity.

The work at Dawson City, which is in the British domain, is about to be exchanged with the Canadian Church for a work which they had begun in Skaguay. This will enable each Church to work within its own national lines, and no part of the field will suffer by the exchange.

Locating Missions in Alaska.

Rev. S. Hall Young, who has done such an excellent work at Dawson City during the past year, will continue in his service in the mining regions. The Board has directed him to prospect down the valley of the Yukon, locating points that should be held by our Church, and holding them by such occasional services as he can give until

reinforcements are sent. Surely there will be no lack on the part of our Church to supply the men needed to meet the spiritual wants of that wonderfully developing region.

Presbyterian Church at Point Barrow.

The following letter, written on March 31, has just been received from Rev. H. R. Marsh, M.D., our missionary at Point Barrow, Alaska. Its interesting items will be read with pleasure by all friends of Alaskan missions:

"You cannot imagine what a pleasant surprise befell us the 29th of this month; you who get letters four times a day cannot realize what a sensation it is to get letters from friends in March when you expect that the next delivery will not take place till August!

"Mr. Lopp, from Cape Prince of Wales, came up with Mrs. Jarvis and will go back in a day or two. He spoke at our meeting last night, Wednesday. Last Thanksgiving I organized a church, and now have 115 members who are earnest and sincere Christians, if I am able to judge. I am instructing the elders in church government and doctrine, so that they will be able to come into the Presbyterian Church understanding more about the Church and her doctrines than at least a few elders that I know.

"Some things were not exactly according to the Rules of Government, but as it is not yet a Presbyterian Church, and I could not wait two years, I acted as I judged best, and went ahead. When it is constituted a Presbyterian church then all can be done in order and made right. I will write you a full letter to come down by the ships later, and say no more now as this mail must be very light to be carried down by the deer."

Devout Indians—White "Heathen."

One Sunday, not many months ago, the services in one of our Indian churches in the far West were rudely disturbed by a procession of white settlers, who were rushing past the little church in a wild scramble to get possession of a reservation which had just been thrown open to settlement. When the service had closed, as the devout congregation of Indians was coming out from the building the procession was at its height. "What are those Indians saying?" asked our synodical missionary of the Indian teacher, as he observed them in animated conversation with one another; and the reply was: "They are saying, referring to the procession of white settlers, 'Just look at those heathen!'"

Prayer for Missions.

A quarter before one o'clock each noon is sacred time in the rooms of the Mission Boards in New York. It is the hour for their daily prayer meeting—usually held on their respective floors, but once each month a union service. With heroic missionaries and their families working on the frontier on salaries which a day laborer would scorn, with numerous fields asking for preachers and teachers that the Board has not the money to send, with a future at hand of hitherto undreamed possibilities, the tremendous responsibility of the work would press beyond endurance were it not for such opportunities of going apart with the Master from the rush of busy office cares.

Any one who is near 156 Fifth avenue at this prayer hour is cordially invited to share its restful quiet and its privilege of bringing to the throne of



Rev. H. R. Marsh, M.D., and wife.

grace the workers who are our own representatives on the field.

The School Work of Home Missions.

The tabulation of the school work for last year gives significant results, as follows:

SCHOOL WORK.

Populations.	Schools.	Teachers.	Scholars.	Conversions.
Alaskans	8	32	459	15
Indians	17	76	1,427	45
Mexicans	24	45	1,505	54
Mormons	29	64	1,908	80
Mountaineers	32	106	2,752	266
Foreigners	3	6	288	.....
Total	113	329	8,339	460

Home Mission Offerings.

The treasurer's statement of receipts for the three months ending July 1 is of an encouraging character; it indicates a gain all along the line, thus:

*Churches	$20,536 49
*Woman's Board	2,273 23
Legacies	3,671 42
Individuals, etc	9,455 23
Total	$35,936 37

A Great and Varied Work.

The field of Home Missions is thus summarized in the abstract of the Board's report, just published:

"*Rural Needs.*—There are scores of communities in the Territories and newer States without the means of grace, and hundreds of communities without adequate church privileges. In such communities there are multitudes who are absorbed in material things and indifferent to gospel truth who would reverently receive it if it were brought to them.

"*City Evangelization.* — The inflow of population from the rural districts into the cities presents a serious problem. One-third of our population dwells in cities. This third includes the wealthiest as well as the poorest; the most enterprising as well as the most indolent; the most intelligent as well as the most ignorant and lawless. The masses in the cities must have churches. City churches cost much, but grow fast, and soon become sources of revenue to the Boards.

"*The Exceptional Populations* number about 3,000,000. The results of our work among them are gratifying and encouraging. Twenty-seven churches have grown directly out of our mission schools among the Mormons. Among the various Indian tribes we have ninety-one churches, in Alaska eight, among the Mexicans twenty-one and among the mountain whites four.

"*Our Foreign Population* numbers about 10,000,000. The average annual immigration has been about half a million and represents more than ninety nationalities. Nearly all the nations of the earth are represented in our population, many of them by entire communities, most of them by multitudes scattered throughout the land."

* Under these headings are included the gifts of Sabbath-schools and Young People's Societies.

THE CHURCH AND THE COUNTRY.

D. J. McMILLAN, D.D.

We as a nation believe in the absolute separation of Church and State, yet no nation was ever more manifestly the child of faith and prayer than ours. No other nation came so directly out of the bosom of the Christian Church as this. It was born at the altar of God and dedicated in infancy to him. It is the offspring of two centuries of Protestant Christian ancestry.

The Church is God's agency, not only for the conversion of the world in a spiritual sense, but as a guiding light in all things that pertain to the welfare of humanity. The social, commercial and civil advancement of one nation is the result of gospel ideas working down into the life of society and insensibly moulding and shaping it. The institutions that are nearest and dearest to the hearts of any people embody their fundamental religious ideas, for religion is the deepest truth in man, and is, therefore, fundamental in human affairs.

In considering the history of any people and the forces which have operated in moulding their institutions and weaving their history, it is impossible to ignore their religious conceptions as expressed in the formulas of their faith. Given the civil institutions of a nation and its prevailing religious principles may be determined—or, given the formularies of the prevailing faith, and the institutions which they have established and maintained may at least be approximated. If this be true we need not

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go far in our search for the influences which prevailed in giving form to our civil institutions, nor any further in order to discover the blighting hand whose paralyzing grasp has prostrated poor Cuba.

The Revolutionary War was simply the logical result of the religious principles prevalent among the colonists. Religious liberty with them was the dominant idea. It was the love of it that moved them to leave the mother country. Religious liberty and civil bondage could not dwell in peace together. Government must sooner or later yield to the formularies of faith even when there is no established Church, and what could not dwell in peace together in Europe could not in America. Religious faith had much to do with forming character, and they were determined to dwell untrammeled in its exercise. Calvinism was their established creed, and out of it sprang their political principles. This had been the creed of their ancestors from the Reformation. It had stood the test of fire and sword for more than 200 years. The principles of that wonderful system had permeated their whole being. It gave them intellectual strength and vigor. It intensified to the highest degree their individuality. It developed that integrity of purpose and force of character which knew no insuperable barrier. He who puts a light estimate upon Calvinism knows little of its principles, and knows less of the struggles which brave Calvinists have passed through in many lands for freedom.

The Spanish explorers were all Romanists, but their settlements, like their religion, had no vitalizing power. Their purposes were adventure and conquest, their motives, acquisition and wealth. South America before the infusion of Protestant American ideas—Mexico, in all its long history, before Protestantism gained a footing — New Mexico and all the regions dominated from a period a century before the landing of our Pilgrim fathers—all show the truth of the assertion that its grasp paralyzes whatever it touches. The Reformation cut them loose from all the past, roused all Europe with zeal and enthusiasm for something which they never had possessed, and kindled a creative and progressive zeal which neither barren New England hills, nor obstructive Spanish conservatism, nor threatening royalty could repress.

The disturbed condition of Northern European countries were but the birth-throes of a new creative era. Unrest made the people ready for emigration, and with that love of liberty which had brought them to this country and which was inwrought into the very fibre of the Anglo-Saxon race by centuries of struggle with Pope and potentate, they resented the steady encroachment of a mighty foreign power upon their conceded rights—and in the free air of a new and boundless continent they found an opportunity for its first and best expression. And what our forefathers did for us in lifting the oppressed and prostrate colonies into a free, independent and prosperous nation, we shall, by God's blessing, do for the Islands of the Sea that lie prostrate and bleeding at our feet. We shall do more—we shall bless Spain with a few wholesome lessons in the common principles of humanity. We shall teach her something about the rising standard of morals and intelligence in civil government which belongs to our progressive Christian civilization, beneath which it is ignoble for even a savage nation to fall, and we shall incidentally give her a few points on the arts of modern warfare.

The intelligence, the skill, the courage, the humanity of our army and navy are the rich fruition of the Protestant Christian nurture under which our nation has grown up strong, great and magnanimous. Such virtues could spring from no other source, for they have never been seen dissociated from Christianity. Moreover, taught by the religion of our Lord Jesus Christ this war is waged not for conquest nor for vengeance, but for the sake of him who taught us to "Love our neighbors as ourselves." This is a sacred mission entrusted to a great Christian nation, and this a holy war, inasmuch as all self-interest is eliminated and we are giving and fighting and suffering for others. We are nationalizing the parable of the "Good Samaritan." We have turned aside to help the Cuban victims that were left by the world's great roadside to perish, while the priest and Levite passed pitilessly by.

In this unselfish service we are, ourselves, receiving rich blessing. The hand of God is in it all. Our nation has a wonderful mission to perform among the nations of the earth. To fulfill the divine purpose it

will need all its resources of men and material wealth and so God gave us a long career of growth and unexampled prosperity. But the great Civil War left us divided. In order to be strong enough to fulfill our destiny, command our resources, and perform our mission, we must have that unity wherein is strength. In order to fully cement that restored union, God again interposed in a mysterious way. Thirty-three years had not sufficed to weld the bands of national affection and confidence, but in this righteous conflict God has supplied what was wanting. The first blaze of war melted all the ice there was between the North and South, and caused us to flow together into an indivisible union. The sons of the two sections clasped hands and marched shoulder to shoulder under the fires of the same patriotism and under the same flag, while the many millions at home in both sections sing the same patriotic songs and offer the same fervent prayers. Out of the evils of this war have come great blessings. God is preparing us for a greater mission. We have been raised up not only to relieve the oppressed of other lands, but also to teach the nations of the earth—and God is rising up to bestow some greater benefaction upon us. Let us thank the Lord thoughtfully and heartily, remembering his goodness in all our history, and teach our children so to do.

But we feared that in the enjoyment of our national blessings our sons had grown effeminate and would not stand the test of stern war's demands. But as we heard their prompt response to the President's call, and the louder call of humanity, saw them march through the streets with firm step and brave faces, and read of Dewey at Manila, calm, determined, invincible; of Hobson, cool, self-contained, imperturbable under the storm of shot and shell; of Shafter in the chaparral, facing a blinding hail of bullets coming from he knew not where, advancing undaunted and unchecked, and Schley sweeping a mighty navy from the face of the waters forever, we have shouted: "*The spirit of '76, the spirit of the fathers doth rest upon the children.*" And we are encouraged to believe that the Lord God of our fathers is the Lord God of their children, and that he is with us in this righteous conflict. "Blessed is that nation whose God is the Lord."

THE FOURTH OF JULY AMONG THE NEZ PERCES.

THOMAS M. GUNN.

As I write at sunrise this first day of July, the Presbyterian hosts among the Nez Perces are setting forth from their mountain fastnesses over the hills across the prairies, down the canyons to the beautiful Lapwai Valley to hold their annual celebration. The place is their ideal of an earthly Eden, a narrow but very fertile valley, with abundance of shade, refreshingly cooled by the meandering stream, with ample scope for tents surrounded by groves and the greensward.

The more than 300 are expected to reach the place by Saturday noon, in full time for the afternoon *Reunion* service and the tent prayer meetings in the evening.

Sabbath, the 3d, is Consecration Day, with earnest gospel services morning and afternoon and prayer meetings in the evening.

Monday, the 4th, is National Day Oration by S. C. Herren, Esq. In afternoon a Bible exposition, and tent prayer meetings at nightfall.

Tuesday, the 5th, Young People's Day; address by Rev. T. E. Sherman, and Children's Day addresses by Rev. J. H. Hope and Rev. M. G. Mann.

Wednesday, the 6th, Temperance Day; addresses by Rev. Silas Perkins and Rev. J. A. Hedges, stereopticon illustrations.

Thursday, the 7th, is Presbyterian Day: (*a*) "What Presbyterians Believe," Rev. D. Owen Ghormley; (*b*) "What Presbyterians are Doing," Rev. Alexander Adair.

Friday, the 8th, Bible Day: (*a*) "Why We Believe the Bible to be God's Word," Rev. William Smith; (*b*) "How to Study the Bible," Rev. A. M. McLain.

Saturday, the 9th, Education Day: "Physical Geography," Rev. T. E. Sherman; "Astronomy," Prof. A. P. Adair.

Sabbath, the 10th, sermons; subjects: "Revivals," "The Work of the Spirit."

The expository work forms a part of each day's exercises, and every day ends with tent family prayer. The celebration this year promises better results even than the one of last year. It is a season most thoroughly enjoyed and appreciated by our Indian people. Its effect can only be elevating and ennobling.

Concert of Prayer For Church Work at Home.

September.—FORECAST AND RALLY.
(*a*) Conditions on the field.
(*b*) The Church in its relation to missions.
(*c*) Plans and methods.

CONDITIONS ON THE FIELD.

In all stock companies each shareholder is entitled to receive regularly a full statement of the condition of the organization. Its receipts, disbursements, work done and plans for the future are matters of vital interest to him. And he expects to receive large dividends.

Our Presbyterian Church is a great organization doing business through various Boards — committees appointed in order that each department of the Church work shall be cared for as its best interests demand. Each individual in the Church contributes—or should contribute—his share toward the expenses of the business. This is his investment. He hallows it with prayer. He should know from time to time of the use made of his money, of the plans for future work, and of the conditions under which it is to be done. Sometimes such reports fail to reach him and he almost forgets that he is a part of the larger whole, or that he has any duty to it.

Taking just one of the branches of work our Church is doing, that in charge of the Board of Home Missions, let us inquire into the conditions surrounding it as we face the autumn with its promise of church activity. What is the character of the agents who represent our Church in this work? To whom do they carry our message? What are the results of their labor? What possibilities of enlargement are presented for the future? What return shall we receive?

Who are the agents representing the Church? Our home missionaries. Two words describe them well. They are capable and conscientious. Among them are not a few who, in student days, won valedictories and other honors, men of varied gifts and quick intelligence. A year ago the moderator of our General Assembly was from their ranks; and none better than Sheldon Jackson illustrates the fact that these men are capable in intensely practical lines as well as in the more intellectual directions. Carpentering, surveying, farming, some knowledge of medicine, and very homely applications of physics and other sciences are often added to the information gained in the college and the school of theology. And they are consecrated men. They have filled their hands with service for our Master, and they have room for nothing else. They are not working for money, or they would enter more lucrative openings. They are not thinking of comfort, or they would not year after year choose for themselves and their families hardships of which we have but brief glimpses and which we cannot comprehend.

So much for the agents, the representatives of our Church. To whom do they carry our message? To fathers and sons from Eastern homes who are seeking their fortunes in some gold camp. To weary households stranded in the wilderness where the "boom" has failed. To solitary families settled far from each other in the vast agricultural regions of our land. To the Alaskan within the Arctic Circle, where one mail a year is the only connection with the outside world. To the dwellers on the Gulf drawn thither in marvelously increasing numbers by the search for health, or by the rapid development of industry and commerce. To the Indian, waiting for Christian civilization at the hands of those who have deprived him of the opportunity to live his old free life of the forest. To the Mormon, with his dangerous creed and practices. To the Mexican, suffering under the distorted truth taught by the Romish Church. To the mountain peoples, held in our highland fastnesses from most that is dear to us. To members of nearly every race on the globe, as they have come to dwell in our broad land between the great oceans.

What results can be found? Here let the missionaries themselves tell us. They are on the field, and they know. One from Oregon says: "Services have been held regularly every Sunday morning and evening; we also have Sunday-school and Endeavor meetings; and there is a prayer meeting on Thursday evenings. The attendance has been gratifying and the growth very marked. There were recently seven accessions to the church membership, making twenty-five since I began in Janu-

ary. . . . . The church has gotten at last on a financial and working basis. When I began things were all broken up so that the officers did not feel that a subscription (for the support of the church) could be taken. So I accepted the plate offerings. On June twenty-third a largely attended congregational meeting gave me a hearty and unanimous call to the pastorate, pledging four hundred and fifty dollars toward the salary. And the threatened wreck of a church is saved." Here, modestly told, is the story of a six months' advance both in spiritual and temporal matters. A Minnesota pastor says, "I have recognized among my people a growing spirituality which has in it the promise of a harvest for us in the near future." A terse sentence from North Dakota is full of encouragement: "During the past two months, services have been well attended in all the different fields and a growing interest is manifested in spiritual affairs as well as promptness in financial support." "Fifty new members in the past six months," comes joyously from a California pastor; while a Nebraska church echoes, "Forty-five during the last year. Praise the Lord!' A Florida pastor sends this word: "Although this church is small in numbers, it is strong in the faith; and so warm, generous and active in its fellowship with Christian brethren that the entire community regards it as a power for good." From the northwest comes this proof of Christian generosity: "Our benevolences have increased, reaching an average of a little more than six dollars per member."

These quotations fairly represent the word from the field as it has come to the office of the Home Board this summer. There are occasional exceptions caused by a weakening of the congregations owing to the large number of men who have gone to the army, or because they have scattered in search of health or money. But, happily, such are exceptional cases.

Of the possibilities of the work all that could be written would be but a variation of the one cry, "Go in and possess the land!" "A large number of new settlers came into this part of North Dakota this year and I feel very strongly that our Church should send good men to them immediately. We certainly need men and money in order to overtake the work here," urges a North Dakota missionary. The same call comes from so many parts of the country that surely our Church must say something more shall be done. If each individual member of our great Church organization would give his share, it would be possible for the Home Mission Board to rise and throw the business enthusiasm of to-day into this noble national enterprise.

"What shall we have therefore?" Do such investments pay? Ah, yes! To him who lives in accordance with the Bible principle of appropriating funds, "Freely ye have received, freely give," belongs an unfailing and threefold inheritance—a country saved for Christ, fellowship with co-laborers in his service, and, last and best, His own blessing which maketh rich and addeth no sorrow, treasure in heaven.

THE CHURCH AND MISSIONS.

LYMAN WHITNEY ALLEN, D.D.

The work of home missions is a response to beseechings which no real Christian can disregard. Who lists may hear his Lord's voice across all the vast stretches of this nation's acreage. Never was his call more clear or more commanding.

The Christian conscience is the most delicate of moral instruments. Christian training is a process of sensitizing moral nature. The Christian stands within this land of progress and of expanding opportunity and balances events and forces. If he does not, he is comparable to that incongruous individual who, under the red and yellow standard of barbaric cruelty, lifts not a voice for the oppressed. If an American is a real Christian, he must feel every good and every evil influence, every impression upon the scales of his Christianized sensitiveness. Hence his conscience is stirred, and his soul recognizes the inflow of forces unevangelized and potent for ill, if untouched by the ameliorating tendencies of Christianity.

Pitiable is the man who is disloyal to conscience—cheats it of its rights, stifles its voice of authority, disrobes it of its ermine, hurls the sceptre from its hands. Pitiable is the Church that does likewise, for within the Church the eternal God has placed the composite conscience of Christianity, even as the American people have placed within their government the composite conscience of a population of seventy millions of

souls. What if this government, at this critical time, should be untrue to the composite conscience of the American people! What wrongs would be enacted! What sublime purposes would be defeated! What destinies of individuals, of nations, would be unrealized! What if the Christian Church, at this critical time in the spiritual life of a great people, should be untrue to the composite conscience of Christianity! What thwartings of national possibilities! What robbery of individual expectancies! *The composite conscience of Christianity in America calls for the evangelization of this great land.*

This call comes to the Presbyterian as well as to all other Churches. Our Church has its own special mission to the unevangelized of this country. She plants not for the mere sake of planting. Her endeavor is to supply a felt need. Presbyterianism is to certain characters and conditions like the atmosphere of the Cheviot Hills to the Scotchman. Its explanation lies along the lines of historic Calvinism. With no emphasis on the ism, we underscore simply the hunger for which the ism stands. We know what Presbyterianism fashions out of brain and heart and sinew—out of harvest-fields, workshops, offices and homes. We can point backward to Covenanters and forward to present ideals no less heroic and inspiring than those of old. Our Church is a missionary Church. If it were not, it would be as marble. But it is as flame—in spots—and has not been despiritualized, for the spirituality of a Church has as its gauge, which never falsifies, its missionary spirit. We thank God for the fire, wherever it is. That the mission-spirit within our Church is a living flame the historian tells with sublime enthusiasm. But the flame needs fuel. And the fuel is near at hand. And there are multitudes of hands to bring the fuel to the flame. What we want in this country is a missionary conflagration. Forth hands! On with the fuel! Burn flame! Spread conflagration!

The Presbyterian Church is not without its heroes. They are soldiers at the front. They are the home mission vanguard of American Christianity. We are proud of them—our home missionaries—soldiers of the Church. They are uniformed and weaponed with the furnishings of the Church. They are fighting the battles of the Church. They are commissioned by the Church. We have solemnly promised to stand by them. *Home missions in the Presbyterian Church means standing by our home missionaries on the field.* We know how shamefully Spain stood by her soldiers at Santiago. When they rounded up 20,000 prisoners under our guns, what a poor, starved multitude! The American government proclaims that the American soldier, wherever he is, will be fully supported by the government. The Board of Home Missions proclaims that the Presbyterian home missionary will be fully supported by the Home Board. The Board therefore appeals to the Church for the sustaining of her home mission soldiers. The Board asks the great Presbyterian Church to gaze upon her home missionaries on the field. What Christians! Prayer, service, zeal, sacrifice—nowhere surpassed in the world! Splendid examples of real Christianity! Rough Riders at Santiago were never braver or nobler. Look at them! Picked men! Educated, graduates of colleges and theological seminaries, thinkers, strategists, intellectual and spiritual! Consecrated men! Surrendering the amenities of life for its hardships and severities—energetic, aggressive, well-nigh slumberless and ubiquitous. Stand by them, Christians, stand by them! Let them feel your power under them.

Look at those home missionaries! Into the rural districts, farms, prairies, mountains, mining-camps, lumber-realms, alkali deserts, ice-floes, Klondike, or any other kind of dike to which the Church sends them—forward they go—as our soldiers went forward at El Caney—smiling on insults, with tender service for the scoffer, beating down opposition with their onslaught of kindness, lights in human darkness, herbs of healing in the poisonous forests of human iniquity. Into the cities, slums, tenements, up rickety stairways, into cellars, at sick-beds, into hovels, sweating prisons—forward they go, stumbling over rag-piles, slipping over filth, pushing through poverty, enduring blasphemy, grasping grimy hands through which into bitter hearts they pour the warmth of their own Christian natures. Stand by them, thou great Presbyterian Church, with all thy glittering traditions and thy shimmering panoply of wealth and greatness.

Our noble home missionaries! What do we do for them? We give them hardtack when they are worthy of better fare. Their wounds! Perhaps you think these soldiers of the cross are never wounded! Some of them have encrimsoned home mission soil. If we knew just how to use the kodak upon these forces at the front—what pictures we would exhibit! How we wish we could stand all the facts in our possession in a line—arrayed in home missionary regimentals. They might look very much like Garcia's Cubans when they came out of the Santiago woods to meet General Shafter's transports.

These home missionaries are saving America and the Church must stand by them.

Home missions may seem a prosy phrase—at least, to prosy Christians. If home missionary sermons were written or preached as they ought to be, they would be sublime flights of poetry. No Christian congregation would slumber under their stirring strains. To the prosy man all things are prosaic. The world appears to us largely according to what we are ourselves. Blessed is that man who grasps a conception of the rhythm of the world. It is the rhythm of the Christian Church.

The Christian Endeavorers in their great convention at Washington saw the poetic side of home missions, and they called it by another name, "America for Christ." How it went through the country in a surge and sweep! Fifty thousand young people—each a home missionary—gathered on the steps of the nation's capitol, and sang the music of home missions into the heart of the Christian Church. As the Church reads home missions as those Endeavorers read it, the work has a beautified and beatified meaning. *America for Christ is the poetry of home missions.*

Our country is a palimpsest. There have been no illuminated descriptions across the pages such as those which the Almighty God is now writing, in the indelible ink of providence, with the inviolate pen of destiny. American history is the history of the Christian Church. The word "God" has never been in the Constitution, but God himself has been in the hearts of the American people. "In the name of God, Amen"—the Church in the *Mayflower*, the *Mayflower* in the Church—Plymouth Rock a pulpit—Alleghenies, Rockies, Sierra Nevada ranges—pulpits. Atlantic coasts, Mississippi Valley, prairies, Pacific shores, the tesselated pavements of Christian sanctuaries. That is American history, illustrated by inffeaceable pictures.

The Christian Church in America has been the mighty enginery of God. From it have gone, and from it are to go, those dynamic currents of the divine life which are to keep and advance the highest interests of the individual and of the nation. Home missions stands, sign and symbol, therefor. Advance movements — home missions! Forward efforts—home missions! Gaze on the list of worthies immortally inscribed on the scrolls of American history! Christian patriots! Colossal preachers! Gigantic moulders of opinion! *Home missionaries!* The last appellation—sublimest and truthfullest.

America for Christ is the call of the home mission field. History repeats itself. What has been will be again—but historic events move upward—spirally. We expect higher, greater things of the Church in the future—and now. More men, more prayer, more energy, more money! If not—retrogression. Retrenchment means decay. Sameness means backwardness.

We expect to go forward. We purpose to cover this land in the coming year as never before with the luminous overshadowing of the gospel. We have received tremendous encouragement from national events. We have had a vision of the pillar of fire. We know that God is with us with a transcendent downpouring of infinite power. Our message to the Christians, to Presbyterians, is, "*Miss not the great blessing which is just before the Church and the nation.*"

There is something that is working throughout this country—the wonder of Europe, the glory of American Christianity. It is a universal sentiment—a sentiment which has united North and South, and which has kept East and West from falling asunder. Some call it "altruism," others call it "philanthropy." The Church calls it "Christianity." It has come to pass that this country cannot and will not permit the oppressor to continue to oppress. It has come to pass that to-day the United States is engaged in the redeeming of a nation, in the saving of a people, in the binding up of the broken-hearted, in the opening of prisons to captives, and in inaugurating

the era of Christian liberty among the alien and down-trodden. It has come to pass that the President of the United States has publicly and with deep feeling proclaimed our faith in and allegiance to God, and has even gone so far as to command the battleships of this nation to seize the Caroline Islands in the interests of the kingdom of Jesus Christ. To all this a great free people joyously say, "Amen." We are a Christian nation, a God-fearing people. How has it all come about? It is the result of home missions. Day after day, year after year, the Church has been sowing the seed. These are the trees for the healing of the nations.

Never did we feel so encouraged. Never did we so realize our privilege. Never did we so conceive our possibilities. Home missions means now what it never meant before. We are to have armies — in Cuba, Porto Rico, Hawaii, the Philippines. We are to have battleships and merchant-ships on the seven seas—as never before. The soldiers and the sailors of this vast future armament in the cause of human liberty and human rights and the uplifting of the nations are to come from American homes, and these homes are to be moulded and glorified by American Christianity, which is thus to be carried to alien races of the earth. American Christianity is to be, as it has been in the past, only more sublimely, the fruit of home missions, behind which is to be the Christian Church.

O Church beloved, seest thou not the handwriting of God and the vision of opportunity? Up, then, thou safeguard, thou bulwark of the nation! Be faithful to thy trust!

Letters.

A LARGE FIELD—MOSTLY WEEDS—THE GOSPEL SEED NEEDED.

The Presbytery of Black Hills, South Dakota, sends this statement:

The spirit of worldliness in this region is extreme. Its degree is such as to impress even a worldly man coming from any other section of even our own State. Not the least difficulty which men of consecration realize is the tremendous effort required to maintain in themselves the spirit of true, deep piety. One's personal religion suffers terribly from enforced contact with worldliness; not infrequently the missionary awakes to the fact that his moral tone has been unconsciously lowered. It is illustrated by the words of a mother, now a resident in one of our cities, but whose children were born in heathen Persia, who on a recent occasion said, "for my children's sake, morally, I could well wish myself back in Persia."

It is with exceeding difficulty that any attention whatever is gained for the gospel, especially from men. The employments of the region, as a rule, forbid time, since Sabbath laws are disregarded and the sacred hours are rendered profane with common labor. Unless the missionary be wondrously sustained by the Unseen Helper, he soon wearies, becomes discouraged, abandons his efforts and leaves the country.

This presbytery was organized November 6, 1888, with five ministers. Up to this date, less than ten years, thirty-six ministers have served within our bounds, of whom two never even enrolled with us. We now number nine, of whom only one was a member at the organization.

Members of the church, active in other regions, coming to the Hills, are wont to hide their Christian relations. They may remain away from the services of the church and in many other ways tacitly deny their Lord.

The population is exceedingly unstable and fluctuating. A town of large proportions to-day may to-morrow be robbed of half or two-thirds of its people, or perhaps wholly destroyed. The "hard times" of the past few years, that have borne so heavily upon the entire country, have been especially trying in some parts of our presbytery. Many large enterprises, which under ordinary conditions moved forward with success, have been utterly prostrated, leaving employés and employers not only penniless, but often heavily involved. The region has also suffered heavily from many large, illegitimate and purely speculative or gambling enterprises.

Though the strictly mining portions of the Hills are rich in resources and have been prosperous to an unusual degree in recent years, yet the large returns *are not to residents.* Ownership and profit sharing of our mines are, in the main, in people who live at points remote from the Hills, and who feel little or no responsibility for the morals or religion of our people. Hence the *difficulty of reaching self-support* or securing funds locally with which to build houses of worship or secure necessary appliances for the work.

A Sabbath, practically, we do not have. Intem-

perance, profanity and lewdness abound to an alarming extent. They defy, openly, not only all Christian and moral sentiment, but even the laws of the State, invade the home and corrupt both young and old. No one escapes their blighting influence.

A LARGE PARISH—A MAGNIFICENT FIELD—FEW LABORERS.

Rev. J. J. Perdome, *Trinidad, Colo.*, writes:—In all probability, my fellow-laborers in the Lord's vineyard elsewhere and the Church at large have not the slightest conception of the extension of this field and of its importance. Its limits are from north to south one hundred and five miles, and from east to west one hundred and sixty miles. Its population is given as 10,000 (counting the Mexican population exclusively, which is the one committed to my care). Of these 10,000 we can count only one hundred actual Christians. A magnificent field indeed, a large parish of which any man would be proud, but I am willing to decline the honor for the sake of efficiency. With such a small proportion of Christians, and the rest a mass of extremely ignorant and superstitious people, scattered widely over such a vast area, one worker is not enough. When, at my graduation from seminary two years ago, I was placed in charge of this field, I assumed work that had until then been in charge of two men. The employment of lay helpers has been of much benefit to the work. I am happy to report that, during the greater part of the year, I was most efficiently assisted by four volunteer ladies, who gave their services without the promise of any salary, fully trusting in the Lord for their support.

A narrative of what they did would by no means fall behind the best existing records of our pioneer missionaries in the history of missions. Three of them, Mrs. Jane Hargrave and her two daughters, the Misses Martha and Esther, worked together and separately, in the remote sections of Huerfano county, twenty-four miles away from any railroad, away from all semblance of civilization, not hearing a word of their own native language. They held public meetings, and visited from house to house with much success. The roughness of such a life and unavoidable privation for lack of suitable nourishment and clothing has so affected the mother and younger daughter, that they are obliged to leave the work and return to their former home in southern California.

Mrs. L. H. Thompson, a most venerable pioneer in the mission work, assumed charge of the work in connection with our church at Pueblo. At once she moved right into the Mexican settlement, three miles from the city, passed the winter in a dilapidated mud hut amidst the most horrid surroundings; all this without any financial compensation, in the name and for the love of the Master. Mrs. Thompson's name is well known to the Woman's Executive Committee of Home Missions, and I entreat you that an especial effort be made not to let her go without a salary for the incoming year. I have done the best that I could for these consecrated fellow-laborers, sharing with them my own scanty resources, but not only has it been insufficient for them, but also has been an actual sacrifice to me. . . .

My experiences in the mission work are most varied and even amusing. Following the Scripture strictly in its injunctions of becoming all things to all men if by chance I may save some, and to be wise as serpents and harmless as doves, I sometimes expend a great deal of time and energy in diverse tasks, such as cutting wood, gathering pumpkins, raking hay, sweeping, cleaning lamps, giving lessons in cookery, digging post holes, driving teams, tending babies (I never had one of my own), nursing the sick. Besides that, as a matter of course, I always act as my own janitor, organist and chorister.

Perhaps the most difficult problem which confronts me in the work is the great poverty of the people. It is very well known that it is useless to preach to a hungry man. As far as it is at all possible, and far beyond my poor ability, I supply them with seed for their spring planting, food for the winter, money for their overdue taxes and *very large* quantities of clothing. To do this I have had to apply to outside help, and have succeeded somewhat. Now second-hand clothing comes to me from even remote places. There is no danger of my pauperizing the people because I found them already there, but, on the contrary, I extend to them a helping hand, judiciously, with an ultimate end of getting them away from such a condition. Doubtlessly I may make many mistakes, but, as a rule, try to follow the Lord Jesus Christ, who, I am sure, would not let the people go hungry or naked, and even provided money for the payment of their taxes.

MORMONISM AT HOME.

Rev. N. E. Clemenson, *Logan, Utah*, writes:—"Our little church has been called upon to suffer serious loss. Our two deacons and two elders have found it necessary to move from us. The coil of the serpent makes it more and more difficult for people to remain here who are dependent on the community for subsistence. It really is serious.

It begins to look as though the pastor would have to be deacon, elder, minister and everything else. A man who has never been placed in such a situation can have no adequate conception of what it means. But the trouble involves more than this. There is a general tendency to exodus all along the line. The whole non-Mormon population feels restless. The grasping, aggressive, crushing power of Mormonism is tremendous. It has marched boldly into the temple of public education and driven out the American idea that teachers are to be employed for character and competency, and made the criterion of acceptability membership in the Mormon Church. It has gone farther. The Agricultural College of Logan is a 'government institution,' built and supported by money appropriated by Congress, though since Statehood it has been controlled by the State. This school now is in the hands of the Church, and each year since I came here its Mormon Board of Trustees has eliminated competent Eastern men, filling their places largely with young Mormons who have neither the education nor experience of men who must go. So it has come about that this school, founded and fostered by the Government, has, in the face of law, become a partisan institution, whose highest service is to carry into effect the behests of the 'dominant Church.'

"I wonder if such facts emphasize the necessity of enlarging and pushing our mission schools. The need was never so great as now. The time was never so opportune. The call of our country and Christ's kingdom was never so urgent. Let the Church, our great, rich, selfish Church, arouse itself and come to our help against this mighty, subtle and aggressive foe of our civilization and Christianity. We may sleep too long. God may decide, even through Mormonism, to scourge and humble us by doing with us as he has done with others in the past."

Rev. E. L. Anderson, *Salina, Utah*, writes:—"Probably a more difficult field does not exist. The Mormons do not manifest much active opposition, but prevent their people from attending our services as much as possible. The non-Mormons are almost without exception rampant infidels, and it is very difficult to induce them to attend services or give the gospel any favorable consideration. Sin flourishes. Profanity is common with Mormon saint and Gentile sinner, and drunkenness and Sunday work are very common. Though the field be difficult and the Mormon delusion strong, the only hope, so far as I can see, is to hold fast and patiently present the truth, for if we do this the Lord will certainly give us the victory at last. I would gratefully acknowledge the Christian sympathy and support of the Board without which this work could not be carried on."

PUYALLUP, NESQUALLY AND CHEHALIS INDIANS LINGERING AT THE THRONE OF GRACE.

Rev. J. M. Pamment, *Tacoma, Wash.*, writes:—"Two communion Sabbaths have been observed during this month, one with the Puyallup and one with the Nesqually churches. Both seasons were marked by a quiet solemnity befitting the occasion. The symbols of the bread and wine are eloquent to these children of the forest. The severe simplicity of our Presbyterian form of service makes large demand upon these people to whom a symbol, or picture, or any representative of truth, means so much.

"Death has been claiming the children this month, four having died at Puyallup. One was a lad of seventeen. The last day of his life I sat by his bed and read John 14. This chapter I designate 'The Home, Father and Prayer Chapter.' With the cold sweat upon his brow, this lad drank in the simple but precious truths. They were a great comfort to him. A Bible was obtained and left on his coverlet, with the page turned down for him to read again, for we all thought he might last ten days longer, but it was not so. The next day he passed away.

"Another was a little girl of six, a beautiful little Indian girl. Diphtheria did its dreadful work quickly. I was absent upon another reservation. Upon returning, I sought out the parents to comfort them. The Father's home, his love for the children, their resurrection at the last day, were the theme of our conversation. At the close, the father of the child said to me, 'Yes, many things speak to me of the land where our little girl has gone. If I light a fire and burn wood, I see the flame bearing part of the wood and only a few ashes remain. So, I think, the flame ascending is like the spirit, and the ashes remaining is like the body; the one goes to God and the other to the grave.' . . . .

"At Nesqually, on my visit in March, upon one of the Sabbaths the service lasted from 11.30 to 3.30 P.M., divided as follows: first hour and a half, worshiping, singing and preaching; then one hour of salmon, biscuit, rice and coffee; next one hour and a half prayer, testimony and praise meeting. More than forty adults were present. Not a minute in the four hours dragged; it was a good time well spent.

"At Chehalis our service lasted three and a half

hours. Two hours devoted to worship, singing and preaching. Then an elder said, 'Our homes are nothing to us to day; we have come to learn of God.' So one and a half hours was spent in prayer and testimony. In this case there was no intermission for refreshments.

"Although this may appear a long time for one service, and perhaps almost too long, I bear testimony that they seldom drag or become wearisome. Nearly all will speak, sing or pray, and the time flies very fast. My vocal organs often tire, but not the spirit. I often feel as Peter upon the Mount of Transfiguration: "Master, it is good to be here.'"

ITALIAN MISSIONS AMONG THE MINERS.

Rev. David Acquarone, Hazleton, Pa., writes:

"This field has always been very, very difficult. I dare say the most difficult among the Italian Missions in America. The worst kind of Italians are here, all bigots and unbelievers; most of them drunkards, world-loving people. A very smart Italian priest is on the field, and of course he does not help my work. Nevertheless, this mission has always given fruits, scarce but precious fruits. If all the members received in these five years' work were present, we should have a very large and encouraging church. The trouble is that work is very poor in this region, and foreign people are compelled to go elsewhere to find more steady work. It was always so in the last few years, and, while my church was always receiving new members, all converted from papacy, it was also always losing members who went almost everywhere, so scattering the good seed among the Italians throughout the United States and in Italy, where a new Presbyterian church has already arisen through the instrumentality of some Italians converted here in Hazleton. During this quarter I have lost about half a dozen of my church members, all of whom are now at Philadelphia, and help the newly established Italian Presbyterian Mission there. But I was not discouraged by this, I am already accustomed to it. During these three months I went as usual canvassing my vast field that extends over three different counties. Regularly I spend three days visiting in town and three days visiting out of town, from Silver Brook to Freeland. My visits are always lengthy ones, of about half an hour each, and almost always afford me the opportunity of speaking to some men hearers and to cultivate personal friendship, the key to open Italian hearts. I have so gained many new friends, who gladly accept small tracts or religious papers of which I always keep a large supply. In these three months I paid 472 visits, all in my field. Beside this I had the privilege to bring the gospel to several hundreds of Italians who live some 300 miles from Hazleton. At the end of March I had a call to go to Reynoldsville, Pa., from a good Italian converted to the gospel more than twenty years ago. I went and spent about a week with them, and came back very happy because I saw the beginning of a promising work. The Rev. W. W. McNair took the matter in his hands, and God blessed him so that he has already been able to send a missionary there for the summer, and I feel sure that this missionary will stay definitely. He is a good Christian, just graduated from Princeton Seminary and licensed by this presbytery. On Easter we were glad and thankful to God for receiving four new members in this church at Hazleton. On that day the Holy Supper was celebrated, and it was a solemn and remarkable event, not to be forgotten."

APPOINTMENTS.

J. P. Gerrior, Pleasant Valley and Shandon,	Cal.
J. E. Anderson, Concord and Walnut Creek,	"
J. R. N. Bell, Hollister,	"
H. S. Childs, Westminster University and Valverde,	Colo.
G. W. Bell, Eastonville, 1st, Peyton and station,	"
W. Boyle, D.D., Monument, 1st, Palmer Lake and Gwillinville,	"
E. H. Lyle, Colorado Springs, 2d, and station,	"
J. J. Perdomo, Las Animas and Huerfano Cos. and Arkansas Valley,	"
A. J. Rodriguez, Ute Indians,	"
M. D. J. Sanchez, La Luz, San Rafael and stations,	"
C. H. Ferran, Punta Gordia and Arcadia,	Fla.
C. E. Jones, Lakeland, 1st, and Winter Haven,	"
E. E. Mathes, South McAlester, 1st,	I. T.
B. J. Woods, Lenox, Big Lick and Spring Hill,	"
C. R. Hamilton, Manchester, 1st,	Iowa.
A. M. Tanner, Cascade, 1st, and station,	"
R. J. Laudress, Rowley, Cono Centre and Walker,	"
M. V. Higbee, Milton, 1st,	"
W. B. Phelps, Sigourney, 1st,	"
J. A. Hahn, Bethel,	"
D. J. George, What Cheer,	"
J. G. Aikman, Humeston and Grand River,	"
L. Colyn, Laurel, 1st, and Mariposa,	"
J. Q. Hall, Garden Grove, 1st, and Leroy,	"
T. B. McKee, Des Moines (Bethany),	"
C. L. McLeod, Lineville,	"
B. S. Hibbard, Lyndon, 1st,	Kans.
J. W. Quay, Burlington, 1st, and Big Creek,	"
M. Williams, Elmendaro, 1st, Madison and Neosho Rapids,	"
A. B. Miller, Ellinwood,	"
A. M. Buchanan, Ashland, 1st, and Coldwater,	"
C. B. Eby, Kingman,	"
R. G. Carnahan, Arlington,	"
B. F. Smith, Neodesha, 1st, and Thayer,	"
La Theo Iobe, Osawatomie, 1st,	"
E. S. Freeser, Louisburg and Miami,	"
L. L. Carson, Sedan, 1st,	"
E. B. Whitney, Baxter Springs, 1st,	"
E. B. Wells, Plainville and Shiloh,	"
J. C. Everett, Colby and Oakley,	"
J. Baay, Crystal Plains, Smith Centre and stations,	"

R. Arthur, Logan, Bow Creek and Pleasant Hill, Kans.
H. G. Mathes, Hill City and Moreland, "
H. Pratt, Oberlin, 1st, "
H. M. Shockley, Phillipsburg and Long Island, "
C.W. Hays, Kansas City, Western Highlands, "
H. W. Cowan, Stanley, 1st, and Spring Hill, "
S. S. Wallen, Clinton, "
J. H. Lamb, Bridgeport and Geneseo, "
M. Phillips, Fairmount, 1st, Perry and Hoge, "
J. W. Talbot, Carnwood and station, "
L. M. Scroggs, Mt. Vernon, East Bernstadt, Pittsburg and Livingston, Ky.
T. C. Kerr, Burkesville and Edmonton, "
J. R. Bennett, Sand Beach, 1st, Mich.
W. H. Fraser, Port Austin, 1st, Fillion and station, "
E. Willson, Tustin, 1st, "
G. Ransom, Muir, 1st, "
E. H. Bradfield, Deerfield and Petersburg, 1st, "
W. S. Douds, Lake City, 1st, and McBain, "
E. H. Vail, Boyne Falls, Elmira, 1st, and Elmira, Parker, "
J. P. Mills, Elk Rapids, Yuba, Omena, 1st, and stations, "
E. Smits, Boyne City, 1st, Fife Lake and stations, "
A. B. Strong, Saginaw, Immanuel, "
G. F. Sheldon, Hastings, 1st, "
B. C. Calahan, Parma, 1st, "
D. A. MacKenzie, Grand Rapids, 1st, Minn.
W. J. Mitchell, Sandstone, 1st, "
T. V. Kelly, Ely, 1st, "
B. Hitchings, Balaton, 1st, and Easter, "
C. C. Hoffmeister, Lake Crystal, "
J. F. Record, Kasota, 1st, "
J. W. Hood, Ashby and Evansville, "
J. Sherik, Tabor, Bohemian, and station, "
O. H. Elmer, St. Paul (Knox and Hamline), "
W. C. Laube, St. Paul (Bethlehem German), "
H. C. Scott, Faribault, 1st, "
G. B. Sproule, Drexel, 1st, Mo.
A. E. Vanorden, Appleton City, 1st, "
E. W. McCluskey, Tipton, 1st, and High Point, "
W. M. Maxton, Union, "
C. H. Grube, Boulder, 1st, Basin and Wickes, Mont.
R. A. Patterson, Rushville, 1st, Neb.
H. D. Crawford, Aurora, 1st, "
J. R. Cooper, Orleans, 1st, "
F. A. Mitchell, Gibbon, 1st, "
J. A. Bardill, Buffalo Grove, "
J. Gilmore, Sterling, 1st, "
S. R. Bellville, Hubbell and Stoddard, "
S. A. Parker, Blue Spring, "
P. Birrell, Lincoln, 3d, "
B. J. Brethouwer, Tamora, "
I. McConaughy, Bennett and Parma, "
C. A. Marshall, Coleridge and Upper Lake, "
G. F. Williams, Norfolk, 1st, "
R. L. Wheeler, D.D., South Omaha, 1st, and stations, "
V. Losa, Clarkson (Bohemian), "
R. M. L. Braden, Pastor-at-Large, "
W. A. Galt, Bethlehem and Blackbird Hills (Indian), "
J. D. Kerr, D.D., Omaha (Clifton Hill), "
C. Schurz, Sacaton, Indian (Helper), Ariz.
E. Jackson, Sacaton, Indian (Helper), "
S. R. McLaughlin, Socorro, 1st, N. M.
J. Whitlock, Rio Arriba County, Lumberton, "
J. Menaul, Albuquerque and La Placitas (Spanish), "
W. H. Tower, South Framingham, 1st, Mass.
J. H. Baldwin, Baldwin, N. D.
M. W. Kratz, Galesburg, Broadlawn and station, "
J. C. Leech, Milnor, "
F. J. Hibbard, Buffalo and Tower City, 1st, N. D.
W. Weatherstone, Edgeley, 1st, "
L. E. Danks, Mapleton, 1st, and Durbin, "
N. B. Harrison, Sheldon and station, "
R. C. Mitchell, Monango, 1st, and Whitestone, "
J. E. Carver, Oakes and Hudson, "
T. Johnston, Bethel, "
N. C. Shirey, Minnewaukon, "
W. H. Hunter, Canton and Crystal, "
O. E. Beckes, Neche and Welford, "
J. F. Lansborough, Elkwood, Lyle and Maida, "
A. Cardle, El Reno, 1st, O. T.
L. C. Walter, Enid, 1st, "
J. McMillan, Geary and Calumet, "
W. Meyer, Westminster, Riverside, Bethesda and Herron, "
C. W. Kerr, Edmond, 1st, and Waterloo, "
J. Q. Durfey, Norman, 1st, "
W. S. Holt, D.D., Synodical Missionary, Oreg.
G. Gillespie, Marshfield, 1st, "
A. S. Foster, Myrtle Point and Willowdale, "
J. A. Townsend, Yaquina Bay, 1st, and Yaquina City, "
C. McAtee, Umatilla (Indian), "
G. E. Gilchrist, Gary, 1st, and Lake Cochran, S. D.
W. J. Krieger, Roscoe, 1st, and stations, "
J. S. Butt, Groton, 1st, and Huffton, "
G. B. Reid, Raymond, 1st, and station, "
W. H. Wood, Pembrook and Uniontown, "
C. Bell, Miller and St. Lawrence, "
B. Jones, Union and Lake, "
H. T. Selwyn, Yankton Agency (Indian), "
J. B. Cresswell, Philadelphia, Mt. Zion and Erin, Tenn.
J. L. Robertson, Galveston, 4th, Tex.
J. A. Cahill, Lampasas and station, "
J. Wilson, Bellevue, 1st, Ida.
A. G. Hunt, Payette, 1st, "
C. M. Shepard, Evanston, Union, Wyo.
J. Thompson, Ogden, Central Park Mission, Utah.
J. H. Meteer, Richfield, 1st, and Monroe, "
C. May, Smithfield, Central and Richmond, "
J. McClain, Salt Lake City, 3d, "
C. G. Patterson, Springville, Central, "
E. M. Knox, Kaysville, Haines Memorial, "
T. P. Howard, Payson and Benjamin, 1st, "
L. F. Jones, Juneau, Native, Alaska.
W. W. Warne, Chilcat Mission, "
R. Arkley, South Bend, 1st, Wash.
J. T. Glover, Stella and stations, "
J. L. Thompson, Olympia, 1st, "
E. S. Genung, Centralia, 1st, "
B. K. McElmon, Deming, Acme and stations, "
J. A. McArthur, Fairfield and Rockford, "
L. E. Jesseph, Harrington, 1st, Moscow and Moehler, "
W. Smith, Concord, Vineland and station, "
R. H. Parker, Palouse, Bethany and station, "
J. H. Hope, Johnson, 1st, and stations, "
W. Kirkhope, Prescott and Starbuck, "
T. E. Sherman, Lewiston, 1st, Ida.
J. A. Hedges, Kendrick and Juliaetta, "
J. Hines, Lapwai, Indian, and stations, "
F. F. Brown, Grangeville, "
W. A. Ward, Sechlerville and stations, Wis.
C. A. Adams, Vilas, Cottage Grove, Bryn Mawr and Pierceville, "
A. Svoboda, Eden, Bohemian, and Muscoda, "
H. O. Bethel, Monro, 1st, "
C. H. Ticknor, Weyauwega, 1st, "
J. L. Maynard, Robinson, St. Sauveur and Wequiock, "
W. H. Sinclair, St. Croix Falls, 1st, "

Young People's Christian Endeavor.

Read the remarkable story on page 215, of how the porcupine in Laos gathers bananas.

* * *

Every Christian Endeavor society in the Presbytery of Los Angeles contributes to foreign missions.

* * *

From Western Turkey Dr. Farnsworth reports pleasing evidence of growth in manly Christian character.

* * *

It is reported that in some parts of Mexico the Scriptures are in great demand; that women will part with articles of clothing, their rosaries and crucifixes, in return for portions of the Bible.

* * *

What more appropriate hymn for the present crisis in our national history than Julia Ward Howe's "Battle Hymn of the Republic?"

"In the beauty of the lilies Christ was borne across the sea;
As he died to make men holy, so we die to make them free."

* * *

When the Woman's National Missionary Council discussed at Portland the question, "Can a home mission church afford to give to missions?" the unanimous conclusion was that no church or individual, rich or poor, can afford *not* to give to missions.

* * *

The supreme joy of Christian Endeavor is that its members in all lands are earnestly striving to live a life of loyalty to the personal Christ, and in humble consecration are endeavoring to do whatever he would like to have them do.—*London Christian Endeavour.*

* * *

The wife of Minister Angell says she is confirmed in the impression which she had in China that there is something in the spiritual training which life brings to missionaries that gives them a self-control, a sort of poise and at the same time a suavity, that you do not often find even among people who are supposed to be particularly *au fait* in all matters of courtesy.

The plan of study recommended to the Presbyterian young people in Canada is one that readily fits into the programs of the ordinary meetings of societies of whatever sort, and seeks to provide for an ampler knowledge of the doctrine, history and work of the Church.

* * *

The words of Dr. W. N. Brodbeck apply to all Christian young people. "Epworth Leaguers," he said, "should study the great missionary problem, cultivate the missionary spirit, give liberally of their means for the advancement of our missionary work, and be ready, at the call of God, to consecrate themselves to a missionary career."

* * *

After the naval victory off Santiago, Captain Philip, of the Texas, called his crew to the deck and thanked God for the victory. Said he: "I want to make public acknowledgment here that I believe in God, the Father Almighty. I want all you officers and men to lift your hats, and from your hearts offer silent thanks to the Almighty."

* * *

A Japanese boy failed in an examination, was greatly disappointed, and when he tried again prayed to the one true God, of whose existence he had in some way heard, though he knew nothing more. He passed the examination, and his sister was determined to go to some school where she could learn about the God of such power. There was great opposition at home, but, as she said, she went on praying till God took away the hindrances. She is now a Christian girl in a girls' school in Osaka.

* * *

One of our missionaries writes in *The Occident* that the people in Laos are partly Buddhists and partly spirit worshipers. In their religion there is no room for a Saviour. Every one must make merit if he wishes to have his condition bettered in the next stage of his existence. One may be born into an animal or a reptile. A certain woman was asked why she kept feeding a miserable-looking strange cur. She replied that she was in this way supporting a relative of hers who had died and become a dog.

A committee of the Synod of California is making commendable efforts to help students at the University of California and the Leland Stanford Jr. University in all ways looking toward moral and religious culture. Pastors are requested, when young men from their congregations go to these institutions, to fill out blank cards of introduction, and also to notify the reception committee of the University, to the end that such young men may be brought quickly under the favoring influences of the churches adjacent to their places of study.

***

Young people who are choosing a career may find a helpful suggestion in the experience of Jenny Lind Goldschmidt. When at the height of her popularity, her vocal powers unimpaired, she retired from the stage. A friend who once found her sitting by the seashore, a Swedish Bible on her knee, looking out at the glory of the sunset, asked why she had taken that step. This was her reply: "When every day it made me think less of this (laying a finger on the Bible), and nothing at all of that (pointing to the sunset), what else could I do?"

***

"Will you tell me more about Jesus?" said an old Chinese woman to Mrs. Talbot at She-k'i-tien. "I heard you speaking this afternoon, and that was the first of the doctrine I had ever heard. I never knew that there was a Saviour from sin. Oh, I wish I had known this earlier, but tell me now. Tell me more." After listening to the story of Jesus, his love for men and his willingness to save, she exclaimed: "I believe, I believe." Before she had made an open confession of faith in Christ she passed away. The last word on her lips was "Jesus, Jesus."

***

A Young People's secretary in the Woman's Foreign Missionary society of a large Presbytery writes THE CHURCH AT HOME AND ABROAD that she finds among the young people's societies consecrated energy, great zeal, and in many cases a real desire for knowledge. In the societies where there are missionary libraries, mission study circles and regular missionary meetings the offerings are larger, and are made in the right spirit, voluntarily. But it is important to strengthen denominational zeal. Undoubted as has been the impetus to the Christian Endeavor society from the mass meetings of its united organization, this influence has not led our young people to appreciate the force of the latter half of the society's watch word—"the Church." Lack of denominational zeal is sometimes apparent in the sources of information. Although our own missionary magazines are filled with the latest tidings from the front, yet interdenominational publications are often taken at the expense of those of our own church. The Christian Endeavor society is auxiliary to the Church, and no interdenominational duty should set aside this primary allegiance.

***

A missionary in Persia reports that a converted Moslem woman who was beaten and cruelly persecuted seemed so happy that another came to the mission to ask to have that happiness given her which her country woman had obtained. She became a convert, and was persecuted severely in her turn, being even bastinadoed for repeating the Lord's Prayer. She was asked if she were happier when she was a Mohammedan and well thought of, or now suffering so greatly for Christ, and made this reply, "I never knew the meaning of the word happiness till I became a Christian."

***

The twelfth annual convention of the Pennsylvania Christian Endeavor Union will be held in Harrisburg, October 4–6. One of the interesting features is to be a practical demonstration of the work of the Junior societies. The Juniors of Harrisburg are to render an exercise illustrating Junior committee work as it may be carried on during twelve months of the year. Among the inducements to attend this convention mentioned by the press committee are: the spiritual uplift, contagious enthusiasm, widening horizon, educating influence, delightful fellowship for three days with 5000 Endeavorers.

***

In his sermon on "The Spring of the Day," an expression used in 1 Sam. 9: 26 for the sun-rising, Dr. Hugh Macmillan says: "God claims the spring of the day for himself, for the refreshment of your soul, and for preparation for what may await you in the world. You are anointed with fresh oil to do the work of the day, to be the king of your circumstances, and to reign upon the earth under Christ, to subdue your own nature, and to help to subdue the world around you to the dominion of the King of kings. On the spiritual strength you may now attain, and on the peace you may now get settled in your soul, it will depend whether the day is to be well or ill spent, to be a day of trouble and failure ending in a discrowned and disastrous defeat, or a day of outward and inward prosperity, of sunshine and use-

fulness and victory. . . . Going down from the hilltop of prayer with God into the busy world, you will escape many of the evils of life, and bear bravely and wisely the evils that come to you, and be a companion in the kingdom and patience of Jesus Christ throughout the whole day."

* * *

A Hindu, who lived a long distance from any missionary and who had never been inside a Christian church, was led to believe in Christ by reading the gospels. Finding a command to eat and drink in memory of our Lord's death, and knowing nothing of church order and ritual, he was accustomed each day to take a little rice, saying, "This I do in remembrance of Christ;" then, drinking a little water, he would say, "I drink this because Christ died for me." Thus in his solitude this disciple was taught of the spirit, and his inner life was nourished without the help that comes from "the communion of saints."

* * *

A missionary social held recently in New Jersey is reported in *Home Missionary Monthly*. A mail bag was carried into the room, and in it were found letters from various missionaries addressed to members of the Christian Endeavor society. After the leader made an introductory speech, in which he informed the society of the very best way to reach a particular field, the one who had received a letter from that section of country arose and read it. Descriptions of the country were given, amusing incidents of daily life, bits of wholesome advice to those at home, and many items of interest gathered from letters from missionaries or from magazines and papers.

* * *

The very first duty of a church in organizing its foreign missionary work is to awaken, maintain and sustain in its members the spirit of prayer. This is the statement of a writer in the *Missionary Review*, who gives reasons why prayer should be preëminent. 1. It keeps us constantly in mind of what the true basis and the true character of our missionary work is. 2. It supplies the means—men and money—by which our missionary work must be met. Prayer for missions must be intelligent. It must be based upon a knowledge of the principles of missions, or what God wishes to be done, and a knowledge of the facts of missions, or what God is actually doing. It must be definite. We should endeavor to know something about every mission and everything about some missions. It must be intense. We should get into sympathy with the mind of Christ, look on the perishing multitudes with the eye of Christ until his passion fills our hearts and the burden of their souls becomes a burden we can hardly bear.

* * *

The home missionary department in the current issue of the *Iowa Endeavorer* contains the following questions for answer in the meeting:

Can America be Christianized without home missionary work?

If we neglect home missions what effect will it have on foreign missions?

What should be our prime motive in missionary effort?

What excuse can we possibly give if we refuse to obey Christ's definite command?

How do our home missionaries display the highest type of courage?

Why is it important for us to be informed on the missionary work of our church?

Can we be sincere Christian Endeavorers without conscientiously giving to missions?

Can we, without sincere praying for missions?

* * *

The American Board, appointed to the work of caring for the foreign mission field, makes a special appeal to the young people of the Congregational churches, since "in all matters of business and training the natural way is for the strength, the alertness, the hopefulness of the young to be coupled with the experience and wisdom of their elders in mutual helpfulness." The Board says: "1. Resolve to be represented either individually or in groups, as classes, Endeavorers, etc., by some person on the mission field. Begin with a



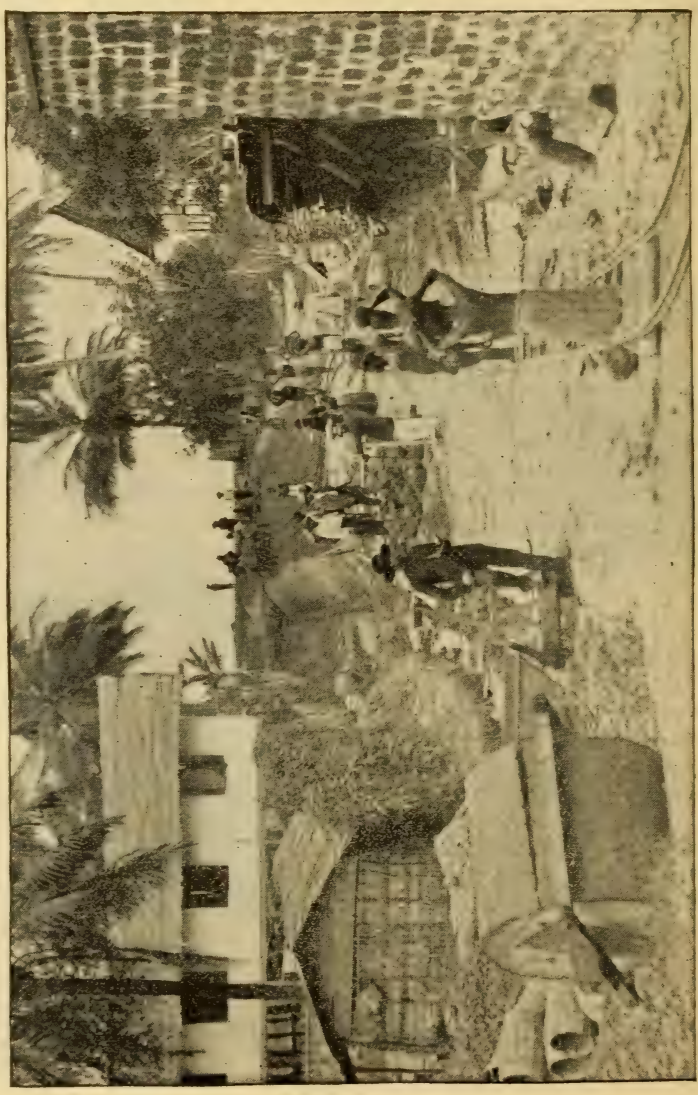
Gate of Tripoli, Syria.

Bible reader or some other native helper. Save for it, plan for it, work for it. In this way 'go' and 'teach.' 2. Plan to give systematically, just as you eat, sleep, work. 3. As deliberately as a man sets himself apart for the work of ministering or teaching, set your mind on doing according to the measure of your ability, and expect, as your income grows and your life work is entered upon, to rise from supporting a Bible reader at $12 per annum, to where you will stand, as a supporter, behind a school, a missionary, a station."

* * *

The *Missionary Herald* reports a true example of liberality on the part of a native church of less than one hundred members on the Micronesian Island of Kusaie, under the care of a native pastor and located ten miles from the mission premises. A few of its members were present at a missionary meeting in the girls' school and were deeply touched by the stories of suffering among the India missions. They asked if they might take the papers and pictures concerning the famine-stricken sufferers to show to their friends. Just before the *Morning Star* sailed for Honolulu, members of this Kusaian church appeared at the mission premises with an offering for India of twenty dollars in money and a package of native cloth which was sold for twenty dollars more. And so these Kusaians, self-moved, have sent this generous contribution to relieve the destitute on the other side of the globe. Forty years ago these people were naked savages. The gospel produces the same effect upon men everywhere. It leads to self-sacrificing liberality.

Gospel in all Lands tells of an African woman who came into possession of an English Bible. She and her people had learned something of the gospel and knew a little of the significance of the book. But no one could read it. So a day was appointed, notice was given, and at the appointed hour the Bible was laid on the stump of a tree in an open space. Then the natives began to assemble, took their places in a circle about the spot, and, after waiting for a time in reverent silence, quietly dispersed. Can it be doubted that the Father who seeketh those to worship him who worship in spirit and in truth accepted the poor, maimed service, which was all these ignorant men and women had to offer?



Road Making in Gaboon.
From Reading's *The Ogowe Band.*

CHRISTIAN ENDEAVOR CONVENTION IN CHINA.

LAVINA M. ROLLESTONE.

Perhaps some of your readers would like to hear of our last Presbyterian Christian Endeavor convention held the beginning of last March. This has now come to be an annual gathering and is one of the inspiration points which come to us and make us missionaries "thank God and take courage." To the natives it is also a great inspiration, undoubtedly the greatest of the whole year as can be seen by the numbers which come, by the attention with which they listen and by the earnestness of their remarks and prayers.

During the convention almost all live in houseboats on which they come. There are better and inferior kinds of houseboats, and in all the quarters are cramped, especially when ten or more people are inside. In the country places only the inferior kind is procurable, taking which into account together with the Chinese hatred of inconvenience, and with the fact that about that time we usually have bad weather, the numbers both of men and women who came from all parts of our field to attend this gathering, is a good proof of the earnestness of the people and of the success of the convention. That so many *women* come is a great encouragement; for with their little feet and almost no protection against bad weather they are ill-fitted for traveling. Chinese women are not intended to go out in wet weather. The first day of our last convention was miserable, both rain and snow making the streets almost unfit for walking, yet the women were there, garments and feet wet, but withal cheery and glad to see each other. It is in many cases the only time in the year they meet, and the little bit of social enjoyment is not only to them a great treat but a decided benefit. And how glad they are to see the missionaries again. To feel the clasp of their hands and see their faces all aglow with pleasure is enough to warm our hearts and make us love them.

The convention days are usually Wednesday and Thursday, as it takes about two days to get from the various districts of our field to the most central place, Yü-Yüô, where the meeting is held. On Tuesday evening those who had already arrived held a preparatory prayer meeting, asking that the Holy Spirit would indeed be with us, and make the next two days a time of refreshing. I think all who were there felt that our prayers were answered.

Wednesday morning at nine o'clock we had our opening meeting, the president, Mr. Shoemaker, in the chair. The first half hour of each session was occupied by devotional exercises led by the native pastors.

The theme of the convention was the need and methods of studying the Bible. The program was as follows:

Wednesday A.M.

Praise Service..... led by Pastor Lee.
"The Good to be Desired from the Convention".....Rev. J. E. Shoemaker.
"Importance of Bible Study"....Pastor Uôh.

Wednesday P.M.

Prayer Meeting . ...Pastor Tsiu.
"How to get rid of the Hindrances to Bible Study".....Pastor Yiang.
"Motive and Purposes of Bible Study" .....Pastor Zi.
General Discussion

Wednesday Evening.

Reports

Thursday A.M.

Devotional Exercises.....Pastor Yi.
"Time and Method of Bible Study" ..... Rev. Mr. Sweet, of A. B. U.
General Discussion
Practicing New Hymns

Thursday P.M.

Prayer for the Fulness of the Spirit .....Pastor Zia.
"How to Keep the Power of the Spirit" ..... Rev. E. Knickerbocker, C. I. M.
"Explaining the Constitution and Urging its Observance".....Mr. Dzing.
Election of Officers

Thursday Evening.

Consecration Meeting.....Rev. Mr. Sweet.
Farewell Meeting.

The speeches of both foreigners and natives were earnest and came home to the hearers with convincing power. Mr. Yiang's on the various hindrances was very much so. Few foreigners could have spoken better or more to the point, and in this case, where the subject was the difficulties which the Chinese have, a foreigner could not have done nearly so well. He spoke of that whereof he knew, and in a way which brought conviction.

Mr. Sweet was listened to with much attention; no foreign audience could be quieter (a very rare thing in China so far as I have seen). I don't think that even the ubiquitous baby disturbed the peace. At the close many promised henceforth to be more diligent in the study of the Bible, and of those who could not read a number promised to try to learn.

Unfortunately, during Mr. Knickerbocker's talk a window needed attention, which disturbed the audience and must have disturbed the speaker. He, however, seemed to have enough of the Chinaman in him to go right on apparently regardless of the interruption. The calmness with which a Chinese preacher can go on talking to a disorderly audience with just as much earnestness as if all were listening attentively is most remarkable.

Perhaps some of our Christian Endeavorers at home would object to our calling this a "Christian Endeavor convention," and the objection would be allowable, for very few of the societies have yet got as far as constitution and pledge card. Some have, however, and the others year by year are falling into line. Sometimes the convention has been called "a meeting of our Christian workers" but are not "Christian workers" and "Christian Endeavorers" synonymous terms? They call themselves "Christian Endeavorers," and while many are yet unversed in method and constitution, we must, I think, modify method to circumstances, and grant them the privilege, even if, according to Western ideas, they may not have the right to do so.

Ningpo, China.

A SUGGESTION.

EMMA SMULLER CARTER.

As the last winter passed it took from us one whose labor of love reached out along many busy and useful lines, one of which may prove a suggestion, perhaps an inspiration, to those who love missions and missionary workers. The name of Augusta Evelyn Smuller, long and lovingly known as that of an able and earnest educator in northern New York, is also familiar to more than one missionary on some distant field who never saw her face nor heard her voice. Among many gifts that were hers were those of easy, graceful composition, and a remarkably beautiful penmanship, and these, as all others, were held as "sacred to the Master's use," and were frequently employed in sending letters full of bright, cheery thought and friendly sympathy to our missionaries at home and abroad. These letters called forth grateful answers, full of the work and its needs —needs which it was often possible to meet by contributions of literature, Christmas packages, etc. It was work such as any one might attempt, not requiring large outlays either of time or money; a simple service, "a cup of cold water," yet drawn from the deep full fountain.

A package of these missionary letters, carefully pigeon-holed and bearing date from all parts of the world, was taken, with reverent hands, from the desk of this dear sister, and near it lay a leaf containing a schedule of the days of the week and corresponding to each day the names of the countries for which it was her custom to pray. How sacred seem these leaves from the inner life of one so saintly, which bear the simple inscription of her life-motto, the two great aims set before her: "Purity of heart (the work that must be done in me) and The advancement of Christ's kingdom (the work which I must do in the world)." A motto worthy of imitation, an example fit for following. May some who read these lines be moved to a life like her's and find at last a home-going as tranquil and as sweet.

Williamsport, Pa.

"HE BRUNG ME."

HARRY P. FORD.

One bright summer morning I went down to a mission school near the Pine street wharf, Philadelphia, to conduct its exercises. In front of the door two ragged little boys were standing. "Good morning, little man," I said cheerily to one of them. Without seeming to notice my proffered hand, he pointed to his companion and said, "He brung me." Oh, how I envied the little fellow who stood there awkward and silent with his friend's blessed words ringing in his ears! It was a simple, almost trifling incident, but in it was the very heart of the gospel. It was the old, old story of Andrew and Peter over again, the story that has been repeated, and has need to be repeated, so many, so very many times. I had carefully prepared my address on the lesson for the day, but in a moment it seemed utterly soulless and apathetic before the simple words of the boy. His one brief sentence gave me my text and my illustration; I had need to talk of nothing else. We will know no greater joy even in heaven itself than to have some one (God grant there may be many!) point to us and say, "He brought me here!"

To live content with small means;
To seek elegance rather than luxury,
Refinement rather than fashion;
To be worthy, not simply respectable;
And wealthy, not simply rich;
To study hard, think quietly,
Talk gently, act frankly;
To listen with open heart to birds and stars,
To babes and sages;
To bear all cheerfully, do all bravely;
Await occasions, never hurry—
In a word, to let the spiritual life
Grow up through and above the common—
This to be my "symphony of life."

—*William Henry Channing.*

BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK.

OFFICERS.

Hon. ROBERT N. WILLSON, *President.*
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The Board of Publication and Sabbath-school Work was organized by the General Assembly of the Presbyterian Church in the United States of America, in 1838, at which time a society established five years earlier, by the Synod of Philadelphia, was transferred to the new Board. This earlier society, the Tract and Sabbath-school Book Society, received in 1835 what is believed to be the first donation made to the object by any church, a contribution of four hundred and six dollars from the First Presbyterian Church of New York. To enable it to support the gospel, this New York church had received in 1719 the first recorded grant of home missionary money.

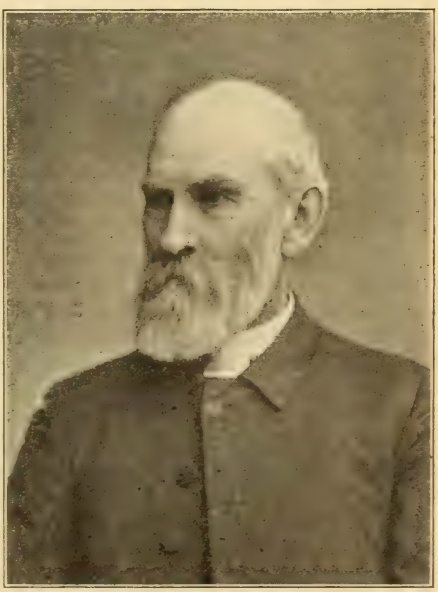
The Board, which is located in Philadelphia, is composed of twelve ministers and twelve elders, four of each class being chosen by the Assembly every year to serve for three years. The Rev. Dr. E. R. Craven, a man of ripe scholarship, who was Moderator of the General Assembly in 1888, fills his position as Secretary of the Board with distinguished ability.

This Board is a great missionary and educational agency of the Presbyterian Church with three coördinate departments, business, editorial, Sabbath-school and missionary.

The BUSINESS DEPARTMENT has charge of all the property of the Board, and conducts all its business operations, the most important of which are the manufacture of books, tracts and periodicals, and the placing of these publications on the market. It is under the able management of Mr. John H. Scribner, whose large business experience fits him for this responsible position. That recent issues of the Board have received high praise as excellent specimens of the book-maker's art is largely due to the good taste and skill of the manufacturer, Mr. Henry F. Scheetz.

There were published during the past year, 1,900,875 copies of books and tracts, 43,139,816 copies of periodicals. These publications are placed on the market through the agency of the main store in Philadelphia, the depositories in Chicago and St. Louis, and sixteen branch houses, twelve of which are in the United States, three in British America and one in England.

The Business Department does not receive the gifts of the churches, but is itself a contributor to the work of the Church. Out of its own earnings it pays all the expenses of the Editorial Department and two-thirds of the salaries of the Secretary and the Treasurer of the Board. It saves to other agencies of the Church a sum equal to about $10,000 every year by supplying them free of cost the rental, heating and care of rooms in the Witherspoon Building. It contributes annually two-thirds of its net profits to the fund of the Sabbath-school and Missionary Department. This sum for last year was $20,698.03, the net profits having been $31,047.04, an increase of $4,680.19



E. R. Craven, D.D., LL.D.



J. R. Miller, D.D.

over the preceding year. The remaining third of net profits is added to the capital of the Board.

At the head of the EDITORIAL DEPARTMENT is the Rev. J. R. Miller, D.D., whose well-deserved reputation as editor and author extends to the other side of the Atlantic. This department has charge of all the publications of the Board, so far as their subject matter is concerned. It selects from manuscripts offered and prepares for the press those that are to be published; prepares Lesson Helps for teachers and scholars and periodicals for the young people and children of the church; looks out for the typographical correctness and excellence of everything issued by the Board.

Among the bound volumes issued last year there were thirty-four new publications and twenty-seven reprints of former publications.

The *Westminster Teacher*, issued monthly, has a circulation of 80,000. There are four quarterlies for scholars, Senior, Intermediate, Junior and Home Department; two lesson leaves, the Westminster and Junior, and a picture lesson card; four weekly, illustrated papers, *Forward*, *Sabbath school Visitor*, *Morning Star* and *Sunbeam*. The first of the four has taken its place in the front rank of high class periodicals for young people. All the litera ture prepared by this department is of high moral tone and spiritual helpfulness.

The SABBATH-SCHOOL AND MISSIONARY DEPARTMENT is ably presided over by the Rev. J. A. Worden, D.D., who is recognized as one of the leading authorities on Sunday-school work. It includes educational and missionary work. The former aims to bring existing schools to a high plane of efficiency, the latter organizes and equips schools in places destitute of religious advantages.

Programs for the two anniversaries, Children's Day and Rallying Day, are prepared and furnished to our Sabbath-schools, with boxes or envelopes for collecting the offerings. The amount contributed by the Sabbath-schools to the missionary fund of the Board last year was $51,976.70.

During the past year, 2177 beautiful Oxford Bibles have been awarded to scholars in our Sabbath-schools for reciting the Shorter Catechism.

The object of the Twentieth-century Movement is to signalize the entrance of the Presbyterian Church into the new century by bringing into her Sabbath-schools at least half a million scholars, that is, by increasing the Sabbath-school membership from about a million—where it stood at the beginning of 1897—to a million and a half, on or before April 1, 1901. The necessity for such effort is illustrated by the fact that while the school population of the United States in 1897 was 21,082,472, only 12,288,153, or less than 60 hundredths, were enrolled in the Sunday-schools.

The 76 Sabbath-school missionaries, who labored last year in 29 States and Territories, organized 1028 schools and reorganized 312, and into these schools gathered 51,414 teachers and scholars. The mission school is, wherever possible, placed under the care of the nearest Presbyterian Church.

In connection with the 81,239 house-to-house visitations made last year, clothing to the value of $2500 was distributed to the needy. Many children are thus enabled to attend Sabbath-school during the winter, who would otherwise have remained at home.

"They visit from house to house, bring to the lonely disciple in his spiritual isolation Christian greeting and encouragement, present Christ to the



J. A. Worden, D.D.

impenitent, pray with the sick, aged and dying, who are far from the ministry of the Word, preach to the godless communities in mining and lumber camps, gather old and young into organizations for the perpetuation and development of the work, foster these organizations by constant watchful encouragement into permanence of life, leaving in the homes of the people good wholesome literature, especially the Bible, to do its silent, ceaseless work."



Missionaries frequently visit places where there is not a single Christian, where a gospel sermon has never been preached, where the children and youth are in utter ignorance of the Bible. They hold evangelistic services, and conversions follow.

On the mountain plateau of Colorado, 10,000 feet above the level of the sea, in the swamps and pine regions of Arkansas, on the broad prairie, in lumber and mining camps, these faithful missionaries are found. In a "dugout" or a sod house, in a blacksmith shop or over a saloon, out under the shade of forest trees, in any available place, they gather the people, who often show their interest by coming a great distance through mud, or storm, or darkness. Thus the gospel is carried into places where it is impossible yet to build a house of worship or even organize a church.

This work contributes to the success of home missions. Dying churches are revived, weak churches are helped and encouraged into self-support. A census taken in March, 1898, shows that from the schools organized between April, 1896, and April, 1897, fifty-six churches had grown. In Iowa, during about four years, twenty-three churches have grown out of Sabbath-school mission work. In the Presbytery of Mankato, of the thirty new churches organized from 1887 to 1897, twenty-six were the result of Sabbath-school missions.



For the past six years our Presbyterian Sabbath-school missionaries have held an annual conference for mutual improvement. Reporting that of 1895, a daily newspaper said it was "as interesting a body of men as Detroit ever had the privilege of entertaining." No wonder, for the glow of enthusiasm which accompanies successful effort in building up the kingdom of Christ always makes men interesting.

An agency that is rescuing from Christless influences more than 900 children and youth every week, doing foundation work that has in it the elements of permanence, continued growth and widening influence, should certainly occupy a prominent place in the activities of the Presbyterian Church.



PRESBYTERIAN ENDEAVORERS.

San Diego, Cal.

First.—the topic card used by this society contains this statement: "Christian Endeavor is co-operative energy."

Allahabad, India.

Mrs. Andrews, principal of the Girls' High School in Allahabad, desires to interest Presbyterian Christian Endeavorers in her sixty pupils. They are all from Christian families, but Christians are weak and the surroundings of a heathen land keep them far below the right standard. Mrs. Andrews' aim is to train in higher ideas of true womanhood those who will be the wives and mothers in the Christian communities.

Seoul, Korea.

On page 497 of THE CHURCH AT HOME AND ABROAD, for June, 1898, appeared a picture of Miss Wambold's school in Seoul. The Korean name of this warm-hearted teacher means, "the lady who loves the children."

Minneapolis, Minn.

First.—This society is eleven years old, and is the successor of a young people's society which had a useful existence before the days of Christian Endeavor.

Three years ago they began sending a choir of young people to the city hospital Sunday afternoons to sing to the patients. This has been continued, and other Christian Endeavor societies have joined in the work, until now the hospital is visited each month by four societies, one Sunday each in turn.

This society has also started and fostered an active Endeavor society at the Goodwill Mission (a child of the First Church).

Goodwill Mission.—The Goodwill Endeavor society has lately added a Sunshine Committee which does its work among the sick, the poor, or wherever they can bring sunshine by good deeds and kind words. They distribute religious reading matter and flowers in the hospitals as a part of their weekly work.

Westminster.—The Endeavorers number two hundred, of whom fifty are Juniors. In addition to the regular lines of work indicated by the regular committees, a squad is sent monthly to one of the city missions, while quite a number teach every Sunday afternoon in the mission chapel supported by Westminster Church. A box of hospital supplies has been sent to the boys at the front.

Parkville, Mo.

Park College.—Every class graduating between 1884 and 1896, save one, is represented on the foreign mission field. Every class from 1879, the first class graduated, to 1894, is represented on the home mission field by from one to twelve ordained missionaries.

Hastings, Neb.

Hastings College.—The Industrial Department has been organized to assist young men and women to meet the expenses of their board. Students of this department are expected to work about twenty hours a week. The young men may work on the farm or in the gardens, or as carpenters, janitors, printers, etc. The young women may do baking, cooking, laundry work, etc. Those who have seen the plan in operation regard it as eminently practical.

Westfield, N. J.

The first five minutes of each prayer meeting of the Endeavor society is devoted to Bible study, conducted by the leader. Recently this has consisted of a review of the names of the books of the Bible, with a brief statement of the purpose of each book.

Gorham, N. Y.

Since ours is a union Christian Endeavor society we are hampered somewhat in doing anything along denominational lines. Work for our church has to be taken up privately. Several of our young people have united with the churches during the past year.—*A. B.*

Franklinville, N. Y.

The Presbyterian Endeavorers, as reported in the *Christian Endeavor World*, print on the back of the topic card, after the name of each committee, a brief description of its work, as follows:

Lookout (makes us grow).
Prayer meeting (makes us interested).
Missionary (makes us unselfish).
Sunday-school (makes us learn).
Good Literature (helps us to read).
Social (promotes fellowship).
Music (brings joy).
Flower (brings gladness).

New York, N. Y.

University Place.—The evening branch of the missionary society has just given an organ to the chapel in Chiningchow, China.

Yonkers, N.Y.

Westminster.—The Young People's Association has enjoyed the series of historical lectures planned by presbytery's committee. The last two, delivered in July, were "John Knox," by Rev. James A. McWilliams, of Sing Sing, and "Savonarola," by Pastor Cutting.

The pupils of the Sunday-school primary department have sent a Christmas box filled with cards and pictures to the Presbyterian Mission Sunday-school in Tungchow, China.

Asheville, N. C.

The Farm School.—Each of the six young men in the graduating class is a Christian, says *Home Mission Monthly.* A boy cannot remain any length of time in the school without having presented to him the truths of the Bible and a knowledge of the true way of life in such a manner that he can never again be the same boy.

Coleraine, Pa.

Union.—The pastor is president of the Endeavor society, and two of the elders are members. The young people never make any plans without first consulting the pastor. They have pledged $1000 toward the rebuilding of the house of worship, and have already raised $700 of this sum by personal contributions.

Dunmore, Pa.

A class for the systematic study of the Bible, the training of teachers, and the encouragement of private Bible study is reported in the *Sunday-school Times.* The facts which comprise the lesson for the day are given in the form of an off-hand conversation, and as many facts as possible are drawn from the class by careful questioning. Then a syllabus, printed on the typewriter and mimeographed, is furnished to each scholar, the leading points are gone over again, notes are made, and all the references in the Bible are found and commented upon. The following are some of the outlines prepared for the class introductory to separate studies of various books:

I. How to read the Bible

1. Devotionally
   - *a.* After prayer.
   - *b.* In a waiting mood.
   - *c.* In a spirit of obedience.
2. Critically
   - *a.* After prayer.
   - *b.* Comparing Scripture with Scripture.
   - *c.* With use of best helps.
   - *d.* Employ meditation.

II. How to remember what you read.

1. Mark your Bible.
2. Keep a notebook.
3. Review and re-review what you learn.
4. Put your knowledge of the Bible to use.

III. Bible reasons for Bible study.

1. For growth (1 Pet. 2 : 2 ; Acts 20 : 32).
2. For teaching (Matt. 28 : 19 ; 1 Tim. 4 : 11 ; Dan 12 : 3).
3. For soul winning (Prov. 11 : 30 ; Dan. 12 : 3).

Philadelphia, Pa.

Bethany.—The young people of this church send out a gospel wagon every Thursday evening and conduct evangelistic services at various points in the southern part of the city.

Oxford.—Mr. Israel P. Black, in his useful volume, "Practical Primary Plans," says of benevolence in the primary class: "I have formed my entire class into a mission band, which is connected with the foreign missionary society of our own denomination. I am the president of the band, one of our secretaries acts as treasurer, and the scholars form the membership. This band has been in existence about twenty years. During this time it has yearly supported a little girl and boy in India, besides expending an equal amount in missionary work in this country. This money has been raised by means of four tin boxes, which have been distributed weekly. Sometimes they are given out to the scholars in alphabetical order ; at other times all who wish the boxes are asked to raise their hands, and the teacher then makes a selection. Two boxes are given to the boys and two to the girls. They are securely locked by the secretary and opened by him on their return. Each child is allowed to retain a box one week, in order that during the year every one may have the opportunity of helping in the good work."

Galveston, Tex.

Fourth.—The Christian Endeavor society presented Company A of the First United States Volunteer Infantry with one hundred comfort bags, which were much appreciated.—*L. W.*

Springville, Utah.

Hungerford Academy.—A picture of the Hungerford Academy appeared in the July issue of THE CHURCH AT HOME AND ABROAD, with some account of the excellent work it is doing. The Junior Endeavorers, as reported in *Home Mission Monthly,* recently earned most of the money with which to buy an invalid chair for a poor, crippled girl.

Centralia, Wash.

A Christian Endeavor society was organized here several years ago, but, through removal of members and for other causes, was afterwards disbanded. A new society, organized on May 27, started off with twenty-five members. The great hope of the church is in this society, and the work already undertaken is most encouraging. Though the church has been in existence for several years, it has never possessed a communion set, and the society took that object as its first responsibility, and have already secured one-fourth enough for the set. A line of mission study is being planned for all the members, and an earnest effort is being made to build up the church and Sunday-school by a thorough house-to-house canvass of the city, and by personal invitations to the new-comers and non-church-goers.

Christian Training Course.

BIBLICAL, HISTORICAL, MISSIONARY.

For Young People's Societies and Other Church Organizations.

OUTLINE D, FOURTH YEAR.

BIBLICAL.

The topics follow chapters in the book *How to bring Men to Christ*, by R. A. Torrey. They may be followed by the single student alone, but in class they are intended to be set forth by proof-texts, etc., read aloud as a Bible Reading and explained and discussed. The "Questions" under each study will excite interest and guide the method of treatment. Each one should bring to the meeting his own copy of the book for reading and reference. See Hints.

STUDY.

1. **General Conditions and How to Begin.**
   October (1). Pages 7–19.
2. **Dealing with the Indifferent.**
   November (1). Pages 20–28.
3. **Anxious to be Saved, but Ignorant.**
   December (1). Pages 29–35.
4. **Those Who Have Difficulties.**
   January (1). Pages 36–49.
5. **Those Who Have False Hopes.**
   February (1). Pages 50–56.
6. **Lacking Assurance and Backsliders.**
   March (1). Pages 57–64.
7. **Sceptics and Infidels.**
   April (1). Pages 65–76.
8. **The Complaining, Delaying, Willful.**
   May (1). Pages 77–93.
9. **Some Suggestions—The Holy Spirit.**
   June (1). Pages 94–104.

HISTORICAL.

The topics follow a series of readings in American Presbyterianism, the first of which will appear in THE CHURCH AT HOME AND ABROAD, and some of which are chapters in a book by Dr. W. H. Roberts, soon to be issued.

STUDY.

1. **The Westminster Standards and the Formation of the Republic.**
   October (1).
2. **The Period of Isolated Congregations.**
   November (1).
3. **The Colonial Church.**
   December (1).
4. **The Constitution of 1788.**
   January (1).
5. **The Period of Denominational Organization.**
   February (1).
6. **The Period of Division.**
   March (1).
7. **The Period of Reunion.**
   April (1).
8. [Topic to be selected.]
   May (1).
9. [Topic to be selected.]
   June (1).

MISSIONARY.

The topics follow the sections of a volume of The Guild Library, *Missionary Expansion of Reformed Churches*, by Rev. J. A. Graham, M.A., American Edition; also the line of study marked out by the Board of Foreign Missions. As an alternate topic, many societies may be glad to take up each month one of the Boards of the Presbyterian Church.

STUDY.

1. **The Reformation and Its Influence.**
   Beginning at Jerusalem.
   October (1). Graham. Chaps. ii, iii.
2. **Medical Missions,**
   or, **The Board of Publication and Sabbath-school Work.**
   October (2).
3. **Early Colonial Missions.**
   November (1). Graham. Chap. iv.
4. **Civilizing Influence of Foreign Missions,**
   or, **The Board of Education.**
   November (2).
5. **A Missionary Church.**
   The Great Missionary Uprising.
   December (1). Graham. Chaps. v, vi.
6. **Relations of the Home Church to Foreign Missions,**
   or, **The Board of Foreign Missions.**
   December (2).
7. **The Hindus and Their Neighbors.**
   January (1). Graham. Chap. vii.
8. **The Bible and Foreign Missions,**
   or, **The Board of Church Erection.**
   January (2).
9. **Buddhist Lands.**
   February (1). Graham. Chap. viii.
10. **The Unbelieving World,**
    or, **The Board of Aid for Colleges.**
    February (2).
11. **The Dark Continent.**
    March (1). Graham. Chap. ix.
12. **Evangelistic Missionary Work,**
    or **The Board of Missions for Freedmen.**
    March (2).
13. **Islam.**
    April (1). Graham. Chap. x.
14. **The Native Church,**
    or, **The Board of Home Missions.**
    April (2).
15. **The Southern Isles.**
    May (1). Graham. Chap. xi.
16. **Woman's Work for Woman,**
    or, **The Board of Ministerial Relief.**
    May (2).
17. **The New World.**
    The World's Evangelization.
    June (1). Graham. Chaps. xii, xiii.
18. **Foreign Missionaries.**
    June (2).

HELPFUL HINTS.

1. THE PURPOSE of the Christian Training Course is to meet the needs of church societies of young people and adults, and also of individuals who have a limited amount of time for study and yet desire to know the leading subjects of Biblical and Christian knowledge.

2. THE APPROVAL of the General Assembly of the Presbyterian Church in the U. S. A. was cordially given to the Course in 1896 and 1897. It was formally presented to the Assembly by the Committee in charge of THE CHURCH AT HOME AND ABROAD, and was authorized to be circulated in the churches and printed in that magazine.

3. THE COURSE is simple and easily followed, and is concluded in four years of nine months each, from October to June, being arranged in four Outlines, A, B, C and D, one for each year.

4. THE OUTLINES are complete, each in itself, and are related to one another, and are divided into three Departments—Biblical, Historical and Missionary, including the leading topics of doctrine, history, polity, etc. Each subject is treated in an elementary manner, and is connected with a small but standard text-book.

5. OUTLINE A, the first year, covers the following subjects: BIBLICAL, Doctrine and Life, *The Shorter Catechism.* HISTORICAL, Church History, Rev. Dr. Henry Cowan's *Landmarks;* MISSIONARY, General Survey of Mission Fields, *Selected Tracts.*

6. OUTLINE B, the second year, covers these subjects: BIBLICAL, the Character of Christ, Robert E. Speer's *The Man Christ Jesus;* HISTORICAL, The Missionary Idea in History, Dr. George Smith's *Short History of Missions;* MISSIONARY, *Modern Missionary Heroes*, first series, prepared by Mrs. Albert B. Robinson.

7. OUTLINE C, the third year, covers these subjects: BIBLICAL, Bible Writers and Contents, *Our Sixty-six Sacred Books*, by Rev. Edwin W. Rice, D.D. (American S. S. Union); HISTORICAL, Presbyterian History, *The Presbyterian Churches*, by Rev. J. M. Ogilvie, M.A., with enlarged chapter on the Presbyterian churches in the U. S. A., by Prof. A. C. Zenos, D.D. (Fleming H. Revell Co.); MISSIONARY, *Modern Missionary Heroes*, second series, and *Missionary Methods*, printed monthly in THE CHURCH AT HOME AND ABROAD, Philadelphia, Pa.

8. OUTLINE D, the fourth year, covers these subjects: BIBLICAL, Studies in Evangelism, *How to Bring Men to Christ*, by R. A. Torrey, Superintendent Chicago Bible Institute (Fleming H. Revell Co.); HISTORICAL, American Presbyterianism, a series of interesting readings, see THE CHURCH AT HOME AND ABROAD; MISSIONARY, Modern Missions, Leaders and Principles. *Missionary Expansion of the Reformed Churches*, by Rev. J. A. Graham, and the topics suggested by our Board of Foreign Missions.

9. The Studies extend through nine months, from October to June, being arranged for about eighteen meetings. At each meeting there will be two studies, the time given to each study being about thirty minutes. At the first meeting of the month come the Biblical and Historical; at the second the short opening of fifteen minutes devoted to the Shorter Catechism and the Missionary.

10. THE MEETINGS may be provided for in different ways: (1) On a stated week-day evening twice a month, two Departments each time. (2) Once a month on a stated week-day evening, taking the Biblical and Historical, and the other at the Church Monthly Concert, taking the Missionary. (3) Once a month at the Sunday meeting, and the other once a month on a week-day evening to suit.

11. THE TRAINING COURSE COMMITTEE should consist of three leaders, one in charge of each Department, the best ones obtainable in the parish, to be under the direction of the Pastor.

12. HELPFUL HINTS and Model Programs will be furnished by the author of the Course, the Rev. Hugh B. MacCauley, who will conduct the Biblical and Historical Departments, and interesting material by the Rev. Albert B. Robinson, conductor of the Missionary Department, all of which will be printed monthly in THE CHURCH AT HOME AND ABROAD.

13. The Literature required for the studies is in small book form, cheap but standard. Headquarters for the literature is the Presbyterian Board of Publication, Philadelphia, Pa. Prices are as follows, postage paid: *Outline D of Christian Training Course*, two cents each, or twenty-five cents for twenty-five; *How to Bring Men to Christ* (R. A. Torrey), $1.00; *Missionary Expansion of the Reformed Churches* (J. A. Graham), 50 cents; Readings on American Presbyterianism and Missionary Studies, THE CHURCH AT HOME AND ABROAD, single copy ten cents, by cash, money order or check. Enclose two-cent stamp for circular. WRITE to the Board of Publication.

FROM THE CHRISTIAN ENDEAVOR CONVENTION.

In this age of trusts the greatest of trusts is the boys and girls.—*Mr. Shaw.*

It is time to quit talking of Christian Endeavor in tones of apology.—*Dr. J. I. Vance.*

Heroes are made of cowards by the alchemy of the cross.—*Commander Booth-Tucker.*

The number of societies in South Africa increased during the year from twenty-two to 110.

Prove your pledge, said Dr. McCrory, in business, in citizenship, in politics, in office, in trial, in triumph.

This is suggested as the year's motto for pastors: "Every young Christian trained, and every trained Christian used."

Rev. George J. Burns gave this new aphorism for aggressive labor: "Dead saints will never catch live sinners."

The forward movement for missions is the plan of supporting missionaries directly by individuals, families, groups, societies and churches, said Miss Leitch.

If your life is shorn of power, it is because you have not taken hold of God's Word and applied it to your own soul.—*Dr. Chapman.*

We have no representatives this year from Cuba or the Philippines, but come to Detroit next year and you will see them there.—*Dr. Clark.*

Better leave some of your books unread than leave unread the lives of these young people. You will get more from that vigorous boy than from all the old church histories that lie on your shelves.—*Mr. Shaw.*

Testimonies to the value of the "quiet hour." "I get more from my fifteen minutes quiet with God than from five hours in my library." "It adds sweetness and beauty to every task of the day." "It opens my duty before me." "In it I lose sight of myself."

If a society does not do good work, said Dr. Howard Agnew Johnston, I ask, first of all, what is the matter with the pastor. As to the plea of some pastors that they haven't time to attend the Christian Endeavor meetings, he asked, What would you think of the superintendent of a great establishment who never entered one of its most important departments?

QUESTIONS FOR THE SEPTEMBER MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. What grand opportunity for home mission work is now before the Church? Page 231.

2. Our Church has undertaken what four departments of home mission work? Page 233.

3. Show how the country providentially guided in its development has been prepared for its sacred mission. Pages 233–235.

4. Who are the agents representing the Church, and to whom do they carry a message? Page 236.

5. What are the results of home mission effort, and what the possibilities of enlargement? Pages 236, 237.

6. The composite conscience of Christianity in America calls for what? Page 238.

7. What is the poetic conception of home missions? Page 239.

8. Give some illustrations of the need and value of home mission work, from southern Illinois and from Iowa. Pages 187, 183.

9. What has been accomplished by the small colleges in this country? Page 187.

10. The influence of a teacher upon the morals of students is how illustrated? Page 223.

11. What effort is made in behalf of the moral and religious welfare of Presbyterian students in the University of Colorado? Page 218.

12. For what purpose does our Board of Church Erection take a mortgage upon the property of churches aided by its funds? Page 220.

13. What is the date of Rallying Day, and what should it do for the Sabbath-school? Page 226.

14. What is meant by the Twentieth-century Movement? Pages 191–198.

15. The Board of Missions for Freedmen has under its care how many churches and schools? Page 230.

16. What work can be accomplished by those who realize that they are "closely related to God?" Page 227.

WORK ABROAD.

17. What illustrations are given of the influence of foreign missions in awakening a desire for education? Page 209.

18. The early teachings of the first Protestant missionaries in Japan produced what results? Page 209.

19. How was China influenced by Western education? Page 210.

20. On what ground is it claimed that Chinese officials have confidence in men of Christian training and profession? Page 210.

21. For what are missionary societies and missionaries now seeking in their educational work? Page 211.

22. What is the great aim of the ideal missionary life? Page 211.

23. What are the four needs of such a life, as set forth by Mr. Speer? Page 212.

24. In what respects is the Bible a missionary agency? Page 188.

25. What four missionary crusades have been carried on in China? Pages 190, 191.

26. What five representatives of Oriental systems have appeared before the American public? Page 189.

27. What form of mission work has been adopted at Pyeng Yang, Korea? Page 199.

28. The Rhenish Missionary Society has met with what success in south-west Africa? Page 200.

29. What is the present attitude of the directors of the Doshisha in Japan? Page 200.

30. Give a sketch of the life and work of the Rev. Golak Nath. Page 204.

31. Tell the story of the Siamese who worshiped the unknown God, addressing him as "Greatest of all." Page 206.

32. Describe a meeting of the Presbytery of Mt. Lebanon. Page 214.

33. How does Dr. Corbett write of the progress of Chinese Christians in self-support and beneficence? Page 214.

34. With what form of superstition must our missionaries contend in Laos? Pages 216, 245.

35. What form of missionary work is likely to be most powerful in breaking the barriers to Christianity in Laos? Page 216.

36. Name some of the present signs of progress in China? Page 186.

37. What facts illustrate the changing attitude of the Hindus towards Christianity? Page 185.

38. What were the results of the prayer of a Japanese boy to the God of whom he knew nothing save his existence? Page 245.

39. What incidents from China, and from Persia illustrate the results of missionary work? Page 246.

WITH THE MAGAZINES.

Writing in the June *Forum* of "The Ideal Training of the American Girl," Prof. Thomas Davidson concludes (1) that only by universal college and university education (which this nation is well able to give) can the ideal of our republic ever become a reality, and an end be put to all those restless movements of unculture that threaten our freedom and even our existence—assertive millionairism, socialism, anarchism, and their fellows; and (2) that the first city in the Union whose wealthy and cultured inhabitants meet and agree to establish and endow in the midst of them a great educational institution, to be open day and evening for all classes of the people, and offering systematic instruction suited to the needs of every class, at such prices as each can afford to pay, will have taken the next important step forward in civilization, and have laid the first stone of the only foundation upon which our democracy can safely and permanently stand.

"Nothing succeeds like success," and if any one of the new periodicals is worthy of a permanent place wherever good literature is appreciated it is *Success*. Since the initial number in January, each issue has seemed an improvement on its predecessor. Success to *Success*.

The most recent news as to Oriental research in Palestine, Babylonia and Egypt may always be found in the columns of the *Sunday-school Times*. Herman V. Hilprecht, Ph.D., D.D., LL.D., of its editorial staff, who is Professor of Comparative Semitic Philology in the University of Pennsylvania, conducts a department in that paper which students of the Bible watch with deep interest. Another authority in these matters is Dr. A. H. Sayce, Professor of Assyriology at Oxford, who has written for the *Sunday-school Times* the details of the discovery of the tomb of Menes, the "semi-mythical" king of Egypt, and other articles of great value.



Professor A. H. Sayce
(From The Sunday School Times.)

It is doubtless a very fine thing, and a thing to be proud of and to be remembered, to belong to a college which was founded by Cardinal Wolsey, or Henry VI, or Queen Margaret, or the Bishop of Winchester, or some other exalted personage, and which has a wonderful quadrangle, or a famous gateway, or a chapel with a splendid fan-vaulted roof. But the students of Wellesley College have a still finer thing to be proud of and to remember. They belong to a college founded by an American gentleman, who, crushed by the loss of his only dearly loved son, turned from the most brilliant legal and social career, to give "his home, his fortune and ten years of his life" to raising a monument to the God who had so heavily afflicted him. The story of Henry F. Durant and the founding of Wellesley College is so well known that it hardly seems necessary to touch on it here, and yet it is a story that bears infinite repetition, and certainly once a year—the anniversary of his death, the third of October—is not too often to impress upon those who are profiting by his loss the story of his life and death and work. And surely one Sunday in the year—the first Sunday of the fall semester, known as "Flower Sunday"—is not too many to set apart for service from his favorite text, "God is love." And when, in the inevitable course of time, there shall be no reason why we cannot openly honor the woman who is still with us and who helped him to be what he was, and who gives as generously as he did, Wellesley will couple her name with his in her memorial services, and will be proud to recall publicly that it is as it should be, and that a woman helped to found a woman's college.—Abbe Carter Goodloe in *Scribner's Magazine* for May, 1898.

The Rev. C. H. Fenn contributes to the *Chinese Recorder* for February a paper on "Methods of Self-Support," written for the annual meeting of the Peking Presbyterian Mission. To show the desirability of a change in the present policy, he reviews some of the dangers connected with the system so largely prevalent in China—the foreign payment of the native worker and the foreign support of the native church and its institutions.

1. This system encourages in the Chinese a mercenary spirit. The first motive of almost every Chinaman in listening to Christian doctrine is the hope of temporal gain. They have seen that a large number of natives are employed by the missionaries in one capacity or another, and the hope of employment leads them to listen to the doctrine and accept it. It is no uncommon thing for a native Christian to be asked by an outsider how much the foreigners pay him to attend services and unite with the church.

2. A danger involved with the first is the difficulty of distinguishing between the true and false professors of Christianity.



Professor H. V. Hilprecht
(From The Sunday School Times.)

3. The system has a reflex injurious influence on the missionary. Instead of being a spiritual teacher and saver of men's souls, he becomes a mere paymaster. Most of the native helpers come more frequently, more regularly to the missionary for their salaries than for spiritual instruction and help.

4. The system is an injury to the station from which the helper is taken, for he is not, as a rule, employed in his native place. A superior man in the church goes elsewhere, and the work in his native place suffers.

5. An injury is inflicted upon the people to whom he is sent to minister, as the system almost altogether stops voluntary work on the part of the Church members. They think: "This man is sent here to preach the gospel, and receives a good living for his work and he should *do* it."

The system does not lay the foundation for a *permanent* work. If it should be necessary some day for every foreigner to leave the country—a possible contingency—and if all foreign support were withdrawn, would the work in and around Peking go on and propagate itself vigorously? Many churches would dwindle, and those which continued to flourish would be almost exclusively the ones in which the spirit of self-support and self-propagation has been most cultivated.

After citing several illustrations to show that a measure of self-support is possible anywhere, and that the measure of self-support will be determined by the enthusiastic yet judicious pressing of the matter upon the heart and conscience of the native church, Mr. Fenn makes the following suggestions: (a) a gradual cutting off of foreign support in the old fields and the old work; (b) a decision not to introduce the foreign pay system in the new fields opened; (c) granting more independence of government to those native churches which will provide the support of a settled pastor, since trust in native Christians will develop trustworthiness, and putting responsibility upon them will give them a clearer realization of their responsibility and a stronger determination to bear it in a worthy manner; (d) the preaching and teaching and practice of systematic and proportionate giving; (e) the keeping and reporting to the contributors an account of the receipt and disposal of every cash contributed.

WORTH READING.

How a Savage Tribe is Governed, by Major John W. Powell. *The Forum*, August, 1898.

The Work of Savonarola, by L. B. Rossiter, D.D. *The Treasury*, August, 1898.

The Moral and Religious Condition of Spain, by Charles E. Faithful. *Missionary Review of the World*, August, 1898.

The New Hebrides—Past, Present and Future, by Rev. Dr. William Gunn. *Missionary Review of the World*. July, 1898.

The Philippine Islanders, by Lucy J. M. Garnett. *Fortnightly Review*, July, 1898.

The Spanish People, by Charles Edwardes. *The Living Age*, August 20, 1898.

The Wealth of the Philippines, by John Alden Adams. *Munsey's Magazine*, August, 1898.

The Convict System of Siberia, by Stephen Bonsal. *Harper's Magazine*, August, 1898.

Alaska of To-Day, by Hon. A. P. Swineford. *The Home Magazine*, September, 1898.

A Task for the Church of the Twentieth Century, by Rev. W. St. Clair Tisdall. *Church Missionary Intelligencer*, August, 1898.

Fruits of Christian Science in India, by Pandita Ramabai. *Record of Christian Work*, August, 1898.

The Twelfth Diet of Japan, by J. H. DeForest, D.D.; The Doshisha, by M. L. Gordon, D.D. *The Independent*, August 18, 1898.

The Missionary Movement in China, 1860 to 1895, by William Ashmore, D.D. *The Chinese Recorder*, July, 1898.

A Retarded Frontier (The Mountain People of the South), by George E. Vincent. *American Journal of Sociology*, July, 1898.

Book Notices.

The BAGSTER ART BIBLE is embellished with 130 full-page half-tone illustrations, from photographs of paintings of the world's great masters, such as Dorè, Raphael, Rubens, Hoffmann, Plockhorst, Munkacsy and others. Sunday-school teachers by the use of this copy of the Bible may easily hold the attention of their scholars while relating the story illustrated. And for home reading the pictures are a real help, making graphic and life-like the events of Old and New Testament history. The self-pronouncing feature, the concordance and the maps increase the value of the volume. Those who are about to purchase a personal Bible will do well to examine this edition. [James Pott & Co., New York.]

"Few books of the Bible suffer so much from the practice of reading by chapters as the book of Job. Could we gain a clear idea of Shakespeare's dramas if we read to-day a scene from 'Hamlet,' to-morrow one from 'Julius Cæser,' and on the next day read from 'The Merchant of Venice?' Even if we should read the same play consecutively, one or two scenes a day, the result would be very unsatisfactory unless we sometimes perused the complete drama at a sitting so as to get the impression that it makes as a whole. If we believe that the Bible has surpassing excellencies as literature, we ought, especially with a book like Job, to give it such faithful study as Shakespearean students bestow upon the works of the great dramatist, sometimes reading the book as a whole and sometimes studying the characteristics of the persons described; until Job, Eliphaz and Zophar stand before us as distinctly as Hamlet, Polonius and Laertes do before those who are really acquainted with the drama in which they appear." The foregoing passage is from the introduction to THE MAN WHO FEARED GOD FOR NOUGHT, by Otis Cary. This volume, a rhythmical version of the book of Job, is an attempt to present the book in a form specially adapted for reading aloud in the family, in literary societies, or before an audience. The author hopes that while helping to an appreciation of the literary merits of the ancient poem, it may also make more vivid the moral and religious lessons that the poem has for men of all time. The volume is printed in Okayama, Japan, on one side of folded, uncut leaves of fine silk paper, and is a specimen of the admirable typographical work that can be produced in Japan. [Fleming H. Revell Co., 50 cents.]

The Rev. J. A. Graham, a missionary of the Church of Scotland Young Men's Guild, in Bengal, India, has prepared a volume which is

likely to be pronounced the best short manual of missionary history yet published. THE MISSIONARY EXPANSION OF THE REFORMED CHURCHES, a volume of 250 pages, with 145 illustrations and eight maps, is a most attractive presentation of the story of missionary enterprise. This volume, which is to be used in the Christian Training Course, is reproduced by the Fleming H. Revell Company. Cloth, $1.00 ; Paper, 50 cents.

Senor Romero, who has been since 1863 the Envoy Extraordinary and Minister Plenipotentiary of Mexico to the United States, has just published, through G. P. Putnam's Sons, GEOGRAPHICAL AND STATISTICAL NOTES ON MEXICO, which the *Literary World* regards as "the most intelligent and authoritative statement with regard to the composition, the organization, resources, administration and the prospects of our sister republic on the south to be found in the English language. The book may be called a great Mexican exposition, opening the entire interior to the visitor, and putting him in possession of all facts of importance relating to the present condition of the country and its outlook. The exhibit is one of exceptional interest and promise."

President William DeWitt Hyde, of Bowdoin, presents in THE EVOLUTION OF A COLLEGE STUDENT what he calls a kinetoscope picture of an average college boy. The book consists of a series of imaginative letters from a bright, intellectual, up to-date college student to his family and friends, in which freshman sorrows, sophomore conceits, junior misgivings and senior prospects, are graphically portrayed. The author hopes to "inspire the public with the conviction, cherished by every college officer, that college students, with all their faults and follies, are the best fellows in the world." During freshman year the hero found it harder to be a Christian in college than at home. As a sophomore he wrote his mother that he had lost interest in the Y. M. C. A. and that sort of thing. The "Junior misgivings" marked another stage in the process of evolution. As a senior he was able to gladden his mother's heart by writing that he had gotten over his antipathy to religious institutions, and should henceforth be active in the Church. "As the organized, institutional expression of the life of the Spirit of God in the heart of humanity," he wrote, "I accept the church as a spiritual necessity. And I should no more think of trying to serve God and my fellow-men apart from it, than I should think of shouldering my individual musket and marching across the fields on my own private account to defend my country against an invading army." [T. Y. Crowell & Co. 35 cents.]

In his last volume, THE TWENTIETH-CENTURY CITY, Dr. Josiah Strong undertakes to show the essential character of modern civilization, its weakness and its peril ; while he suggests a treatment which is obviously practicable. Materialism is the supreme peril of modern civilization. The modern city is at the same time the most characteristic product and the best exponent of modern materialistic civilization. We are a nation of cities. The new civilization is certain to be urban ; and the problem of the twentieth century will be the city. The city is a menace to itself in that its moral development has not kept pace with its material growth. It is a menace to the nation which it is likely soon to dominate. Among the remedies Dr. Strong suggests are "the new patriotism," "twentieth-century Christianity" and "twentieth-century churches." [The Baker Taylor Co. Paper, 25 cents ; cloth, 50 cents.]

In his ALASKA ; ITS HISTORY, CLIMATE AND NATURAL RESOURCES, the Hon. A. P. Swineford tells us that "there is not only a large area of tillable land in the territory, with a climate not at all inimical to successful gardening, but that in many localities all the cereals, except corn, can be grown to perfection and probable large yield.

"But it is not assumed, however fertile the soil, that Alaska will ever attain agricultural distinction in the way of a production more than sufficient to the support of a large population within her own borders. It is safe to assert, however, that as her population increases through and by reason of the development of her other great natural resources, her agricultural and horticultural capabilities will be recognized, and made to yield an abundant food supply for all her people. The conditions for the successful growth of the cereals are identical with those of the great wheat-growing sections of Russia, and indeed, of some parts of the States and Canada." [Rand, McNally & Co. $1.50.]

Mr. David Park, of McCormick Theological Seminary, has prepared a little handbook, MISSIONARY METHODS FOR MISSIONARY COMMITTEES, which young people will find of use in preparing for missionary meetings. The Missionary Committee, the monthly missionary meeting, the missionary library, the missionary study class, missionary socials, maps and charts, are among the topics treated. One suggestive question asked by the author is, "Why should we not learn to read the daily paper with a missionary eye ?" [F. H. Revell Co. 25 cents.]

PRESBYTERIAN ESPRIT DE CORPS.

WILLIAM L. LEDWITH, D.D.

Loyalty to our own is no mark of bigotry nor proof of a spirit of exclusiveness. As each man's devotion to his own home makes a city of true homes, so personal faithfulness in the narrower sphere of the denomination secures greater power and progress in building up the kingdom of Christ in the world. If our Church truly stands for anything good, we ought to be ready and willing to stand by it. Its life, progress and great triumphs must come through the faithfulness of its members, as individuals and as congregations. If there are true Scripture grounds for Presbyterian conviction and practice, there should be a strong bond uniting all together. Each and every man and congregation should be keenly sensitive and responsive to the influences which are at work within and tend to foster denominational loyalty and zeal. No one will be any the less a Christian by being a thorough Presbyterian. Nor will this devotion lead to a narrow and bigoted spirit in our relations to sister Churches.

What the Church provides through its appointed agencies will easily win its way upon its own merits if the churches will be loyal to their own. But if they go here and there and buy Sabbath-school helps, hymnals and other aids, to the neglect of their own, they are pursuing a course that is not fair, nor safe, nor loyal. It is not fair to those charged by the Church with the duty of preparing these aids for instruction and worship. It is not safe, for there may be introduced into our churches that which does not accord with what we profess to believe and teach, nor loyal to that for which we stand.

There is no hymnal that can claim perfection, but surely our own, one of the best, if not the best of its kind, has the right of way and the chief claim upon us as the book authorized by the General Assembly for use in our churches. Pastors and sessions should have a care to these things.

As to this whole subject of a right spirit of loyalty in our Church relations we can profit by the example of others. We do not find the Episcopal or the Methodist Church, be it said to their honor and praise, passing by their own to enrich some one else. When these denominations adopt and approve books for denominational uses, the churches stand by them, and they are none the less Christian or worthy of praise because they do so. Go where you will, in all the land, into one of their churches, and you will find the book of praise authorized by the Church. But go into the Presbyterian churches, and you may find any one of half a dozen or more, and you fail to feel at home. And if one is a minister he will often be subject to embarrassment in arranging for the service of praise.

Presbyterians need to be more keenly alive as to the importance and the value of their own publications as authorized by the Church. All the profits accruing from such a patronage go to the widening of our sphere of influence, and greatly aid in improving and cheapening the cost of publishing our helps for praise and Bible study. What other denominations do and ought to do we can and ought to do.

This point was forcibly put in the words of President Patton in an address delivered before the General Assembly of 1879. Pleading for the loyalty of our own Church and its work, he said: "The Methodists have denominational *esprit de corps*. What one does all do. When the Church engages in anything, they enter into it heartily. What is for any part of the Church is for the whole Church. Do we do that? Not as we should, I fear. If the Methodist Book Concern issues a work, every Methodist minister is an agent for it to promote its circulation; at least I am told that this is the case. Do we do that? No. But if our Presbyterian Board publishes a hymn-book, that is a good reason why we should not take it. If there are $50,000 copyright to go into the pocket of any one, we say, 'Let private publishers have it; let individual authors grow rich.' We might say, 'This money may just as well be kept in the treasury of our own Church. It may just as well be made the means of furthering the great cause with which we are all identified and in which we have an interest.' We might, I say, but we don't. Why do we not? Can any one give a good reason? We have a Board of Publication, but instead of fostering it and giving it encouragement, we hamper it, and when material for entertainment is wanting in our General Assembly we fall back upon the administration of its affairs as a never-failing theme of exciting debate."

There needs to be awakened a greater sense of self-respect and a more thorough and loyal activity in distinct denominational work, with a faithful use of all the aids and helps which the Church approves and provides, the authorized publications for use in our Sabbath-schools, the authorized Hymnal for worship in our churches, the contributing of our money in the authorized channels for the furtherance of the kingdom of God, and the loving and generous care of all our own. And in thus bearing our own burdens, we shall fulfill the law of Christ.

GROUND FLOORS.

BY GEO. MAY POWELL.

A man gets control of a patent that is foundation for a manufacturing company. The capital of that company may be tens of thousands of dollars. The patent which is the foundation may have cost the projector only a few hundred dollars. This original cost is called in commercial parlance the ground floor. The original cost of an undeveloped gold mine, or of a piece of real estate adapted to being subsequently sold out in town lots, is likewise the ground floor of a mining or of a real estate speculation.

Every dollar on that floor may have proved worth a hundred dollars on the upper floor. The man who paid perhaps five thousand dollars for stock on the upper floor, though it pay twenty per cent., wishes he had been on the ground floor.

But these ground floors are poor investments beside those in which we may all have stock in the King's business. Not tenfold, but a hundred or a thousand, are the dividends promised by the Master in this world, to say nothing of dividends where millions of dollars do not measure the value of a soul.

We say in this world. A British Parliament committee reported that Christian foreign missions returned commercially to Great Britain ten pounds sterling for every pound contributed to carry them on. If the gain had been pound for pound only, that would have been one hundred per cent. Therefore ten for one is a thousand per cent. When visiting some of the centres of Africa and Asia, I was satisfied that every dollar expended by Americans for missions in those countries returned a hundred. This trade is so important a part of the life of capital and labor in our country that the sudden withdrawal of it would create the greatest financial panic the world ever saw.

No country in the world is more essentially a child of missions than Hawaii. Our trade with that country, through the one port of San Francisco, every year exceeds the entire cost of missions that created the country in over seventy years of mission work. This is in addition to our trade there around Cape Horn. If "the heathen are at our doors," foreign missions are, notwithstanding, a splendid investment. Similar figures apply to investments in home missions. The writer, a son of a Western home missioner on our frontier, had some experience there as a dealer in real estate, and this satisfied him that evangelical home missions were the chief factors of great and permanent increase of values of farm lands and of city lots, of current business, and of safety of person and property. The real estate value and the business of which the little home mission church was at once the creator, the centre and the security, was fully a hundredfold greater than the cost of the church. Here, then, is ten thousand per cent. Another town and its surrounding country might have greater advantages than the mission-centred town, but it would be outstripped by the Christian settlement. The men with the cash and conscience and culture to make them desirable settlers, would be drawn where the mission was the magnet. This, too, though many of such settlers were not churchmen. The mission may have cost only a few hundred dollars a year, but it added hundreds of thousands to the material interests around it. Whitman, in saving the Pacific coast, gave us more than the aggregate cost of missions in a century would pay the interest on. The real estate and timber, mines of gold and silver, fisheries and commerce he thus saved are worth thousands of millions to our country to date. They will be worth far more in the years to come.

Similar ratios apply to investments in city missions. Ground occupied by pauper and criminal-filled tenements, and renting for fifty cents a week, soon after a mission is planted in their midst has houses that pay from five to tenfold that rate. Factories are located there. The quantity and quality of dry goods and groceries, etc., sold there are so improved that the local merchant disposes of ten times as much as he did before. He is also far more sure of pay. All this time the poor little mission has cost, perhaps, less than a thousand dollars per year. If it has had eight or ten years for its righteous roots to take hold, it is adding a thousand dollars a week to real estate and business interests. In all these and in kindred conscience-creating lines—Young Men's Christian Association and Woman's Christian Temperance Union work, work for better Sabbath observance and mission Sunday-schools, etc.—the material gain is such that the sinners who are benefited by it could well afford to pay the bills if the saints would do the work. The day has passed when men can truthfully say they "can't afford" to pay for these things. They are such ground-floor investments as no one can find on the exchanges of London or New York. All the histories of gold mines and diamond fields, of pearl fisheries, or the wildest real estate or stock speculations, are tame beside these ground-floor investments. They are the only efficient anchors of national life or of business prosperity, and the only sound and permanent cure for "hard times."

PHILADELPHIA, PA.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italics;* Churches in Roman.

☞ It is of great importance to the treasurers of all the Boards that when money is sent to them, the name of the church from whence it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e.g., Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF HOME MISSIONS, JULY, 1898.

NOTE.—All items marked * have been contributed as *Patriotic Offering—For the Debt.*

ATLANTIC.—*East Florida*—Crescent City (sab.-sch., 1.84; Jr. and Sr. C.E., 3.66),* 13.50; Glenwood, 5.65; Miami, 3.50. *South Florida*—Crystal River (6.45*), 11.15; Seneca,* 2; Sorrento,* (C.E., 2), 9. 44 80

BALTIMORE.—*Baltimore*—Baltimore Brown Memorial C.E., 17; Barton, 5; Bel Air,* 13.05; Emmittsburg,* 8.62; Lonaconing,* 17; Lord,* 1.20. *New Castle*—Pencader, 8; Wilmington East Lake,* 6.10; Zion, 40. *Washington City*—Washington City Covenant* (sab.-sch., 16.82), 134.55; — Gunton Temple Memorial,* 16; — Metropolitan, 51.30. 317 82

CALIFORNIA.—*Benicia*—Bay Side Calvary,* 2.65; Belvidere* (sab.-sch., 1.25), 15.60; Blue Lake* (sab.-sch., 3.25), 6; Grizzly Bluff,* 3; Kelseyville,* 2.85; Lakeport,* 4.40; Mendocino,* 20; Petaluma,* 5.90; Port Kenyon,* 1; San Rafael* (sab.-sch., 12.20), 33.55; Two Rocks,* 14.25; Ukiah,* 5.25. *Los Angeles*—Almondale,* 4; Anaheim (sab.-sch., 5), 25; Coronado Graham Memorial,* 10.40; Glendale* (sab.-sch. B. D. offering, 3), 10.50; Los Angeles 2d,* 10.50; — 3d,* 5; — Westminster,* 8; Monrovia* (sab.-sch., 1.50), 65.32; Orange,* 20; Pasadena 1st,* 18. *Oakland*—Elmhurst, 3.30; Livermore, 9.05; Newark, 3; North Temescal,* 5. *Sacramento*—Elk Grove (sab.-sch., 1), 11. *San José*—Cayucos, 12. *Santa Barbara*—Carpenteria, 8; Montecito,* 25; Ventura Jr. C.E., 3. *Stockton*—Madera,* 3.30; Oakdale, 8; Sonora, 6.50; Woodbridge,* 1. 389 32

COLORADO. — *Boulder* — Erie,* 9; Holyoke,* 5; Rawlins, 28.05; Timnath,* 16. *Denver*—Brighton,* 2.50; Denver 1st Avenue (sab.-sch., 3.69), 10.49; — South Broadway sab.-sch.,* 5; Littleton,* 5.60; Vernon,* 79 cts. *Gunnison*—Gunnison Tabernacle,* 13; Ridgeway,* 5. *Pueblo*—Alamosa,* 20; Hastings, 23.10; Ignacio Immanuel,* 6.75; La Luz,* 3.50; Pueblo 1st,* 15.98; — Fountain sab.-sch.,* 2.64; Rocky Ford (17.59*), 22.59; San Rafael,* 2. 196 99

ILLINOIS.—*Alton*—Carlyle sab.-sch., 94 cts.; Salem German,* 8.55; Zion German,* 3.61. *Bloomington*—Champaign* (W. H. M. S., 104.60), 138.20; El Paso,* 7.36; Minonk, 35; Rankin,* 7.70; Selma,* 13. *Cairo*—Fairfield,* 3; Metropolis,* 1.63; Mount Vernon,* 1.50. *Chicago*—Chicago Lakeview,* 30; — Olivet,* 6.50; Homewood sab.-sch.,* 1.25. *Freeport*—Winnebago* (sab.-sch., 3.83), 22.83. *Mattoon*—Charleston C.E.,* 5; Tuscola,* 9. *Peoria*—Limestone,* 10; Princeville, 45.73; Prospect,* 12. *Rock River*—Ashton,* 4. *Schuyler*—Augusta sab.-sch., 8; Camp Point C.E.,* 2; Macomb* (sab.-sch., 6), 43. *Springfield*—Springfield 2d,* 26. 445 80

INDIANA.—*Crawfordsville*—Lexington,* 19. *Fort Wayne*—Elhanan,* 8.72; Kingsland,* 2.75; Ossian,* 14.58. *Vincennes*—Koleen,* 1; Petersburg,* 15. *White Water*—Knightstown,* 82 cts.; Richmond 1st* (sab.-sch., 4.98), 36.76. 98 63

INDIAN TERRITORY.—*Choctaw*—Beaver Dam,* 1; Big Lick, 1.50; Lenox, 3.50; Mountain Fork,* 5; South McAlester* (sab.-sch., 3.50), 16. *Cimarron*—Anadarko,* 12.60; Beaver, 8; Calvary,* 1.20; Chickasha* (Mrs. Johnston's sab.-sch. class, 1.50), 10; Enid,* 8.87; Jefferson,* 3.84; Kingfisher,* 10; Purcell,* 23; Westminster, 1. *Oklahoma*—Blackwell 1st, 6.32; Edmond,* 5.50; Newkirk, 5; Perry,* 6; Ponca City,* 9; Shawnee,* 9; Stillwater,* 17.31; Strand,* 1.25. *Sequoyah*—Achena,* 1; Claremore,* 17.40; Fort Gibson,* 9; Pleasant Valley,* 1; Rabbit Trap, 2; Tahlequah,* 5.18; Tulsa,* 12.97; Vinita (5*), 10; Wewoka (1*), 3. 226 44

IOWA.—*Cedar Rapids*—Anamosa, 15; Centre Junction,* 4.60; Clinton,* 26.17; Garrison,* 5; Linn Grove* (sab.-sch., 4), 8; Mount Vernon, 11; Scotch Grove* (sab.-sch., 3), 9. *Corning*—Arlington,* 2.50; Bedford,* 29.01; Corning,* 22.29; Emerson,* 4; Red Oak,* 22.20; Sharpsburg, 8.40; Villisca,* 4.45. *Council Bluffs*—Adair,* 2.65; Audubon* (C.E., 5.24), 28.29; Casey,* 8.50; Council Bluffs* 2d, 2.36; Guthrie Centre,* 7; Hardin Township, 7; Woodbine,* 6.21. *Des Moines*—Corydon, 3; Des Moines 6th, 13.01; — Clifton Heights sab.-sch. birthday offering, 3; Indianola,* 25; Jacksonville, 13; Knoxville,* 14; Leon* (sab.-sch., 3.37), 8.64; Milo,* 3.10; Perry sab.-sch., 8; Plymouth, 5; Winterset,* 26.50. *Dubuque*—Cascade, 8.35; Dubuque 1st,* 12; — 2d,* 40; Hazleton* (sab.-sch., 2.42), 10; Jesup,* 4.71; Lime Spring,* 16; Manchester* (sab.-sch., 3.76), 8.76; Otterville,* 5; Prairie,* 5.06; Rossville,* 6.58; Saratoga Bohemian,* 3.80; Sherrill's Mound German, 8; Volga,* 9; Wilson's Grove,* 4; Zion,* 13.07. *Fort Dodge*—Armstrong C.E., 2.50; Ayrshire sab.-sch.,* 13; Bethel,* 7.14; Boone, 11.20; Dana C.E., 2.50; Hoprig, 2; Jefferson C.E., 2.50; Paton, 5; Plover (C.E., 1.50; sab.-sch.,* 4; ch.,* 4), 9.50; Pocohontas (sab.-sch., 1.12), 2.80; Rockwell City,* 23. *Iowa*—Martinsburg,* 3.51; Mediapolis,* 9.13; Middletown,* 25; Milton, 15.65; Montrose,* 4; West Point,* 5. *Iowa City*—Bethel, 1.67; Deep River,* 8; Hermon, 8; Keota, 7; Lafayette, 5; Muscatine* (C.E., 5.25), 29.50; Nolo,* 11; Sigourney, 5.10. *Sioux City*—Alta C.E., 1; Battle Creek,* 7; Hartley,* 2.15; Hawarden,* 12.65; Le Mars (C.E., 2.50; Jr. C.E., 1; ch.,* 13.52), 17.02; Manilla Jr. C.E., 1; Paullina C. E., 5; Plymouth Co.,* 7.20; Sanborn,* 2.25; Sioux City 1st Jr. C.E., 2.50; — 3d C.E., 2.68; — 4th,* 1.68; Union Township C.E., 4.55; Vail,* 6.25; Zoar, 15. *Waterloo*—Aplington C.E., 2; Dows (C.E., 50 cts.), 2.25; East Friesland German (25*), 115; Grundy Centre, 20; State Centre,* 16; Tama,* 1.32; Toledo, 4.48; Williams C.E., 2. 973 89

KANSAS.—*Emporia*—Argonia,* 3.50; Burlington,* 6; Cedar Point,* 3.40; Clements,* 3.40; Cottonwood Falls,* 8.41; Emporia 1st,* 18.50; Geuda Springs sab.-sch.,* 3; Mount Vernon sab.-sch.,* 2.90; Oxford sab.-sch.,* 3.10; Reece, 4; Salem Welsh, 3.39; Wichita Bethel sab.-sch., 4; — Oak Street,* 10. *Highland*—Atchison 1st, 6; Hiawatha,* 5; Highland,* 10.10; Holton sab.-sch. (7.22*), 18.15; Washington,* 6. *Larned*—Carwood and Sta.,* 5; Freeport,* 3; Larned,* 20; Lyons, 10.19; Pratt,* 3.50; Spearville,* 5. *Neosho*—Cherryvale, 1.85; Fredonia,* 2.50; Galena sab.-sch.,* 4.58; Girard, 15; Independence, 10.32; Louisburg, 6; McCune* (sab.-sch., 1.80), 5; Miami, 6.20; New Albany,* 1.25; Osage 1st,* 19; Ossawatomie, 3.25; Pittsburg, 5.65; Scammon (Jr. C.E., 5), 11; Sedan, 10.25; Weir City, 2.50. *Osborne*—Bow Creek, 4.50; Calvert, 6; Colby,* 4.29; Kill Creek, 3; Long Island, 3.75; Norton,* 5; Osborne,* 7; Phillipsburg,* 10; Smith Centre (sab.-sch.,* 1.30; C.E.,* 1.20; ch.,* 6.37), 11.50. *Solomon*—Bennington,* 5.04; Cawker City,* 6.31; Cheever,* 11.50; Clyde,* 4; Concordia,* 10.10; Elkhorn,* 1.40; Harmony,* 1.50; Kanopolis,* 2.10; Lincoln,* 4; Mankato, 10; Minneapolis, 6.41; Scotch Plains, 2; Solomon* (sab.-sch., 1.40; C.E., 2.60), 11; Webber sab.-sch.,* 2; Wilson* (sab.-sch., 12), 45. *Topeka*—Argentine,* 9; Auburn, 5.10; Bala, 2; Clinton,* 10.50; Gardner (3*), 15.50; Idana,* 3.12; Junction City* (sab.-sch., 8.38), 18.62; Kansas City Central, 2; — Grand View Park,* 3.50; Leavenworth 1st,* 47; Mulberry Creek,* 3.40; Olathe,* 7.07; Riley,* 2.13; Sedalia,* 1.20; Seymour, 4; Summit,* 9.90; Wakarusa,* 3.25; Returned by a Missionary, 116.66. 711 24

KENTUCKY.—*Louisville*—Kuttawa, 12.50; Louisville Alliance,* 7.15. *Transylvania*—Columbia, 7.50; Ebenezer, 4.50. 31 65

MICHIGAN.—*Detroit*—Birmingham,* 5; Detroit 2d Avenue sab.-sch.,* 6.06; — Bethany,* 7.08; Holly,* 4.38; Northville, 17.83; Saline C. D. offering, 4.63; Sand Hill,* 2.52; Wyandotte,* 11.33. *Flint*—Croswell* (Jr. C.E., 2.43), 8; Fair Grove,* 10; La Motte,* 2.31; Marlette 1st,* 5.54; Watrousville,* 1.08. *Grand Rapids*—Grand Haven,* 18.38; Grand Rapids 1st* (C.E., 7.77), 17.06; Tustin,* 5. *Kalamazoo*—Plainwell (sab.-sch., 1), 10; Schoolcraft, 5. *Lake Superior*—Corinne, 4; Iron Mountain,* 6.15; Lakefield School House,* 1; Mark's School House,* 1.72; McMillan School House,* 1.05; Mt. Zion,* 1.71; Newberry,* 12; Holland's School House,* 1. *Lansing*—Lansing Franklin Street sab.-sch., 2.79; Windsor, 10. *Monroe*—Monroe, 15.35; Petersburg,* 9.50. *Petoskey*—Boyne City,* 11.98; Boyne Falls,* 1, Conway,* 2; Elmira,* 2; Fife Lake (8.25*), 13.25; Mackinaw City,* 1.60; Omena sab.-sch., 5. *Saginaw* — Beavertown sab.-sch. and Children's Mite boxes, 5.30; Calkinsville, 4; Ithaca C.E., 8.14; Midland,* 8; Omer Prayer Meeting at Arenac Sta.,* 1; West Bay City Westminster,* 24. 294 74

MINNESOTA.—*Duluth*—Barnum,* 11; Brainerd, 1.50; Duluth 1st,* 17.11; — 2d,* 8.90; — Glen Avon, 9; — Hazlewood Park, 2.10; Duluth Heights,* 2.50; Long Lake, 1.50; Moose Lake,* 4; Pine City sab.-sch. C. D. offering, 4; Virginia Cleveland Avenue,* 4; West Duluth Westminster,* 3.50. *Mankato*—Island Lake, 3; Lake Crystal,* 6; Lakefield,* 6.76; Luverne, 7; Summit Lake sab.-sch., 2.70; Woodstock L. A. Soc.,* 5. *Minneapolis*—Buffalo, 7.13; Delano, 4; How

ard,* 3; Minneapolis Elim,* 3.90; — Highland Park,* 27.11; — Oliver (sab.-sch., 3.40; ch ,* 5.25), 8.65; Rockford,* 7.15; Waverly Union,* 10.75. *Red River* — Maine* (Jr. C.E., 1), 21.51; Maplewood,* 1.23; Mendenhall Memorial,* 5. *St. Cloud* —Lakeside, 1.65; Litchfield, 19; Royalton,* 3.10; Spicer 1st,* 1.62; St. Cloud,* 5.40. *St. Paul*—Farmington, 2; Hastings, 31; South St. Paul,* 8; St. Croix Falls,* 11; St. Paul Dayton Avenue C.E., 6.25; Vermillion, 2. *Winona*—Alden* (sab.-sch., 4), 8. 289 02

MISSOURI.—*Kansas City*—Kansas City 3d,* 4.84; Lone Oak,* 2 70; Salt Springs,* 5.40; Sharon,* 2.80; Sunny Side, 1.15. *Ozark*—Carthage, 3.92; Ebenezer, 4.75; Joplin, 14.54; Salem (8.85*), 15.51; Webb City* (sab.-sch., 5), 10. *Palmyra* —Brookfield,* 17.56; Ethel,* 4; Kirksville,* 22.04; New Providence, 4. *Platte*—Chillicothe* (Jr. C.E., 5), 7; Fairfax,* 9.30; New Hampton, 3; Parkville (sab.-sch., 8.72), 26.43. *St. Louis*—Poplar Bluff* (sab.-sch., 3.33), 6.65; Rolla, 5; St. Louis 1st sab.-sch. (C. Day, 11.03), 16.93; — Cote Brilliante C.E., 8.80. 196 32

MONTANA.—*Butte*—Dillon,* 14. *Great Falls*—Havre,* 5. *Helena*—Boulder, 14.15. 33 15

NEBRASKA.—*Box Butte*—Gordon,* 6; Union Star,* 1.40. *Hastings*—Aurora,* 20.95; Beaver City,* 4.55; Campbell German,* 11; Champion,* 4; Edgar* (sab.-sch., 6.04), 12.08; Giltner* (sab.-sch., 81 cts.), 1.71; Hastings German* (sab.-sch., 1), 5; Lebanon, 2; Lysinger sab.-sch., 2.35; Nelson,* 32; Stockham,* 1.76; Superior, 5.50; Verona,* 1.05; Wilsonville, 3.50. *Kearney*—Berg, 3; Buffalo Grove L. M. Soc., 17; Cozad, 2.50; Farwell, 3; Ord,* 6; Wilson Memorial,* 4. *Nebraska City*—Bennett sab.-sch.,* 4; Fairmount sab.-sch.,* 1.35; Goshen (C.E., 1.50; ch.,* 5), 6.50; Gresham, 1.54; Hebron,* 25; Tamora,* 1. *Niobrara*—Apple Creek,* 1.01; Atkinson sab.-sch., 6; Black Bird,* 1; Cleveland,* 2.15; Scottville,* 1.45; South Sioux City,* 1.25; Wakefield,* 5. *Omaha*—Bancroft* (sab.-sch., 2.93), 5.87; Belle Centre,* 1.06; Clarkson Zion Bohemian Station,*3; Craig,* 13 08; Grandview,* 2.40; Lyons,* 6; Monroe,* 4.17; Oconee,* 1; Omaha 2d,* 7;— Clifton Hill* (sab.-sch., 5.58; Sr. C.E., 10), 20 20; Plymouth,* 5; Tekamah,* 7.70; Webster,* 4. 288 08

NEW JERSEY.—*Elizabeth*—Elizabeth Madison Avenue,* 7.25; — Westminster,* 127.87; Plainfield 1st* (sab.-sch., 9.14), 45.14; Springfield, 12. *Jersey City*—Hackensack,* 16; Jersey City Scotch, 6; Paterson Madison Avenue,* 10; Rutherford C.E., 4.27; Tenafly C.E., 5; West Milford,* 5. *Monmouth*—Asbury Park 1st C.E., 5; Beverly sab.-sch., 4; Cranbury 1st, 70.42; Cream Ridge, 5.52; Freehold, 19.93; Lakewood (sab.-sch.,* 5; Jr. C.E., 26.44), 31.44; Tom's River, 6.02. *Morris and Orange*—East Orange 1st,* 279.69; Madison, 375; Morris Plains, 6.50; Morristown South Street, 591.80; Orange 1st Boys' Missionary Club,* 5; Rockaway C.E., 10; Schooley's Mountain (C.E., 5; Jr. C.E.,* 3), 8; South Orange 1st,* 28.31; St. Cloud, 18.72; Succasunna,* 17. *Newark*—Montclair 1st "Aid," 75; Newark Forest Hill (25*), 50. *New Brunswick*—Bound Brook sab.-sch., 3; Dayton (5*), 31.22; Kirkpatrick Memorial, 6; Trenton Bethany,* 23.50. *Newton*—Belvidere 1st (68 27*), 98.27; Deckertown,* 13; Delaware,* 10; Knowlton,* 4; Musconetcong Valley,* 3.14; Oxford 1st,* 6.10. *West Jersey*—Bridgeton 4th Jr. C.E., 1; — Irving Avenue sab.-sch.,* 2.78; Haddonfield Jr. C.E., 5; Holly Beach, 3. 2055 89

NEW MEXICO.— *Arizona* — Florence sab.-sch.,* 5. *Rio Grande*—Albuquerque 1st, 10. *Santa Fé*—La Luz,* 2; Las Vegas Spanish,* 4; Los Valles,* 9. 30 00

NEW YORK.—*Albany*—Albany West End C.E., 1; Ballston Centre, 10.83; Princetown, 7.85; Sand Lake C.E., 10; Schenectady 1st C.E.,* 5; Stephentown,* 10. *Binghamton*—Binghamton Broad Avenue,* 17.38; Preble, 2 40; Union,* 13. *Boston*—Antrim (sab.-sch., 2; C.E., 3), 34; Boston Scotch,* 11.25; Fall River Globe,* 3.50; Houlton,* 8; Hyde Park, 13.50; Lawrence German Mission Band,* 5; Manchester German, 4.25; Newport (C.E., 7.50), 71.50; Somerville,* 5; Windham,* 17.71. *Brooklyn*—Brooklyn Bethany Jr. C.E., 3; Woodhaven French Evangelical* (sab.-sch., 3.80), 8.16. *Buffalo*—Alden,* 5; Buffalo Park,* 33.37; Sherman,* 25. *Cayuga*—Auburn 2d,* 11.04; — Calvary, 20.07; — Westminster C.E.,* 2; Aurora, 36.14; Cayuga,* 3; Weedsport,* 12.12. *Champlain*—Chazy,* 5.19; Port Henry, 35.20. *Chemung*—Burdett (C.E.,* 5.41), 12.12; Havana,* 4.25. *Columbia*—Austerlitz,* 2; Cairo, 9.25; Centreville,* 6.20; Greenville,* 2; Hudson,* 15; Spencertown,* 3; Valatie,* 3.15; Windham,* 18. *Genesee*—Corfu,* 5; Leroy,* 16.41; North Bergen,* 2; Warsaw* (C.E., 4; Jr. C.E., 3.50), 40. *Geneva*—Geneva 1st, 26.91; —North, 9.50; Phelps,* 13; Romulus,* 23; Trumansburg,* 13; West Fayette,* 9.25. *Hudson*—Chester, 57.78; Hamptonburg, 13; Haverstraw Central sab.-sch., 18.16; Mount Hope,* 5; Palisades sab.-sch., 16.72; West Town (7.83*), 24.83. *Long Island*—Amagansett, 17.47; Bridgehampton, 30.60; Middletown, 10.56; Port Jefferson,* 10.56; Remsenburg,* 16; Setauket,* 10.30; Southampton (sab.-sch.,* 12.46), 53.17. *Lyons*—East Palmyra,* 17.10; Rose, 14.25. *Nassau*—Hempstead Christ Church,* 10; Islip (sab.-sch., 5), 55; Newtown* (sab.-sch., 8.35; C.E., 5), 13.35; Northport, 13.88; Oyster Bay,* 30; Springland,* 26. *New York*— New York 4th Avenue Y. P. P. M. A., 15; — Lenox C.E.,* 3; — Madison Avenue Good Will Chapel C.E.,* 2; — Mount Washington,* 21; — Washington Heights,* 21.47; Woodstock C.E., 5. *Niagara* —Lewiston, 10; Mapleton sab.-sch.,* 5.10; Somerset,* 2.11; Youngstown,* 8 25. *North River* — Amenia South,* 6.53; Matteawan, 22.28; Newburg 1st Bethel Mission sab.-sch.,* 20. *Otsego*—Middlefield sab.-sch.,* 4.24; Richfield Springs, 4.47; Unadilla,* 2.17. *Rochester*—Charlotte,* 6.36; Chili,* 4.60; Gates,* 10; Morton 1st,* 4; Ossian, 5.46; Sparta 2d, 5; Webster, 5. *St. Lawrence*—Canton C.E., 10; Sackett's Harbor, 93 cts.; Watertown 1st (46.59*), 121.61. *Steuben*—Corning,* 15; Cuba, 31.53; Jasper,* 11.25; Woodhull,* 4.43. *Syracuse*—Camillus,* 1; East Syracuse,* 9.38; Fayetteville sab.-sch., 8.50; Fulton and Granby,* 28.63; Syracuse 1st C. E., 25. *Troy*—Argyle C.D. offering, 5; Cohoes, 37.91; Melrose* (sab.-sch., 6.25), 12 25; North Granville, 8; Pittstown* (sab.-sch., 1.25), 4.25. *Utica*—Clinton,* 16.51; Glendale, 4.25; Lyons Falls* (sab.-sch., 5.70), 24.23; Martinsburg, 6.19; Redfield,* 2.50; Sauquoit,* 5; Utica Memorial (16*), 48; Waterville (11.50*), 22.77. *Westchester* — Bedford,* 11.34; Bridgeport 1st (sab.-sch.,* 50), 145.64; Katonah,* 11.24; Mt. Vernon 1st* (sab.-sch., 15.05), 104.22; New Rochelle 1st, 113.86; Patterson,* 7.15; Peekskill 1st,* 45.53; Pleasantville (1.33*), 5.62; South East Centre* (C.E., 5; sab.-sch., 1), 13; South Salem* (sab.-sch., 35; ch.,* 25.93), 60.93; Stamford 1st, 20; Thompsonville, 15; White Plains, 57.11; Yonkers 1st, 500; — Westminster* (Dorcas Society, 5; sab.-sch., 7.45; Y. M. Bible Class, 25; Y. P. Assoc., 5), 90.80. 3946 33

NORTH DAKOTA.—*Bismarck*—Steele* (sab.-sch., 1.50), 3.50; Sterling,* 1.40. *Fargo*—Casselton,* 11.70; Edgeley, 10.40; Galesburg sab.-sch. Class No. 2,* 1; Lisbon* (sab.-sch., 7), 9.50. *Minnewaukon*—Devil's Lake Westminster C.E., 1.53. *Pembina*—Emerado sab.-sch., 2.48; Osnabruck* (sab.-sch., 1.50), 4.66. 46 27

OHIO.—*Athens*—Tupper's Plains, 3.17. *Chillicothe*—Hamden, 5. *Cincinnati*—Avondale C.E.,* 3; Cincinnati 5th,* 5; Glendale,* 16; Lebanon C.E.,* 5; Interest on Baxter Bequest, 182 50. *Cleveland*—Cleveland 1st,* 536.20; — Euclid Avenue, 89.80. *Dayton*—Oxford (sab.-sch., 6.17; ch.,* 22.90), 29.07. *Lima*—Sidney, 52.81. *Mahoning*—Alliance,* 13; Coitsville,* 2.50; Lowell,* 6; Poland, 14.71; Youngstown 1st sab.-sch., 17; — Westminster sab.-sch. (10.30*), 12.52. *Marion*—Mount Gilead,* 7.75. *Portsmouth*—Johnston Sheridan Mission,* 5. *St. Clairsville*—Nottingham C.E., 9.70; Wheeling Valley, 3. *Steubenville*—Long's Run, 11.56. *Wooster*—Hopewell sab.-sch., 11.90. *Zanesville*—Zanesville 2d,* 12. 1054 19

OREGON.—*East Oregon*—Centreville, 2; Cleveland,* 7; Union (12.50*), 16.83. *Portland*—Astoria, 30; Clatsop Plains, 4; Mount Tabor, 5.70; Portland 1st Wom. Soc.,* 3; Sellwood Sta. sab.-sch.,* 1.30; Tualitin Plains,* 8.75. *Southern Oregon* —Ashland* (C.E., 4), 30; Klamath Falls,* 7; Medford,* 2.75; Phœnix,* 1.20. *Willamette*—Gervais* (sab.-sch., 2), 14.07; Independence,* 3; Lebanon, 10; Yaquinna Bay,* 3. 149 60

PENNSYLVANIA.—*Allegheny*—Bridgewater A Few Ladies,* 5; Glasgow sab.-sch., 2.50. *Blairsville*—Parnassus (43.12*), 54.37. *Butler*—Butler, 25.70; Grove City sab.-sch., 42.60; Martinsburg, 17.40; Mount Nebo,* 14; Muddy Creek, 20.35; North Liberty, 8; North Washington sab.-sch., 45.75; Plain Grove, 9; Prospect,* 7.52; Unionville, 21. *Carlisle*—Bloomfield, 18.49; Burnt Cabins, 1; Chambersburg Wolfstown Chapel, 1.11; Dauphin, 2; Harrisburg Covenant, 20; Lebanon Christ, 163.87; Lower Path Valley (a member, 5; Metal sab.-sch., 1.75), 19; Middletown C.E., 5; Paxton* (sab.-sch., 3), 27.04; Shermansdale, 8.64. *Chester* — Dilworthtown, 16; Forks of Brandywine,* 10; Glen Riddle, 1; Marple Cedar Grove sab.-sch.,* 1; West Chester Westminster,* 25. *Clarion* —Academia, 1.77; Beech Woods a member, 94 cts.; Big Run, 2; Penfield* (sab.-sch., 2.59), 15.59; Reynoldsville C.E., 10; Scotch Hill,* 2. *Erie*—Bradford East End,* 12; Cambridge,* 11; Conneaut Lake,* 3.50; Conneautville, 6.36; East Greene, 2; Erie Park, 50; Franklin* (sab.-sch., 8), 212.83; Gravel Run, 8.39; Hadley, 2; Harmonsburg,* 5; Irvineton,* 3; Meadville 1st,* 11.18; New Lebanon, 3; North Clarendon,* 2; Springfield, 3.23; Sugar Grove, 5; Waterford* (sab.-sch., 6.50), 13; Wattsburg C.E.,* 1. *Huntingdon*—Coalport sab.-sch ,* 1 50; Everett,* 1; Hollidaysburg, 14.49; Lower Tuscarora (13*), 23; Mann's Choice, 2; Mifflintown Westminster sab.-sch., 12.29; Milesburg* (C.E., 1), 6.67; Moshannon and Snow Shoe,* 5.60; Mount Union, 11.29; Newton Hamilton, 4; Orbisonia (C.E., 1; sab.-sch., 1), 11; Patterson, 19.28; Shellsburg,* 2; Shirleysburg (C.E., 2), 12; Shermans Valley, 4; Williamsburg,* 25 85. *Kittanning* — Appleby Manor, 5; Clarksburg, 13; Kittanning 1st,* 100; Rural Valley sab.-sch.,* 2.25; West Glade Run sab.-sch., 4; West Lebanon,* 8.41. *Lackawanna*—Montrose sab.-sch.,* 6.77; Scranton 1st Wom. Soc.,* 5; Silver Lake sab.-sch.,* 1; Susquehanna, 16; Taylor, 2.15. *Lehigh*—Allentown, 42; Freeland, 7; Upper Lehigh,* 23.03. *Northumberland*—Berwick,* 13.02; Mahoning* (sab.-sch., 17.21), 38.19; Milton* (sab.-sch., 4.24; C.E., 4.19), 8.43; Mount Carmel (C.E., 3); ch.,* 28.70), 37.69; Orangeville, 4; Renovo 1st,* 20; Warrior Run,* 6; Washingtonville C.E., 2; Watsontown,* 8; Wil-

liamsport 1st,* 32; — Bethany (Jr. C.E., 4; C.E., 1.90), 5.90. *Parkersburg*—Bethel,* 4.47; Hughes River, 6; Kanawha,* 7.47; Sistersville,* 4.40; Waverly Chapel,* 1.53. *Philadelphia*—Philadelphia Bethesda,* 42; — Gaston C.E., 11.70; — Susquehanna Avenue, 13; — Woodland Wom. Soc.,* 15. *Philadelphia North*—Frankford, 46.20; Langhorne* (C.E., 12; Miss. Soc., 10), 31; Morrisville C.E., 5; Mount Airy C.E., 1.57. *Pittsburg*—Coraopolis (sab.-sch., 3.05), 53.90; Edgewood, 38.32; McDonald 1st* (sab.-sch., 2), 29.95; Pittsburg Central Chapel, 4.44; — East Liberty (sab.-sch., 63.67), 111.21. *Redstone*—Brownsville, 42; Mount Pleasant,* 32; Round Hill, 16; Sewickley, 5; Uniontown 1st (sab.-sch.,* 5.40), 154.36; Friends Markleton Sanitorium, 3. *Shenango*—Centre, 15; Leesburg, 22.70; Mahoning, 47; Rich Hill, 14. *Washington*—Washington 2d, 28.51; Wellsburg,* 48 36; West Union,* 4.50; Wheeling 1st,* 21.75. *Wellsboro*—Beecher Island,* 6; Farmington, 5. *Westminster*—Chanceford, 17; Hopewell (15*), 29; Lancaster 1st Bethany Chapel,* 3; Stewartstown, 9; Strasburg, 7. 2496 08

South Dakota.—*Aberdeen*—Bradley,* 3; Britton,* 15.07; Castlewood C.E.,* 6; Palmer 1st Holland,* 6; Pembrook Children's Day, 5; Roscoe,* 4; Wilmot, 10. *Black Hills*—Pleasant Valley, 2.50; Rapid City (Wom. Miss. Soc., 1), 3.50; Sturgis* (sab.-sch., 2), 5. *Central Dakota*—Bancroft* (sab.-sch., 68 cts.), 1.37; Hitchcock,* 8.15; Lake, 1.50; Onida,* 5; Union, 2.50; Volga* (sab.-sch., 75 cts.), 5; White,* 15.32. *Southern Dakota*—Alexandria,* 4.36; Bridgewater,* 6.45; Canistota,* 5.40; Ebenezer, 25; Emery 1st German, 3; Parkston,* 4.05; White Lake,* 2. 149 17

Tennessee.—*Holston*—College Hill.* 2; Jeroldstown, 4; Oakland Heights,* 10. *Kingston*—Bethel, 5; New Decatur Westminster, 8. *Union*—Caledonia, 5; Eusebia (1*), 11; Knoxville 2d sab.-sch.,* 17.95; — Belle Avenue,* 8; New Prospect, 2; Rockford,* 2; Shunem,* 2; South Knoxville,* 2.50. 79 45

Texas.—*Austin*—Austin 1st* (sab.-sch., 5; Mrs. E. B. McLane, 2), 7; Fayetteville Bohemian,* 17; Fort Davis, 15; Houston Westminster,* 10; Kerrville, 7; San Antonio Madison Square C.E., 10. *North Texas*—Canadian Jr. C.E.,* 1; Denison,* 10.50. *Trinity*—Glen Rose, 1.71; Waskom,* 3. 82 21

Utah.—*Boise*—Bellevue, 4; Boise City 1st Jr. C.E., 4.04. *Kendall*—Paris,* 10; Soda Springs sab.-sch.,* 1.50. *Utah*—American Fork,* 5; Pleasant Grove,* 5; Saint Anthony, 5.75; Smithfield Central,* 1; Spanish Fork Assembly sab.-sch.,* 3; Springville* (sab.-sch., 11), 24. 63 29

Washington.—*Olympia*—Centralia,* 4.36; Hoquiam,* 6; Nisqually Indian,* 2.55; Olympia,* 10.50; Puyallup Indian,* 2.93; Stella,* 5; Tacoma Calvary,* 3. *Puget Sound*—Acme sab.-sch., 2; Ballard* (sab.-sch., 5), 8; Deming, 7; Ellensburgh,* 10; Friday Harbor,* 12.50. *Spokane*—Fairfield,* 6; Grand Coulee* (Jane Hammond, 5), 10; St. Andrew's sab.-sch.,* 1.30. *Walla Walla*—Kamiah 1st (C.E., 12; sab.-sch., 20), 83; — 2d, 3; Meadow Creek (7*), 15.75; Nez Perce,* 25.60. 218 49

Wisconsin.—*Chippewa*— Baldwin, 7; Bayfield (17.15*), 24.76; Chetek, 3; Eau Claire 2d, 4.62; Ellsworth,* 6.84; Hager City,* 11.35; Hartland,* 10.16; Hudson, 13.60; Oak Grove, 1; Trim Belle, 1. *La Crosse*—Bangor, 8.38; Hixton, 10; La Crosse 1st sab.-sch., 7. *Madison*—Baraboo* (sab.-sch., 1.58; C.E., 1.03), 18.92; Beloit German,* 4.04; Cambria,* 5; Deerfield 1st,* 4.25; Fancy Creek,* 6; Janesville,* 30.14; Kilbourne City* (C.E., 2), 13.20; Lancaster German,* 3; Liberty,* 2; Madison Christ* (C.E., 1; W. M. Soc. Mrs. Giddings, 5), 6; — St. Paul's German,* 3; Platteville German sab.-sch.,* 2; Prairie du Sac (W.M.S., 3; ch.,* 20), 23; Waunakee sab.-sch.,* 1. *Milwaukee*—Alto Calvary,* 7; Cambridge sab.-sch.,* 6.54; Milwaukee Immanuel (262.51*), 463; Somers, 30. *Winnebago*—Buffalo,* 9.47; Depere,* 18; Marinette Pioneer,* 50; Merrill West,* 1.75; Neenah,* 35.01; Packwaukee,* 7.23. 858 26

Total received from churches.....$15,767 12
Woman's Board of Home Missions..... 18,627 04

LEGACIES.

Susan L. McBeth, Lapwai, Idado, 500; Sarah Cruse, Washington, Ind., 100; William A. Wheeler, Malone, N. Y., add'l, 50; Mrs. Margaret L. Dinsmore, Cross Creek Village, Pa., 100; Mary L. Miller, Champlain Presb., 223.13; Rachel M. Henderson, Washington, Pa., 100; Mrs. C. S. Vanderventer, Plainfield, N. J., 1927.33..... $3,000 46

Less sundry legal expenses..... 9 75

Total..... 2,990 71

INDIVIDUALS, ETC.

Mr. and Mrs. S. Burkhalter, Ft. Ann, N. Y.,* 3; Mrs. R. C. Fleming, Ayr, Neb.,* 1; Simon Yandes, Indianapolis, Ind., 1000; Mrs. E. A. Allbee, Pleasant Prairie, Ia., for debt, 2; Society of Inquiry Union Theological Seminary, N. Y., 150; Rev. and Mrs. G. F. McAfee, for debt, 100; "Brother and Sister,"* 2; Mrs. M. E. Worrall, Mitchell, S. D.,* 1; "J. B. G.," for debt, 10; "A. Y. M.," for debt, 5; Mrs. Eliza McKinney, St. Paul, Minn.,* 1; "Chatham, N. J.," for debt, 100; Young Men's and Young Women's Christian Association College of Emporia, 15.84; Illinois Woman's Synodical Home Miss. Soc., 100; Presbyterian Relief Association of Nebraska, 32.70; "Friend of Missions," Fairmont, Neb., 10; Rev. J. N. Hick, Superior, Neb. (*1.50), 2.50; Rev. Thomas L. Sexton, D.D.,* 10; Rev. Robert M. Stevenson, Madison, Ind.,* 3; "Three Presbyterians," Carbondale, Colo.,* 3; Mrs. D. C. Hillerman, Watkins, N. Y.,* 5; Mrs. E. B. Traill, Roxbury, Mass., 5; Rev. O. W. Wright, Barnegat, N. J.,* 1; "M. W.,"* 1; Valley Cottage, 1; Rev. H. V. Noyes, Wooster, O.,* 1; John A. Simms, Warwick, N. Y.,* 1; Mrs. Garret Hotaling, Baldwinsville, N. Y.,* 1; Mrs. J. Kirkpatrick, Brooklyn, N. Y., 1; Miss Mary R. Shunam and sister, Sunbury, Pa.,* 20; M. R. C., Jenkintown, Pa.,* 10; Mrs. T. W. Forrester, Beaver City, Utah, 10; Rev. R. G. Keyes, Watertown, N. Y.,* 25; Rev. William A. Holliday, Brooklyn, N. Y., 100; James L. Greenleaf, New York, N. Y.,* 5.10; C. W. Douglass, Shanghai, China, 9; Miss M. S. Knight, Schenectady, N. Y.,* 1; Miss E. Burt, Schenectady, N. Y.,* 1; Miss Janet Crichton, Wheelersburg, O.,* 1; Mrs. E. C. Haines, Wheelersburg, O.,* 1; Miss E. D. Cary, Orange, N. J.,* 1; J. S. Lord, Laingsburg, Mich.,* 1; J. L. Vallandigham, Newark, Del.,* 1; Mrs. Robert Rankin, St. Louis, Mo.,* 5; Dr. W. H. Davis, East Orange, N. J.,* 25; Charles W. Loomis, Binghamton, N. Y., 30; "K.," 75; Rev. T. M. Marshall and wife, Stout's Mills, Va.,* 2; W. S. Crane, Pike, N. Y.,* 1; Mrs. T. A. Barringer, Bayonne, N. J.,* 1; Willie and Chester Howard, Payson, Utah,* 1.75; "A Friend,"* 1; "Friend, Brooklyn," 6; Friend, Brooklyn,* 2; Mrs. Victor K. Hendricks, Indianapolis, Ind.,* 20; Rev. W. W. Atterbury, New York,* 50; Mrs. Frank Black McGay, New York, N.Y.,* 10; M. C. Torrence, Mayfield, Cal.,* 1; Rev. M. W. Kratz, Galesburg, N. D.,* 1; Raymond H. Hughes, Altoona, Pa., 4; Rev. C. E. Babb, San Jose, Cal.,* 5; Friends,* 6.25; Rev. W. L. Whipple and wife, Duluth, Minn.,* 5; Mrs. Henry Winthrop, 3000; E. W. Faris Holler, Ladora, Ia.,* 1; Miss Lena J. Holler, Manhattan, Kans.,* 1; Dr. George S. Hull, Pasadena, Cal.,* 1; Miss C. Berry, Pasadena, Cal.,* 1; Mrs. Stephen M. Peck, Hanover, N. J., 25; Mrs. George A. Greene, Pike, N. Y.,* 1; Friend, Conshohocken, Pa.,* 1; Miss H. R. Cattell, Margaret Louise Home,* 28; Jimmie Duncan, Dallas, Tex.,* 2; Rev. R. H. Jackson, Delmont, Pa.,* 1; Mrs. D. P. McLeod, Grafton, N.D.,* 1; Children of Rev. C. D. McDonald, Grafton, N. D.,* 1; Rev. J. J. Marks and daughter, Santa Monica, Cal.,* 1; Warren B. Smith and Mina Belle Smith,* 2; Eli Speers, Tahlequah, I. T.,* 1; Agnes S. Merchant, Buffalo, Pa.,* 1; Rev. and Mrs. Enos P. Baker, Modesto, Cal.,* 5; Theodore Saltus, for debt, 100; Friends, Amesville, O., 1.75; "Lock Haven,"* 1; Miss L. S. McMonigal, Parowan, Utah,* 1; Miss Josie Curtis, Parowan, Utah,* 1; Ola Deeds, Parowan, Utah,*20 cts.; Floy Deeds, Parowan, Utah,* 5 cts.; Rev. Wm. Sangree, Bancroft, Neb.,* 1; Rev. A. M. Penland, Beech, N. C.,* 1; B. F. Felt, Galena, Ill., 100; Rev. B. E. P. Prugh, Rapid City, S. D.,* 2; J. H. Gale, Rapid City, S. D., 1; Rev. Wm. Langdon, 2; Rev. S. B. Fleming and family, Wichita, Kans.,* 5; M. E. P., Brooklyn, N. Y.,* 1; Rev. Evans P. Robertson, Tahlequah, I.T.,* 2.50; Miss A. McWhirter, Baltimore, Md.,* 1; John McEachern, Olean, N. Y.,* 1; Rev. Wm. Carle and wife, Kingston, N. Y.,* 1; A Friend, Cincinnati, O.,* 1; W. M. Sewell, Roselle, N. J.,* 1; Miss Mary C. Johnson, Elizabeth, N. J.,* 5; Laura Sunderland School, Concord, N. C.,* 5; Mr. and Mrs. G. A. Reaugh, Tama, Ia.,* 1; Rev. R. B. Ewing, The Palms, Cal.,* 20; Rev. Harry McMinn, Charleroi, Pa.,* 1; M. and E. Callender, Mechanicsburg, Pa.,* 25; Rev. N. E. Clemenson, Logan, Utah, 3; Proceeds from sale of two St. Paul City Ry. Cable Co. 5 per cent. bonds held by Board free for sale, 1820; "M. T.," for debt,

1000; Rev. Louis F. Ruf and wife, Watkins, N. Y.,* 20; C. J. Shoemaker, Wilkesbarre, Pa., 400; Rev. and Mrs. S. E. Wishard, Ogden, Utah,* 10; "E.,"* 5; J. S. E. Erskine, Thompson's Ridge, N. Y., 20; Rev. C. S. Dewing, Somerville, Mass.,* 10; Mrs. L. L. Radcliffe, Chautauqua, N. Y.,* 1; "C. Penna.," 28; Rev. S. H. Stevenson, Madison, Ind., 3; Miss Nellie Cunningham Park Hill, I. T., 5; Mrs. Eliza Wallace, Stanton, Mich.,* 5; Mrs. F. H. Henderson, Mason, Tex.,* 1; Cora Myers, Fairview, W.Va.,* 1; Mrs. J. G. Brookes and Miss Margaret R. Todd, Atlantic Highlands, N. J.,* 2.35; Rev. E. P. Robinson, Orchard Park, N. Y.,* 8; "Fourth of July,"* 1; Interest on Lyon Fund, 250; Interest on Permanent Fund (Trustees of General Assembly, 730), 1645; Interest on John C. Green Fund, 557.50; Interest on Charles R. Otis Missionary Fund, 170; Interest on Permanent Fund Sustentation, 25; Interest on Carson W. Adams Fund, 125 ..... $11,479 50

Total received for Home Missions, July, 1898.		$48,864 37
"	" during same period last year.....	51,657 92
"	" since April 1, 1898	162,676 42
"	" during same period last year	129,533 60

SPECIAL DONATIONS.

Morris and Orange—South Orange 1st Y.P.S.C.E., 110: Through Woman's Board of Home Missions, 3.50; through Rev. S. Hall Young, 50..... $163 50

H. C. OLIN, *Treasurer*,
156 Fifth Avenue, New York City.

Madison Square Branch P. O., Box 156.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, JULY, 1898.

BALTIMORE.—*Baltimore*—Baltimore Lafayette Square sab.-sch., 15; Churchville, 31.59; Relay, 2.70. *New Castle*—Perryville, 3.60; Rock sab.-sch., 18; Zion, 32. *Washington City*—Washington City Bethany sab.-sch., 10.

CALIFORNIA.—*Los Angeles*—Glendale, 3, sab.-sch., 2; Los Angeles Bethesda, 13. *Oakland*—Berkeley 1st, 5. *Stockton*—Grayson, 7.25.

COLORADO.—*Boulder*—Fort Morgan, 4.08; Laramie, 3. *Pueblo*—Cañon City, 41, sab.-sch., 24; Colorado Springs 2d sab.-sch., 18.67; Rocky Ford, 5.

ILLINOIS.—*Alton*—Alton, 50, sab.-sch., 15. *Bloomington*—Clinton Y. P. S., 100; Waynesville Y. P. S., 1.18. *Chicago*—Chicago 1st, 138.08; — Hyde Park sab.-sch., 6.25; Lake Forest, 700. *Freeport*—Foreston Grove, 66. *Ottawa*—Ottawa 1st, 361. *Peoria* — Peoria Westminster, 16.77; Yates City, 5.07. *Rock River*—Dixon Y. P. S., 7.50; Edgington, Y. P. S., 3.75; Milan Y. P. S., 12.25; Millersburg, Y.P.S., 10; Morrison sab.-sch., 4.88, Y. P. S., 18.75; Peniel Y. P. S., 7; Princeton Y. P. S., 3; Round Grove Y. P. S., 3; Woodhull Y. P. S.,10. *Schuyler*—Kirkwood, 33; Monmouth sab.-sch., 7.15. *Springfield* — Jacksonville 2d Portuguese, 5; Petersburg, 19.93.

INDIANA. — *Crawfordsville* — Frankfort, 125; Rockville Memorial, 10.90. *Indianapolis* — Bloomington Walnut Street, 49.65; Greenwood, 2.40; Hopewell, 6; Indianapolis, 12th, 2.50. *Logansport* — Bedford, sab.-sch., 3. *Vincennes*—Sullivan, 5. *White Water*—Knightstown, 1.80; Providence sab.-sch., 4.10.

INDIAN TERRITORY.—*Oklahoma*—Blackwell 1st, 5.23. *Sequoyah*—Wewoka, 2.

IOWA.—*Corning*—Corning, 36.69; Platte Centre, 3.85; Prairie Chapel, 3.15. *Des Moines*—Humeston, 7.27; Perry sab.-sch., 8; Plymouth, 5. *Fort Dodge*—Jefferson, sab.-sch., 5.63; Pocahontas sab.-sch., 1. *Iowa*—Burlington 1st, 13.20. *Sioux City*—Ashton German, 20; Union Township, 8.52; Zoar, 15. *Waterloo*—Rock Creek German sab.-sch., 10; Tama, 50 cts.

KANSAS.—*Emporia*—Emporia 1st, 5; Wichita 1st, 13.75. *Larned*—McPherson sab.-sch., 2.25. *Neosho*—Cherryvale, 9.86; Osage 1st, 31.52. *Solomon*—Saltville, 2.35. *Topeka*—Topeka 1st sab.-sch., 26.80.

KENTUCKY.—*Ebenezer*—Ludlow, 5.15.

MICHIGAN.—*Detroit* — Detroit Covenant sab.-sch., 3.92. *Kalamazoo*—Schoolcraft, 4.

MISSOURI.—*Kansas City*—Appleton City sab.-sch., 3.74. *Ozark*—Joplin, 15.48. *St. Louis*—Kirkwood sab.-sch., 11.34; St. Louis 1st sab.-sch., 5.90.

NEBRASKA.—*Hastings*—Fisher Union, 3.50. *Kearney*—North Platte, 9.33. *Nebraska City*—Lincoln 2d, 75. *Niobrara*—Atkinson, 4.09. *Omaha*—Silver Creek, 2.45.

NEW JERSEY.—*Elizabeth*—Rahway 1st, 88.56; Roselle, 27.19. *Jersey City*—Hackensack, 16; Jersey City Scotch, 6; Passaic, 35; Paterson Madison Ave., 10; Tenafly, 12.37. *Monmouth*—Beverly, 4; Tom's River, 7. *Morris and Orange*—East Orange 1st, 412.05; Madison, 32.94; Mendham 2d, 29; Mine Hill, 3; Morristown South Street, 169.74; Summit Central, 24.75. *Newark*—Montclair Trinity, 125; Newark 1st, 970; — Fifth Avenue, 15; — 2d German, 150; — Forest Hill, 25. *New Brunswick*—Bound Brook, 3; Dayton, 27.90; Kirkpatrick Memorial, 8; New Brunswick 1st, 138.30; Princeton 1st, 4500; Trenton 1st, 30. *Newton* — Blairstown, 30.30. *West Jersey*—Atlantic City German, 3.

NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 10.

NEW YORK.—*Albany*—Albany 1st, 50; — State Street, 113.27; Ballston Centre, 14.07. *Binghamton*—Binghamton Immanuel, 2.18; Nineveh, 49; Texas Valley, 3. *Boston*—Newburyport 1st sab.-sch., 14. *Brooklyn* — Brooklyn Arlington Ave., 16.75; — Mount Olivet, 2; — Throop Avenue, 32, sab.-sch., 25; Stapleton 1st Edgewater sab.-sch., 25. *Buffalo*—Buffalo Westminster, 98.30. *Cayuga*—Auburn Calvary, 9.90; Aurora, 36.14; Genoa 1st, 10. *Champlain* — Beekmantown, 2. *Columbia*—Canaan Centre, 4.20. *Geneva*—Geneva North sab.-sch., 72; Naples, 26.08, sab.-sch., 10; Seneca Castle, 4.56. *Hudson* — Florida, 13.20; Haverstraw Central sab.-sch., 18 16; West Town, 26. *Long Island* — Bridgehampton, 16.56; Remsenburg, 22; Setauket, 42.13. *Lyons*—Wolcott 1st, 9.01. *Nassau*—Babylon sab.-sch., 12; Glen Cove, 4; Islip sab.-sch., 5. *New York*—New York 4th Avenue Y. P. S., 10; — Brick, 25; — East Harlem, 1; — Madison Square, 500; — Riverdale, 1327.77; — West End sab.-sch., 5.22. *North River*—Marlborough, 83.01; Poughkeepsie, 32.69; Wappinger's Falls, 1.84. *Rochester*—Rochester 3d, 162.44; Webster, 5. *St. Lawrence*—Gouverneur, 197.60; Sackett's Harbor, 99 cts. *Steuben*—Corning, 25; Jasper, 3.54. *Syracuse*—Fayetteville sab.-sch., 9. *Troy*—Lansingburg 1st, 77.84; Salem sab.-sch., 2.70; Waterford, 28.51. *Utica* — Utica Bethany, 8.52; Waterville, 12.39. *Westchester*—Hugvenot Memorial, 49; Mahopac Falls, 32.65; New Rochelle 1st, 115.60; — 2d, 56.67; Peekskill 1st, 35.17; South Salem, 8.91; Stamford 1st, 25; Yonkers 1st, 500; — Westminster sab.-sch., 12.

NORTH DAKOTA.—*Pembina*—Emerado sab.-sch., 2.48.

OHIO.—*Cincinnati*—Cincinnati 2d, 98.01; Delhi, 16.77; Miscellaneous, 182.50. *Cleveland*—Cleveland Euclid Avenue sab.-sch., 9.43; — South, 10. *Columbus*—Greenfield, 28.80. *Dayton*—Oxford sab.-sch., 12.94; Springfield 2d, 126. *Lima* — Van Wert, 20; Miscellaneous C. E., 127.75. *Mahoning*—Mahoning 1st sab.-sch., 17; Warren sab.-sch., 10; Youngstown, 30.82. *Maumee*—Toledo Westminster, 101.81. *Portsmouth*—Ripley, 5. *St. Clairsville*—Buffalo, 38. *Steubenville*—Beech Spring, 15, sab.-sch., 20; Corinth, 28; East Liverpool 2d, 10.11; East Springfield, 4; Salineville, 7; Yellow Creek, 12. *Wooster*—Belleville, 4.15; Clear Fork, 24.60. *Zanesville*—Zanesville Putnam sab.-sch., 20.

OREGON.—*East Oregon*—Union, 6.17.

PENNSYLVANIA.—*Allegheny*—Glenfield, 14.93. *Blairsville*—Greensburg 1st sab.-sch., 19.48; McGinnis, 16.27; Pine Run, 23. *Butler*—Butler, 22.19, sab.-sch., 5.87; Grove City sab.-sch., 42.60. *Carlisle*—Dauphin, 2; Mechanicsburg, 30; Waynesboro, 13.34. *Chester*—Bryn Mawr, 197.47; Media, 12; Oxford 1st, 15. *Clarion*—Beech Woods, 94 cts.; Hazen, 6.26; Richardsville, 5.50; Sugar Hill, 10. *Erie*—Erie Park sab.-sch., 50; North East sab.-sch., 27.20; Titusville, 100. *Kittanning*—Appleby Manor, 5; Cherry Tree, 1.18; Clarksburg, 8; West Glade Run, 40, sab.-sch., 4. *Lackawanna*—Carbondale, 16, sab.-sch., 19; Langcliffe sab.-sch., 18.46; Scott, 10; Scranton Petersburg German, 14.73; Silver Lake, 5; Tunkhannock, 16.40; Wilkes Barre 1st, 380.14; — Westminster, 10. *Parkersburg*—Hughes River, 7; Sugar Grove, 30. *Philadelphia*—Philadelphia 10th, 362.50; — Arch Street sab.-sch., 7; — Calvary sab.-sch., 19.07. *Philadelphia North*—Abington, 44.50; Ashbourne sab.-sch., 5; Fox Chase Memorial, 3; Frankford, 46.20; Germantown West Side, 50. *Pittsburg*—Bethany, 20; Idlewood Hawthorne Ave., 8; Mount Pisgah sab.-sch., 9; Pittsburg 3d, 50; — 6th, 75.54; —East Liberty, 59.42, sab.-sch., 95.52; — Shady Side, 65.92, sab.-sch., 67.50. *Shenango*—Leesburg sab.-sch., 5. *Washington*—Everett, 18.30; Fairview, 8; Upper Buffalo, 49.50, sab.-sch., 5.79. *Wellsboro*—Covington, 3.21. *Westminster*—Slate Hill, 32; Stewartstown sab.-sch., 9; York 1st sab.-sch., 1.56; — Westminster, 26.93.

SOUTH DAKOTA. —*Black Hills*—Rapid City, 2.25. *Southern Dakota*—Ebenezer, 10.

TENNESSEE.—*Union*—Hopewell, 4; New Prospect sab.-sch., 1.

TEXAS.—*North Texas*—Jacksboro sab.-sch., 1. *Trinity*—Albany, 12; Dallas 2d sab.-sch., 3.35.

UTAH.—*Utah*—Logan Brick, 20.

WASHINGTON.—*Olympia*—Stella, 5. *Puget Sound*—Everett, 7.50; Seattle 2d, 12. *Walla Walla*—Kamiah 2d, 3.

WISCONSIN. — *Chippewa*—Baldwin, 10. *La Crosse*—La Crosse 1st sab.-sch. 5. *Milwaukee*—Milwaukee Immanuel, 26.75; Waukesha, 5.50.

LEGACIES.

Estate of Susan S. Silver	$500 00	
" Mary R. Miller	223 13	
" Mrs. R. M. Henderson	100 00	
Compton Estate	96 01	
		$919 14

WOMEN'S BOARDS.

Woman's Occidental Board of Foreign Missions	$735 30	
Woman's Foreign Missionary Society of the Presbyterian Church	11,694 89	
Woman's Board of Foreign Missions of the Presbyterian Church	2,500 00	
Woman's Presbyterian Foreign Missionary Society of Northern New York	429 37	
Woman's North Pacific Presbyterian Board of Missions	189 61	
		15,549 17

MISCELLANEOUS.

Della Coye, 1; Mr. and Mrs. H. Bailey, 10; Society of Inquiry, Union Theological Seminary, 300; "Friends," 4.50; Charles Bird, U. S. A., support of Mr. Chum, 6; "C. Penna.," 22; J. T. W. and M. W., 2.50; P. P. Bissett, 5; Rev. Joseph Platt, 25; Valley Cottage, 1; S. Yandes, 1000; C. E. Societies of Long Island through Rev. C. D. Campbell, 6.40; Young Men's and Young Women's Christian Association, Emporia College, 16.50; Missionary Association of Wooster University, 29.33; Missionary Society of Chinese Young Men of Fifth Avenue Church, 254; "A Friend," account salary of Rev. William P. Chalfant, Ichowfu, 150; Ralph Voorhees, account salary of Rev. Clarence Newton and wife, 500; "A Friend," Newtown, N. J., 200; Miss Margaret R. Todd, support of Arthur Ezekiel, 23; J. T. Hendricks, 20; Mattie P. Gray, 1; W. J. Mackee, support of E. Baneiji, 13.50; Income from fund of General Assembly, 130; Mattie E. La Rue, 3; Paul D. Gardner, 3; James Joy, 150; A. B. McKee, 25; John S. Merriman, 1; "A Friend" support of Mr. Fraser and Dr. Johnson, 83.33; O. K. Powell, 2.50; W. E Hunt, support of Chatri Lal, 5; Thomas Marshall, 15; Walter McDougall, 25; Miss Mattie Mawhorter, 2.50; D. H. Wallace and Miss Wallace, 500; Etta M. Collins, support of Prabhu Das, 5; Rev. J. A. Pomeroy, 1; Rev. Edwin P. Robinson, 15; "M. E. P.," 1; Paul D. Gardner, 5; Charles H. Booth, 50; "Bronx," 7.50; "I. P. O. V.," 20; J. B. Davidson, 20; Miss Grace H. Dodge, 150; E. R. Hill and Mr. Switzer, support of Du Ping Shing, 15; Miss Alida Beyer, for child in India and in China, 2; J. Harry Smith, 5; James M. Duer, 36; Mrs. Margaret L. Dinsmore, deceased, 100; "C. Penna.," 22; Miss Nellie R. Cunningham, 5; "Friends," Markleton Sanitarium, 3; "C. Penna.," 22; Miss McLean, 243; S. H. Stevenson, 3. $4,266 56

SUMMARY.

Total received during the month of July, 1898	$37,415 92
Total received from May 1, 1898, to July 31, 1898	84,162 18
Total received from May 1, 1897, to July 31, 1897	99,086 45

CHAS. W. HAND, *Treasurer*,
156 Fifth ave., New York.

RECEIPTS FOR THE BOARD OF EDUCATION, JULY, 1898.

BALTIMORE.—*Baltimore* — Frostburgh, 2. *New Castle* — Gunby, 2.39; Makemie Memorial, 6.48; Zion, 5. *Washington City*—Washington City Eckington, 2; — Gunton Temple Memorial, 10.67.

COLORADO.—*Pueblo*—Rocky Ford, 5.

ILLINOIS.—*Chicago*—Chicago 1st, 13.80. *Rock River*—Beulah, 4.60; Coal Valley, 2.30. *Springfield*—Petersburg, 1.47; Springfield 2d, 3.70.

INDIANA.—*Crawfordsville*—Dayton, 14; Spring Grove, 27. *New Albany*—Madison 1st, 15.

IOWA.—*Cedar Rapids*—Clarence, 12. *Fort Dodge*—Pocohontas sab.-sch., 1. *Iowa City*—Tipton, 9.77. *Sioux City*—Union Township, 1.42.

KANSAS.—*Highland*—Holton, 14.70. *Osborne*—Osborne, 4.

MISSOURI.—*Ozark*—Joplin, 2 81. *St. Louis*—St. Louis 1st sab.-sch., 5.90.

NEBRASKA.—*Niobrara*—Ponca, 4 50.

NEW JERSEY.—*Elizabeth* — Basking Ridge, 67.29; Elizabeth Westminster, 58.68; Rahway 1st, 20. *Jersey City*—Hackensack, 16. *Monmouth*—Moorestown, 20. *Morris and Orange*—East Orange 1st, 42 46; Orange 1st, 85. *New Brunswick*—Dayton, 5.07.

NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 3.

NEW YORK —*Brooklyn*—Brooklyn Throop Ave. sab.-sch., 25. *Buffalo*—Buffalo Westminster, 16.84; Ripley, 4; Sherman, 11. *Cayuga* — Auburn Central, 39.38. *Champlain*—Port Henry, 8.41. *Geneva*—Trumansburg, 17.25. *Hudson*—Cochecton, 3; West Town, 2. *Long Island*—Cutchogue, 8.33; Remsenburg, 15. *Lyons*—Wolcott 1st, 6.81. *New York*—New York 1st, 3500. *Rochester*—Rochester Memorial, 5; — Westminster, 9. *St. Lawrence*—Sackett's Harbor, 18. *Steuben*—Woodhull, 1.86. *Troy*—Schaghticoke, 3. *Utica*—Waterville, 1.13; Old Forge, 1.25. *Westchester*—New Rochelle 1st, 23.48.

OHIO.—*Mahoning* — Kinsman, 3.75. *Marion* — Brown, 2. *Maumee* — Waterville, 1.68. *Portsmouth* — Portsmouth 1st German, 5. *St. Clairsville*—Caldwell, 3; Sharon, 3.

OREGON.— *East Oregon* — Union, 74. *Southern Oregon*—Grant's Pass Bethany, 20.

PENNSYLVANIA.—*Allegheny* — Concord, 2. *Butler*—Grove City, 4.04. *Carlisle*—Dauphin, 1; Robert Kennedy Memorial, 1.75. *Chester* — Wallingford, 15. *Huntingdon*—Bellefonte, 45; Hollidaysburg, 14.63; Huntingdon, 26.33; Mann's Choice, 1. *Kittanning*—Clarksburg, 2; Kittanning 1st, 18. *Lackawanna*—Elmhurst, 1; Scranton Green Ridge Avenue, 17.25. *Lehigh*—Shawnee (Y. P. S. C. E., 77 cts.), 5. *Northumberland* — Bald Eagle and Nittany, 4. *Parkersburg*—Hughes River, 2. *Philadelphia North*—Frankford, 18.48; Germantown 2d, 55.98; — West Side, 6.50. *Pittsburg*—Oakmont 1st, 12; Pittsburg 1st, 258.64; — East Liberty (sab.-sch., 19.10), 30.98.

TENNESSEE.—*Union*—Shannondale, 15.

WISCONSIN.—*Chippewa*— Bayfield, 1.95. *Milwaukee*— Milwaukee Immanuel, 4.06. *Winnebago*—Omro, 4.

Receipts from churches in July	$4,745 97
" " Sabbath-schools and Y.P. Societies	51 77

REFUNDED.

F. C. Enyart, St. Paul	5 00

MISCELLANEOUS.

C. W. Douglass, Shanghai, China, 3; Dr. Charles E. Hall (Special), 200; A Friend, Lake City, Minn., 5; Rev. D. M. McIntosh, Hartingdon, Neb., 1; Cash, 1; Dr. H., 15; C. Penna., 4; Rev. S. H. Stevenson, Madison, Ind., 1	230 00

INCOME ACCOUNT.

35; 67.08; 62.50	164 58
Total receipts in July, 1898	$5,197 32
Total from April 16, 1898	10,441 95

JACOB WILSON, *Treasurer*,
512 Witherspoon Building, Philadelphia.

RECEIPTS FOR SABBATH-SCHOOL WORK FOR JUNE, 1898.

ATLANTIC —*Atlantic*—Faith sab.-sch., 7; Eutawville sab.-sch., 3. *East Florida*—St. Andrew's Bay sab.-sch., 1.71. *Fairfield*—Ebenezer sab.-sch., 5.85; Grandview sab.-sch., 3.88; Little Congruity sab.-sch., 1; Nazareth sab.-sch., 4.30; Pleasant Grove sab.-sch., 2.90; Pleasant Ridge sab.-sch., 3.50; Little River sab.-sch., 4.30; Sumter Congruity sab.-sch.. 5; Yorkville Blue Branch sab.-sch., 70 cts. *Knox*—Newman 2d ch. and sab.-sch., 5. *McClelland*—Flat Shoals sab.-sch., 1; Mount Pisgah sab.-sch., 3.65; Pitts sab.-sch., 4; Salem, 75 cts.; Walker's ch , 1. *South Florida*—Crystal River sab.-sch., 13.96; Eustis sab.-sch., 2.08; Mulberry sab.-sch., 2.61; Sorrento sab.-sch., 4.78; Titusville sab.-sch., 1.80; Winter Haven sab.-sch., 4.25.

BALTIMORE.—*Baltimore*—Annapolis sab.-sch., 14.08; Baltimore 1st Reid Memorial sab.-sch., 8.15; — Aisquith Street (sab.-sch., 12), 16.51; — Broadway sab.-sch., 10.27; —

Covenant sab.-sch., 13; — Crisp Memorial (sab.-sch., 6), 8.55; — Faith sab.-sch., 37.33; — La Fayette Square, 29.35; — Park, 11.55; — Ridgely Street, 5.58; Catonsville sab.-sch., 14.09; Ellicott City, 4.52; Emmittsburg sab.-sch., 10; Frederick City sab.-sch., 46.71; Frostburgh sab.-sch., 14.04; Havre de Grace (sab.-sch., 7.65), 11.35; Highland sab.-sch., 3.55; Lonaconing sab.-sch., 33; Piney Creek, 6.21; Relay sab.-sch., 5. *New Castle*—Christiana sab.-sch., 5 33; Felton sab.-sch., 7; Grace, 5; Gunby (sab.-sch., 9.16), 14.78; Lewes sab.-sch., 20.85; Lower Brandywine sab.-sch., 14; Makemie Memorial (sab.-sch., 15.23), 20.23; — Faith Mission sab.-sch., 2.31; New Castle sab.-sch., 18.77; Ocean View sab.-sch., 15.08; Perryville sab.-sch., 3.75; Pitt's Creek sab.-sch., 10; Poconoke ch. and sab.-sch., 37.50; Port Deposit sab.-sch., 23.62; Port Penn, 2.35; Rehoboth (Del.) sab.-sch., 8.19; Westminster, 6; West Nottingham, 33; White Clay Creek, 9.72; Wicomico sab.-sch., 38.25; Wilmington Central sab.-sch., 100; — East Lake, 1 25; Worton, 3; Zion sab.-sch., 12.12. *Washington City*—Balston sab.-sch., 32.75; Clifton sab.-sch., 7.57; Darnestown sab.-sch., 15; Elgin Mission sab.-sch., 1.67; Neelsville sab.-sch., 28; Riverdale (sab.-sch., 2), 3; Takoma Park sab.-sch., 3.16; Washington City 4th sab.-sch., 10.75; — 6th sab.-sch., 10; — Covenant, 25; — Eckington, 1.20; — Garden Memorial sab.-sch., 13; — Gurley Memorial sab.-sch., 15.95; — Market Street sab.-sch., 5; — Metropolitan sab.-sch., 33.57; — Western (sab.-sch., 23.85), 53.85; — Westminster sab.-sch., 15.67; — West Street sab.-sch., 83.30.

CALIFORNIA.—*Benicia* — Arcata (sab.-sch., 5.10), 10.10; Bay Side Calvary, 4; Blue Lake sab.-sch., 5; Mendocino sab.-sch., 9.97; Petaluma sab.-sch., 7.60; Pope Valley, 4.55; Santa Rosa (sab.-sch., 21.50), 27.50; Seminary sab.-sch., 8.75; Two Rocks sab.-sch., 4.70. *Los Angeles*—Anaheim sab.-sch., 13.75; Burbank sab.-sch., 4.50; Inglewood sab.-sch., 7.40; Lakeside (sab.-sch., 4.65), 5.65; Los Angeles 2d sab.-sch., 15.76; — Bethany sab.-sch., 4; — Boyle Heights sab.-sch., 7.75; Monrovia (sab.-sch., 16), 19.55; National City sab.-sch., 6.74; Palms sab.-sch., 5.36; Pasadena Calvary sab.-sch., 3; Pomona sab.-sch., 23; Riverside Arlington (sab.-sch., 7.50), 17; San Gabriel Spanish sab.-sch., 6.71; Westminster sab.-sch., 9 43. *Oakland*—Centreville (sab.-sch., 7.10), 8.10; Danville sab.-sch., 10.78; Golden Gate sab.-sch., 7.35; Newark sab.-sch., 2.70; Oakland Union Street sab.-sch., 5; Pleasanton sab.-sch., 5; Valona sab.-sch., 13.75; Walnut Creek sab.-sch., 2; West Berkeley, 6.50. *Sacramento*—Carson City, 5; Elk Grove sab.-sch., 4.60; Elko sab.-sch., 10.25; Ione sab.-sch., 8.95; Oak Park sab.-sch., 40 cts.; Sacramento 14th Street, 7; Vacaville sab.-sch., 11; Virginia City sab.-sch., 3.25; Wells sab.-sch., 4.95. *San Francisco*—San Francisco Howard sab.-sch., 7; — Westminster sab.-sch., 7.45. *San José*—Boulder Creek sab.-sch., 3.05; Gilroy, 7.75; Milpitas sab.-sch., 6; Pleasant Valley, 4; San José 1st sab.-sch., 19.08; San Luis Obispo sab.-sch., 7.55. *Santa Barbara*—Ballard sab.-sch., 3.15; Carpenteria, 5.65; Filmore sab.-sch., 3; Los Olivos sab.-sch., 3.15; Ojai, 4.62; Ventura sab.-sch., 7.30. *Stockton*—Fowler sab.-sch., 10.25; Madera sab.-sch., 8.50; Merced sab.-sch., 16.10; Modesto sab.-sch., 5; Oakdale sab.-sch., 3.

CATAWBA.—*Cape Fear*—Garnett sab.-sch., 1.20; Rowland sab.-sch., 2.50; Sloan Chapel sab.-sch., 2. *Catawba*—Bellefonte sab.-sch., 5.91; Charlotte N. C. 7th Street sab.-sch., 13.11; Mt. Olive sab.-sch., 5; Matthew's Chapel, 2.50; Wadesboro sab.-sch., 2; Westminster sab.-sch., 6.68; Calvary Mission sab.-sch., 2. *Southern Virginia* — Allen Memorial sab.-sch., 2.26; Holmes Memorial (sab.-sch., 2), 3.50; Roanoke 5th Avenue sab.-sch., 1. *Yadkin*—Bower's Chapel sab.-sch., 3.05; Chapel Hill sab.-sch., 3; Golden Crown sab.-sch., 3.50; Lexington 2d sab.-sch., 5.15; New Centre sab.-sch., 1; Booneville sab.-sch., 3.

COLORADO.—*Boulder* — Cheyenne sab.-sch., 2.50; Erie (sab.-sch., 3.25), 6.25; Fort Morgan sab.-sch., 7.02; Rankin sab.-sch., 6. *Denver* — Brighton sab.-sch., 11.50; Denver Westminster (sab.-sch., 11), 16; Highland Park sab.-sch., 5.68; Littleton sab.-sch., 6.50; Otis, 2.74; Valverde St. Paul German sab.-sch., 6.50. *Gunnison*—Ash Mesa sab.-sch., 52 cts.; Bethel sab.-sch., 50 cts.; Delta sab.-sch., 10; Lake City sab.-sch., 5; Powder Horn sab.-sch., 2; Salida sab.-sch., 15.51. *Pueblo* — Cañon City sab.-sch., 29.45; Colorado Springs 2d sab.-sch., 5; Goldfield, 9.86; La Junta sab.-sch., 12.37; Monte Vista (sab.-sch., 5.01), 15.51; Pueblo 1st, 11.49; — Fountain sab.-sch., 8.36; — Westminster sab.-sch., 11.50; Rocky Ford, 9.82; Saguache sab.-sch., 1; Victor sab.-sch., 15; Walsenburgh sab.-sch., 5.

ILLINOIS.—*Alton*—Belleville sab.-sch., 20; Blair sab.-sch., 16; Brighton sab.-sch., 7; Carrollton sab.-sch., 8.66; Jerseyville sab.-sch., 27.53; Moro, 3.10; North Alton sab.-sch., 5.25; Raymond sab.-sch., 6; Spring Cove Union sab.-sch., 8.66; Steelville sab.-sch., 8; Upper Alton sab.-sch., 5; Waveland, 1.50. *Bloomington*—Bloomington 1st, 8; Champaign sab.-sch., 26.30; Clarence (sab.-sch., 4), 6; Colfax sab.-sch., 8; Effner sab.-sch., 16.25; El Paso sab.-sch., 4.25; Gibson City sab.-sch., 36.45; Heyworth sab.-sch., 15; Hoopeston sab.-sch., 18; Jersey sab.-sch., 2.88; Minonk sab.-sch., 5; Philo sab.-sch., 7; Piper City sab.-sch., 30.67; Pontiac sab.-sch., 15; Prairie (Johnson Street sab.-sch., 1.20), 3.50; Ridgeville Union sab.-sch., 5; Rossville sab.-sch., 11.20; Tolono sab.-sch., 7.96; Urbana sab.-sch., 9.40; Watseka sab.-sch., 7; Waynesville ch. and sab.-sch., 8.47. *Cairo*—Ava sab.-sch., 5.36; Bridgeport, 5; Campbell Hill (sab.-sch., 4.18), 5.73; Carmi, 21; Centralia sab.-sch., 15; Cobden (sab.-sch., 7.50), 12.95; Fairfield sab.-sch., 4.35; Flora sab.-sch., 5.75; Galum, 1.50; Mount Olivet, 4; Mount Vernon (sab.-sch., 6), 9; Pisgah sab.-sch., 7; Sumner, 2; Wabash sab.-sch., 10. *Chicago*—Austin Grant Works Miss., 1.72; Berwyn sab.-sch., 7.25; Braidwood sab.-sch., 16; Cabery sab.-sch., 19; Chicago 1st Railroad Mission sab.-sch., 8.95; — 2d Crerar Chapel sab.-sch., 6.89; — 6th, 25.19; — 41st Street sab.-sch., 65; — Belden Avenue ch. and sab.-sch., 15.69; — Bethlehem, 17.82; Campbell Park sab.-sch., 20.35; — Christ Chapel (sab.-sch., 7.51), 20.64; — Douglas Park (sab.-sch., 2.60), 4.10; — Hyde Park, 42.18; — Italian sab.-sch., 2.10; — Jefferson Park sab.-sch., 17.16; — Lakeview sab.-sch., 35; — Ridgway Avenue sab.-sch., 5.28; — Scotch Westminster sab.-sch., 10; — South Side Tabernacle sab.-sch., 3.61; — West Division Street, 6.03; Deerfield sab.-sch., 5.25; Gardner (sab.-sch., 4.78), 9.16; Highland Park (sab.-sch., 18.61), 47.18; Homewood sab.-sch., 1.50; Itaska, 4; Kankakee sab.-sch., 17; La Grange, 10.05; Manteno sab.-sch., 17.60; Morgan Park, 5; New Hope Coal City sab.-sch., 15.60; Peotone (sab.-sch., 24.36), 43.18; Riverside sab.-sch., 3.33; South Chicago sab.-sch., 5.60; Wilmington sab.-sch., 8. *Freeport*—Foreston Grove Grove sab.-sch., 5; Freeport 1st sab.-sch., 42.97; — 2d sab.-sch., 11.26; Galena (sab.-sch., 9.30), 24.30; — South sab.-sch., 10.50; Prairie Dell German (sab.-sch., 5), 10; Winnebago, 10; Woodstock sab.-sch., 7.90. *Mattoon*—Arcola (sab.-sch., 11), 16.18; Ashmore ch. and sab.-sch., 13.50; Assumption sab.-sch., 14.17; Bethel (sab.-sch., 2.46), 6.01; Greenup sab.-sch., 2.30; Marshall sab.-sch., 1.83; Newton sab.-sch., 3.56; Oakland sab.-sch., 5.25; Palestine sab.-sch., 8; Pana (sab.-sch., 2.50), 12; Pleasant Prairie sab.-sch., 28.04; Shelbyville sab.-sch., 8.10; Toledo sab.-sch., 6.25; — Mission sab.-sch., 1.97; Vandalia sab.-sch., 12.50; York, 25 cts. *Ottawa*—Aurora sab.-sch., 9.80; Earlville sab.-sch., 4; Kings sab.-sch., 6; Mendota sab.-sch., 8; Mitchell sab.-sch., 2 50; Paw Paw sab.-sch., 7; Streator Park sab.-sch., 8; Troy (Grove sab.-sch., 5), 13; Waltham (sab.-sch., 4), 7.50; Waterman, 16. *Peoria*—Alta sab.-sch., 4; Astoria sab.-sch., 3.30; Brimfield sab.-sch., 2.20; Brunswick sab.-sch., 3.75; Crow Meadow sab.-sch., 6.85; Delavan sab.-sch., 5.37; — Keefer Mission, 2.40; Elmira sab.-sch., 30.26; Elmwood, 5.10; Eureka sab.-sch., 17.85; Farmington sab.-sch., 6.26; Lewistown sab.-sch., 17.30; Oneida (sab.-sch., 6), 18; Peoria 1st (sab.-sch., 17.69), 29.35; — Elm Grove sab.-sch., 1.87; Princeville (sab.-sch., 14.05), 25.77; Prospect sab.-sch., 10; Washington, 5; Yates City sab.-sch., 8.06. *Rock River*—Albany sab.-sch., 3; Aledo sab.-sch., 18; Alexis sab.-sch., 8.73; Ashton (sab.-sch., 5.50), 9.47; Beulah, 16; Buffalo Prairie, 2.05; Centre sab.-sch., 9; Coal Valley sab.-sch., 6; Edgington sab.-sch., 8; Millersburg sab.-sch., 5.80; Munson sab.-sch., 4; Newton sab.-sch., 26.32; Rock Island Central (sab.-sch., 5.01), 6.52; Woodhull (sab.-sch., 3.74), 10.99. *Schuyler* — Appanoose sab.-sch., 13.62; Baylis sab.-sch., 5.50; Bethel sab.-sch., 1.80; Brooklyn sab.-sch., 4.20; Camp Creek sab.-sch., 13.98; Camp Point sab.-sch., 10; Clayton sab.-sch., 2.16; Ebenezer, 5.80; Kirkwood sab.-sch., 19.78; Macomb sab.-sch., 6; Monmouth sab.-sch., 7.16; Mount Sterling (sab.-sch., 10.42), 12.08; Perry, 2; Prairie City sab.-sch., 14; Wythe (sab.-sch., 4.21), 7.21. *Springfield*—Athens sab.-sch., 9.21; Decatur College Street Chapel, 2.75; Divernon sab.-sch., 10; Farmington, 11; Greenview sab.-sch., 5.50; Irish Grove sab.-sch., 6.35; Jacksonville United Portuguese sab.-sch., 12.96; Lincoln, 10.77; Maroa sab.-sch., 5.50; Petersburg sab.-sch., 30; Springfield 1st, 8.20; — 2d College Street Mission, 2 95.

INDIANA.—*Crawfordsville*—Attica, 4.75; Bethany sab.-sch., 4.40; Bethel ch. and sab.-sch., 5; Crawfordsville Centre ch. and Bible school, 8; — Memorial, 97 cts.; Dana sab.-sch., 7; Darlington ch. and sab.-sch., 6; Delphi sab.-sch., 16.25; Dover sab.-sch., 2; Earl Park sab.-sch., 1.35; Frankfort sab.-sch., 10; Lexington sab.-sch., 8; Rockville Memorial (sab.-sch., 13.50), 15.48; Romney, 8.04; Russellville sab.-sch., 2.61; Sugar Creek sab.-sch., 5; Waveland (sab.-sch., 7), 10; Williamsport, 5.60. *Fort Wayne*—Fort Wayne 1st sab.-sch., 52.11; — Bethany sab.-sch., 4.50; — Westminster sab.-sch., 3 70; Goshen sab.-sch., 21.50; La Grange, 12.70; Lima sab.-sch., 13.23. *Indianapolis*—Brazil sab.-sch., 15.43; Franklin, 11; Indianapolis 1st sab.-sch., 25.06; — 6th, 3.55; — 7th sab.-sch., 17.93; — Olive Street sab.-sch., 4; — Tabernacle, 11; Whiteland Bethany, 4.65. *Logansport*—Bethlehem sab.-sch., 14.40; Crown Point (sab.-sch., 7 50), 11.35; Goodland sab.-sch., 15 35; Kentland, 13.84; Lake Prairie sab.-sch., 6.81; La Porte sab.-sch., 19.16; Logansport 1st, 15.31; Lucerne sab.-sch., 3.05; Meadow Lake, 6.15; Michigan City sab.-sch., 11.99; Monon sab.-sch., 6; Mount Zion, 2.20; Rochester (sab.-sch., 7.65), 10.65; South Bend Westminster sab.-sch., 14.10; Union sab.-sch., 9.24. *Muncie*—Anderson sab.-sch., 5.22; Centre

Grove sab.-sch., 5.25; Elwood, 5; Hartford City sab.-sch., 2.12; Kokomo sab.-sch., 5; La Gro sab.-sch., 1; Marion, 11; Montpelier sab.-sch., 4.08; Peru sab.-sch., 11.07. *New Albany*—Bedford (sab.-sch., 13), 17.52; Beechgrove sab.-sch., 90 cts.; Brownstown sab.-sch., 7.68; Charlestown sab.-sch., 5.42; Crowthersville sab.-sch., 4 29; Hanover sab.-sch., 6.61; Hebron sab.-sch., 3; Mitchell sab.-sch., 7.61; New Albany 3d sab.-sch., 3.05; Orleans (sab.-sch., 1), 4.76; Paoli, 4.86; Pleasant Township sab.-sch., 5; Salem sab.-sch., 6.75; Valley City sab.-sch., 1; Vernon, 11.79. *Vincennes*—Evansville Walnut Street sab.-sch., 16; Farmersburg sab.-sch., 9; Petersburg sab.-sch., 3.51; Royal Oak, 2.75; Sullivan, 5; Terre Haute Central, 43.06; Upper Indiana sab.-sch., 5; Wheatland, 2.25. *White Water*—Cold Spring sab.-sch., 1; College Corner, 2.80; Dillsboro sab.-sch., 2; Ebenezer (sab.-sch., 6.25), 7.44; Knightstown sab.-sch., 5; Lawrenceburg sab.-sch., 4; Lewisville (sab.-sch., 1), 2; New Castle sab.-sch., 2.43; Richmond 2d ch. and sab.-sch., 4.62; Shelbyville 1st sab.-sch., 10; Sparta sab.-sch., 1.

INDIAN TERRITORY.—*Choctaw*—Krebs sab.-sch., 14; Little Sans-Bois, 2.60; McAlester sab.-sch., 9; Mount Gilead, 1. *Cimarron*—Anadarko Mary Gregory Memorial sab.-sch., 17.64; Ardmore, 18; Enid sab.-sch., 5.53; Jefferson sab.-sch., 5.48; Kingfisher sab.-sch., 7.10; Purcell sab.-sch., 24. *Oklahoma*—Bethesda sab.-sch., 2; Guthrie, 24.83; Liberty Union sab.-sch., 1.46; Oklahoma City sab.-sch., 7.50; Paradise ch. and sab.-sch., 2; Perry sab.-sch., 6; Ponca City (sab.-sch., 15.57), 22.32; Waterloo sab.-sch., 1.10; Yates Cherokee sab.-sch., 79 cts. *Sequoyah*—Claremore sab.-sch., 8.65; — Mound sab.-sch., 3.20; Eureka sab.-sch., 1.80; Fort Gibson sab.-sch., 10.50; Nuyaka sab.-sch., 17; Park Hill sab.-sch., 3.80; Pleasant Hill sab -sch., 1; Tulsa sab.-sch., 12.

IOWA.—*Cedar Rapids*—Anamosa Strawberry Hill sab.-sch., 10; Bellevue ch. and sab.-sch., 4.25; Bethel, 3.20; Cedar Rapids 2d Westminster Mission, 4.70; —3d sab.-sch., 17.33; Delmar sab.-sch., 2.15; Garrison sab.-sch., 9.13; Lyons sab.-sch., 11.50; Monticello, 11; Onslow sab.-sch., 2.91; Wheatland sab.-sch., 5; Wyoming sab.-sch., 6.12. *Corning*—Afton sab.-sch., 17.58; Brooks, 2.50; Diagonal (sab.-sch., 10), 16; Essex sab.-sch., 6.25; Hamburg sab.-sch., 3; Malvern sab.-sch., 10; Mount Ayr, 7.57; Platte Centre sab.-sch., 4; Prairie Chapel sab.-sch., 9; Sharpsburg sab.-sch., 10.80; Yorktown sab.-sch., 4.30. *Council Bluffs*—Audubon (sab.-sch., 20), 30; Carson, 4; Casey sab.-sch., 3.59; Columbian sab.-sch., 9.16; Council Bluffs 2d sab.-sch., 5.09; Hamlin sab.-sch., 8.50; Hardin Township sab.-sch., 18.25; Marne sab. sch., 6.20; Neola sab.-sch., 5; Pleasant Hill sab.-sch., 3.20; Walnut sab -sch., 4. *Des Moines*—Adel sab.-sch., 5.65; Albia (sab.-sch., 9.72), 14.66; Dallas Centre sab.-sch., 8.13; Derby ch. and sab.-sch., 4.26; Des Moines Bethany sab.-sch., 3; — Central sab.-sch., 50.32; — Highland Park sab.-sch., 9.13; — Westminster sab.-sch., 5; Dexter sab.-sch., 6; Grimes sab -sch., 6.11; Humeston sab.-sch , 3.75; Jacksonville sab.-sch., 5.50; Knoxville sab.-sch., 7; Lucas sab.-sch., 3.75; Milo, 4.50; Plymouth sab.-sch , 6; Ridgedale sab.-sch., 3; Seymour sab. sch., 3; Winterset sab.-sch., 8. *Dubuque*—Dubuque 1st, 15.37; — 3d sab.-sch., 2; Farley ch. and sab.-sch., 11.70; Pine Creek sab.-sch., 19.50; Rossville sab.-sch , 3.25; Volga and Highland sab.-schs., 2. *Fort Dodge*—Adaza sab.-sch., 2.34; Algona sab.-sch., 4.72; Arcadia German sab.-sch., 6.75; Ayrshire sab. sch., 7; Boone (sab.-sch., 13.40), 19.50; — Hope Mission, 9.55; Carroll (sab.-sch., 10), 15; Churdan sab.-sch., 6.80; Coon Rapids sab.-sch., 2.78; Cunningham sab.-sch., 1.13; Dana sab.-sch., 7.03; Emmett Co. 1st sab.-sch., 1.88; Eureka sab.-sch., 6.09; Fonda sab.-sch., 6; Fort Dodge, 24.24; German Valley sab.-sch., 1.47; Harmony sab.-sch., 4.50; Hoprig sab.-sch., 1.27; Lake City sab.-sch., 8.11; Lohrville sab.-sch., 8; Manning sab.-sch., 3.40; McKnight's Point sab.-sch., 1.68; Paton sab.-sch., 9.70; Pleasant Hill sab.-sch., 1.83; Pleasant View sab.-sch., 1.70; Pomeroy sab.-sch., 3.75; Rippey sab.-sch., 1.30; Rolfe sab.-sch., 9.03. *Iowa*—Bentonsport sab.-sch., 3; Birmingham, 10, Burlington 1st, 2.40; — Hope sab.-sch., 2; Chequest sab.-sch., 4.38; Hedrick (sab.-sch., 50 cts.), 1; Keokuk 2d sab.-sch., 7.25; — Westminster Bank Street Mission, 1.37; Kirkville sab.-sch., 7.66; Lebanon, 5; Martinsburg (sab.-sch., 12), 16; Mediapolis (sab.-sch., 17.02), 20.05; Middletown sab.-sch., 4.80; Milton sab.-sch., 8.52; Mount Pleasant 1st (sab.-sch., 19.51), 30.47; Mount Zion sab.-sch., 9; Ottumwa East End sab.-sch., 13.44; — West End sab.-sch., 3.31; Wilson, 10. *Iowa City* — Bethel sab. sch., 3.80; Cedar Valley sab.-sch., 6.70; Columbus Central ch. and sab.-sch., 8.06; Crawfordville, 6.30; Davenport 1st, 25; Deep River sab.-sch., 5.50; Hermon sab.-sch., 5; Le Claire sab.-sch., 4; Montezuma sab.-sch., 9.34; Princeton sab.-sch., 8; Red Oak Grove (sab.-sch., 9.59), 16.59; Scott sab.-sch., 6; Sigourney (sab.-sch., 6.65), 8.75; Summit sab.-sch., 11; Unity sab.-sch., 7.30; West Branch sab.-sch., 16.49; West Liberty sab.-sch , 23.61; Williamsburg sab.-sch., 12. *Sioux City*—Auburn sab.-sch., 2.90; — District No. 3 sab.-sch., 1.25; Battle Creek sab.-sch., 7; Charter Oak, 3; Cherokee, 9; Early, 6.26; Ellicott Creek sab.-sch., 3.04; Hartley sab.-sch., 5.47; Hawarden sab.-sch., 4.25; Hope German sab.-sch., 3.70; Inwood sab.-sch., 7; Le Mars, 12.10; Mt. Pleasant (sab.-sch., 3.15), 6.15; Odebolt, 13.36; Paullina ch. and sab.-sch., 17; Plymouth Co. sab -sch., 3; Schaller (sab.-sch., 6.20), 10.40; Sioux City 2d sab.-sch., 12.10; Wall Lake sab.-sch , 5.34. *Waterloo*—Aredale sab.-sch., 7; Cedar Falls sab.-sch., 7.71; Greene sab.-sch., 7; Grundy Centre (sab.-sch., 5), 15; Janesville sab.-sch., 9.54; Marshalltown (sab.-sch., 10.76), 21.56; Morrison sab.-sch., 4.50; Nevada sab.-sch., 8.05; Salem sab.-sch., 9; Toledo sab.-sch., 14.59; Tranquility, 6.

KANSAS. — *Emporia* — Arkansas City, 8 31; Burlington sab.-sch., 4; Calvary (sab.-sch., 3.40), 3.97; Elmendaro sab.-sch., 2.31; Emporia 1st sab.-sch., 15.18; Florence sab.-sch., 8; Harmony, 3; Howard sab.-sch., 8.29; Oxford sab.-sch., 2.50; Peabody sab.-sch., 9.78; Peotone sab.-sch., 7.60; Quenemo sab.-sch., 10.27; White City sab -sch., 6.50; Wichita Lincoln Street sab.-sch , 4; Wilsie sab.-sch., 2.50. *Highland*—Atchison 1st, 4; Axtel sab.-sch., 8.25; Effingham sab.-sch., 15; Hiawatha, 22.52; Holton sab.-sch., 25; Huron sab.-sch., 5; Parallel sab.-sch., 14.73; Vermillion sab.-sch., 4. *Larned*—Arlington sab.-sch., 3.12; Coldwater sab.-sch., 10.82; Freeport sab.-sch., 2.75; Garden City sab.-sch., 8.05; Great Bend sab.-sch., 8; Harper sab.-sch., 6.15; Hutchinson (sab.-sch., 2.32), 15.32; Lakin sab.-sch., 3.75; Larned sab.-sch., 14.67; Liberal sab.-sch., 9; Lyons, 4.91; McPherson sab -sch., 12.60; Parks sab.-sch., 2.81; Pratt sab.-sch., 11.53; Valley Township sab.-sch., 10.76. *Neosho*—Baxter Springs 1st sab.-sch., 3.09; Chanute sab.-sch., 2; Fort Scott 1st sab.-sch., 13.53; — 2d sab.-sch., 1; Garnett sab.-sch., 4.82; Glendale sab.-sch., 2.30; Humboldt sab.-sch., 7.05; Iola sab.-sch., 10; McCune sab.-sch., 3.70; Osage 1st sab.-sch., 20; Parsons sab.-sch., 31.58; Richmond sab.-sch., 7.30; Scammon sab.-sch., 10.05; Sedan sab.-sch., 5.45; Sugar Valley, 1.83; Thayer sab.-sch., 8; Toronto sab.-sch., 3; Weir City, 5; Yates Centre sab.-sch., 6. *Osborne*—Calvert, 4.90; Colby sab.-sch., 6.80; Kill Creek sab.-sch., 3; Lone Star, 2.50; Oakley sab.-sch., 4.92; Oberlin sab.-sch., 4.75; Phillipsburg sab.-sch., 3.50; Shiloh, 1; Smith Centre sab.-sch., 4; Wakeeny, 6. *Solomon*—Beloit sab.-sch., 13.55; Bennington sab.-sch., 6.95; Cawker City sab.-sch., 9.24; Clyde sab.-sch., 8; Culver sab.-sch., 2.50; Delphos sab.-sch., 5.09; Ellsworth sab.-sch., 12; Glasco sab.-sch., 10.45; Hill City sab.-sch., 7.22; Lincoln sab.-sch., 4; Minneapolis sab.-sch., 4.66; Poheta sab.-sch , 4.14; Solomon sab.-sch., 8; Sylvan Grove sab.-sch., 6; Webber sab.-sch., 7.08. *Topeka*—Argentine, 5; Auburn sab.-sch., 5.71; Black Jack sab.-sch., 5.87; Clinton sab.-sch., 6.10; Edgerton, 7.90; Gardner sab.-sch., 10.75; Kansas City Central sab.-sch., 13; Lowemont sab.-sch., 2; Manhattan (sab.-sch., 2.50), 7.50; Mulberry Creek sab.-sch., 5.50; Oakland sab.-sch., 6.63; Olathe sab.-sch., 3.04; Riley sab.-sch., 7.32; Sharon sab.-sch., 4.10; Spring Hill sab.-sch., 1.55.

KENTUCKY.—*Ebenezer*—Ebenezer sab.-sch., 6; Greenup sab.-sch., 4.68; Lexington 2d, 7.47; Sharpsburg ch. and sab.-sch., 4.50; Williamstown sab.-sch., 3.20. *Louisville*—Hopkinsville 1st, 18; Kuttawa sab -sch., 8; Louisville 4th (sab.-sch., 5.05), 8.15; — Immanuel (sab.-sch., 8), 10. *Transylvania*—Boonville, 4; Burkesville sab.-sch., 7.94; Harrodsburg 1st sab.-sch., 7.75.

MICHIGAN.—*Detroit*—Dearborn sab.-sch., 4.42; Detroit 2d Avenue sab.-sch., 16.93; — Bethany sab. sch., 28; — Jefferson Avenue ch. and sab.-sch., 24 29; — Linden Street sab.-sch., 2.98; — Westminster (sab.-sch., 25.26), 47.86; East Nankin sab.-sch., 6; Erin sab.-sch., 2.50; Pontiac sab.-sch., 71.45; South Lyon sab.-sch., 15.70; Springfield, 1.11; St. Clair Heights sab.-sch., 2.70; Stoney Creek sab.-sch., 4.05; White Lake sab.-sch., 6.81. *Flint*—Bad Axe sab.-sch., 15.38; Bridgehampton, 5; Caro sab.-sch., 5.16; Caseville sab.-sch., 4; Croswell (sab.-sch., 3.98), 8.98; Deckerville (sab.-sch., 3.60), 6.20; East Denmark sab.-sch., 83 cts.; Fair Grove sab.-sch., 2.00; Flushing sab.-sch., 15; Flynn sab.-sch., 4; Linden sab.-sch., 5.25; Marlette 1st (sab.-sch., 8), 14.04; — 2d sab.-sch., 4.60; Morrice sab.-sch., 1.45; Mundy sab.-sch., 5; Port Hope sab.-sch., 8; Vassar sab.-sch., 6; Watrousville sab.-sch., 3.20. *Grand Rapids*—Big Rapids Westminster, 10.30; Evart sab.-sch., 7.60; Grand Rapids Immanuel (sab.-sch., 3), 5; Ludington sab.-sch., 10; Tustin sab.-sch., 6.70; Town Corners sab.-sch., 1.95. *Kalamazoo*—Allegan sab.-sch., 7.65; Buchanan, 5.80; Burr Oak, 2.20; Kalamazoo North sab.-sch., 6.32; Paw Paw sab.-sch., 5.05; Plainwell sab.-sch., 3. *Lake Superior*—Corinne Union sab.-sch., 1.14; Hunt Spur sab.-sch., 2.50; Iron Mountain, 6.24; Manistique Redeemer sab.-sch., 33; Marquette sab.-sch., 32.92; McMillan sab.-sch., 2.10; Mt. Zion sab.-sch., 4.55; Munising, 3.60; Negaunee sab.-sch., 12.50; Newberry sab.-sch., 12.22; Pickford sab.-sch., 4; Stalwart sab.-sch., 3.09; St. Ignace sab.-sch., 2. *Lansing*—Brooklyn sab.-sch., 6.75; Concord sab.-sch., 5.37; Dimondale sab.-sch., 5; Hastings sab.-sch., 2.25; Mason sab.-sch., 5.29; Parma sab.-sch., 4. *Monroe*—Blissfield (sab.-sch., 7), 11; Erie sab.-sch., 4.82; Jonesville sab.-sch., 16.14; Palmyra, 7; Raisin sab.-sch., 3.70; Reading, 2. *Petoskey*—Alanson sab.-sch., 1.50; Cross Village sab.-sch., 1.30; Fife Lake (sab.-sch., 2), 4.24; Harbor Springs (sab.-sch., 5.55), 6.05;

Lake City sab.-sch., 7.69; Mackinaw City (sab.-sch., 2.50), 4.30; McVain sab.-sch., 2.50; Petoskey ch. and sab.-sch., 12.85; Riverside sab.-sch., 1.16. *Saginaw*—Bay City Memorial sab.-sch., 5; Brighton sab.-sch., 1.30; Calkinsville sab.-sch., 4; Emerson sab.-sch., 10.50; Grayling sab.-sch., 4.26; Mungers (sab.-sch., 7.20), 9.50; Omer sab.-sch., 6.27; Prairie sab.-sch., 1.60; Saginaw West Side Grace sab.-sch., 5.76; Salzburg sab.-sch., 1.50; West Bay City Covenant sab.-sch., 8.50.

MINNESOTA.—*Duluth*—Barnum sab.-sch., 7.22; Duluth Endion Mission sab.-sch., 11.25; — Hazlewood Park (sab.-sch., 1.69), 2.50; Grand Rapids sab.-sch., 4.50; Long Lake sab.-sch., 1.60; McNair Memorial sab.-sch., 4.46; New Duluth House of Hope sab.-sch., 3; Otter Creek sab.-sch., 1.41; Sandstone sab.-sch., 8.80; Two Harbors sab.-sch., 7.50; West Duluth Westminster sab.-sch., 3.15. *Mankato*—Alpha sab.-sch., 10; Amboy sab.-sch., 14.55; Amiret sab.-sch., 4.72; Balaton (sab.-sch., 7.21), 8.26; Beaver Creek sab.-sch., 7.02; Blue Earth City sab.-sch., 9.41; Brewster sab.-sch., 1.37; Delhi sab.-sch., 16; Des Moines Union sab.-sch., 1; Dundee 1st sab.-sch., 3.50; Easter sab.-sch., 12.85; Fulda sab.-sch., 3.50; Hardwick sab.-sch., 1.56; Lakefield sab.-sch., 11; Le Seuer sab.-sch., 10.79; Marshall sab.-sch., 7.25; Morgan sab.-sch., 7.05; Okabena sab.-sch., 5.06; Redwood Falls sab.-sch., 9.56; Revere sab.-sch., 1.50; Round Lake, 1.17; Rushmore, 5; Russell sab.-sch., 4.75; Shetek sab.-sch., 2.90; St. James' South Branch Mission, 1.25; St. Peter's Union sab.-sch., 15; Summit Lake sab.-sch., 6.46; Swan Lake sab.-sch., 4; Windom Namsos sab.-sch., 2.90; Worthington Westminster (sab.-sch., 15), 24.41. *Minneapolis*—Maple Plain sab.-sch., 12.50; Minneapolis Providence sab.-sch., 2; Oak Grove sab.-sch., 7.78; Rockford, 5.50; Waverly Union sab.-sch., 14. *Red River*—Alliance (sab.-sch., 6.25), 8.25; Angus sab.-sch., 2.25; Argyle sab.-sch., 4.20; Bermidge sab.-sch., 3.80; Bethel sab.-sch., 15; Deer Horn sab.-sch., 3.84; Fergus Falls sab.-sch., 11.70; Mendenhall Memorial sab.-sch., 17.51; Parker sab.-sch., 8.88; Western sab.-sch., 16.40. *St. Cloud*—Bethel sab.-sch., 6.80; Burbank sab.-sch., 25 cts.; Greenleaf, 1; Harrison sab.-sch., 5.06; Kingston sab.-sch., 4.24; Lakeside sab.-sch., 6.61; Litchfield, 5.11; Melrose sab.-sch., 1; Riverside sab.-sch., 20 cts.; Whitefield, 2.25. *St. Paul*—Cheney sab.-sch., 4.30; Faribault sab.-sch., 3.65; Forest sab.-sch., 2.50; Jordan sab.-sch., 3; Rush City sab.-sch., 5; South St. Paul sab.-sch., 14.14; St. Paul 1st sab.-sch., 12; — Arlington Hills sab.-sch., 12.82; — Carroll St. Chapel sab.-sch., 5.50. *Winona*—Alden sab.-sch., 5; Austin 1st sab.-sch., 5; Caledonia sab.-sch., 4.34; Claremont sab.-sch., 5; Fremont, 4.15; Hokah (sab.-sch., 3.15), 3.75; Hope sab.-sch., 2.75; Houston sab. sch., 3.45; Lewiston sab.-sch., 4.11; New Hope sab.-sch., 4.61; Rushford sab.-sch., 8.57; Scotland sab.-sch., 8.25; Utica sab.-sch., 3.

MISSOURI. — *Kansas City*—Centre View sab.-sch., 4.45; Fairview sab.-sch., 2.40; High Point sab.-sch., 4; Holden sab.-sch., 5; Kansas City 2d (sab.-sch., 59.58), 83.70; Knob Noster sab.-sch., 2; Sedalia Central ch. and sab.-sch., 26.20; Sharon sab.-sch., 4.53; Westfield sab.-sch., 2.83. *Ozark*—Ash Grove sab.-sch., 4; Bolivar sab.-sch., 7.94; Conway, 4.50; Ebenezer sab.-sch., 6.10; Mount Zion Cave Spring sab.-sch., 2.62; Neosho (sab.-sch., 7), 14; Ozark Prairie sab.-sch., 2.40; Salem sab.-sch., 1.95; Springfield 2d (sab.-sch., 6), 11; Westminster sab.-sch., 5; West Plains sab.-sch., 13.50. *Palmyra*—Brookfield sab.-sch., 8.04; Enterprise, 1; Kirksville, 5.65; Laclede sab.-sch., 2; La Grange sab.-sch., 7.47; Shelbyville sab.-sch., 5.60. *Platte*—Gavnor City, 5; Graham sab.-sch., 9; Hopkins, 5; King City sab.-sch., 5.50; Kingston sab.-sch., 3.74; Marysville 1st (sab.-sch., 11.34), 22.74; New York Settlement sab.-sch., 6; St. Joseph 3d Street sab.-sch., 6.10; — Hope (sab.-sch., 2), 4; Weston (sab.-sch., 3), 6. *St. Louis*—Bethel German sab.-sch., 12; De Sota sab.-sch., 8.40; Ironton ch. and sab. sch., 3; Poplar Bluff (sab.-sch., 5.55), 8.80; St. Louis 2d German sab.-sch., 3; — Carondelet sab.-sch., 17; — Mizpah Mission sab.-sch., 8; — West, 26.97; — Westminster (sab. sch., 8.40), 14.25; Washington sab.-sch., 14.43; White Water sab.-sch., 4.19. *White River*—Allison Chapel sab.-sch., 1.

MONTANA.—*Butte*—Deer Lodge sab.-sch., 15; Hamilton West sab.-sch., 5; Missoula sab.-sch., 12; Phillipsburg, 24.35. *Helena*—Bozeman sab.-sch., 23; Helena Central, 10.45; Manhattan 2d (sab.-sch., 2), 5; Spring Hill sab.-sch., 11.63; Terry sab.-sch., 2.17.

NEBRASKA.—*Box Butte*—Alliance, 2.25; Belmont sab.-sch., 1; Bostwick sab.-sch., 4; Crowbutte sab.-sch., 1.25; Union Star (sab.-sch., 1.50), 3.07; Unity, 1.59; Valentine sab.-sch., 5.28. *Hastings*—Aurora sab.-sch., 6.08; Axtel sab.-sch., 4; Champion sab.-sch., 2.87; Giltner Thornton sab.-sch., 4.65; Hartwell Bethel sab.-sch., 1.73; Lebanon sab.-sch., 4.94; Nelson sab.-sch., 6.22; Republican City sab.-sch., 4.26; Wilsonville sab.-sch., 4.39. *Kearney*—Broken Bow sab.-sch., 7; Burr Oak sab.-sch., 2; Camp Clark, 2; Gibbon sab.-sch., 3.78; Mount Zion sab.-sch., 1.58; North Loup sab.-sch., 3; St. Paul sab.-sch., 14.60; Wood River sab.-sch., 3.80. *Nebraska City*—Adams (sab.-sch., 11.15), 12.72; Alexandria sab.-sch., 5.81; Auburn sab.-sch., 7.13; Barneston sab.-sch., 4.20; Blue Springs (sab.-sch., 8), 11; Diller sab.-sch., 7; Fairbury ch. and sab.-sch., 12.20; Fairmont sab.-sch., 5.88; Firth sab.-sch., 8.06; Hebron sab.-sch., 25; Hopewell sab.-sch., 6.50; Hubbell sab.-sch., 5.45; Humboldt sab.-sch., 7.40; Palmyra (sab.-sch., 8.86), 19; Panama sab.-sch., 4.49; Plattsmouth sab.-sch., 12; Raymond sab.-sch., 7.43; Seward, 8.25; Staplehurst sab.-sch., 4.60; Stoddard (sab.-sch., 7.55), 9.55; Table Rock (sab.-sch., 2), 6; Tamora sab.-sch., 6; Tecumseh sab.-sch., 9. *Niobrara*—Cleveland sab.-sch., 3.55; Emerson sab.-sch., 11.50; Lambert sab.-sch., 5; Pender sab.-sch., 11.66; Wakefield sab.-sch., 4.52; Wayne, 4.54. *Omaha*—Bancroft sab.-sch., 5.01; Blair, 3.50; Columbus sab.-sch., 3.09; Craig sab.-sch., 18.05; Creston sab.-sch., 4.25; Fremont sab.-sch., 11.57; La Platte sab.-sch., 6.51; Lyons sab.-sch., 13.07; Monroe sab.-sch., 2.60; Omaha Ambler Place sab.-sch., 5.05; — Bedford Place, 4.37; — Castellar Street sab.-sch., 9.33; — Clifton Hill sab. sch., 10; — Knox (sab.-sch., 9.50), 11.50; — Lowe Avenue (sab.-sch., 20 47), 23.09; Osceola (sab.-sch., 4), 8; Papillion sab.-sch., 3.20; Silver Creek sab.-sch., 2.90; Valley sab.-sch., 2.33; Wahoo (sab.-sch., 5.43), 6.30; Waterloo sab.-sch., 5.06.

NEW JERSEY.—*Elizabeth*—Basking Ridge (sab.-sch., 36), 63.41; Bethlehem sab.-sch., 6.35; Clinton sab.-sch., 25.45; Cranford sab.-sch., 27.17; Dunellen sab.-sch., 8.10; Elizabeth 2d, 50; — 3d Avenue sab.-sch., 3.74; Glen Gardner sab.-sch., 5.69; Lamington sab.-sch., 16.10; Metuchen sab.-sch., 10.56; Plainfield Crescent Avenue, 96.86; — Warren Chapel, 26.84; Pluckamin sab.-sch., 17.70; Rahway 1st sab.-sch., 11.17; Roselle, 4.94; Springfield sab.-sch., 13.08. *Jersey City*—Bethany sab.-sch., 2.82; Garfield sab.-sch., 23.25; Jersey City 1st, 29.02; — 2d, 50; — Claremont sab.-sch., 20; — Scotch sab.-sch., 11.19; Norwood sab.-sch., 9; Paterson East Side sab.-sch., 20; Tenafly sab.-sch., 11.27; West Milford sab.-sch., 10. *Monmouth*—Atlantic Highlands, 6; Belmar, 3; Beverly sab.-sch., 84.65; Bordentown sab.-sch., 7.07; Cranbury 2d sab.-sch., 26.10; Freehold (sab.-sch., 5.89), 16.69; Hightstown (sab.-sch., 10), 15; Jamesburgh sab.-sch., 15; Lakewood, 50; Manalapan sab.-sch., 18.77; Oceanic sab.-sch., 13; Shrewsbury sab.-sch., 10.21; Tennent sab.-sch., 26. *Morris and Orange*—East Orange Bethel sab.-sch., 19 79; — Brick sab.-sch., 11.74; Elmwood, 10; Flanders, 5; Madison, 5.99; Morristown 1st (sab.-sch., 26.03), 31.67; Mt. Olive ch. and sab.-sch., 10.22; New Providence sab.-sch., 5; New Vernon sab.-sch., 10.14; Orange 1st, 60; Pleasant Grove ch. and sab.-sch., 10.10; Schooley's Mountain (sab.-sch., 4.58), 7; South Orange 1st sab.-sch., 12.88; Summit Central sab.-sch., 7.85; Wyoming sab.-sch., 6. *Newark*—Arlington sab.-sch., 8.35; Caldwell sab.-sch., 23.44; Kearney Knox, 7; Newark 2d (sab.-sch., 12.16), 24.66; — 5th Avenue sab.-sch., 9.71; — Park (sab.-sch., 25.88), 28.43; — South Park (sab.-sch., 13.49), 37.70; Verona 1st sab.-sch., 4.65. *New Brunswick*—Amwell 2d sab.-sch., 5; Bound Brook sab.-sch., 13; Dayton sab.-sch., 9.14; Flemington, 29.45; Hamilton Square, 6.05; Holland sab.-sch., 10; Kingston (sab.-sch., 3.42), 8.39; Kirkpatrick Memorial sab.-sch., 11.50; Lambertville sab.-sch., 46.39; Lawrence Rose Dale sab.-sch., 7; Little York sab.-sch., 2; Milford sab.-sch., 20 19; New Brunswick 2d sab.-sch., 11.85; Ridge sab.-sch., 2.61; Stony Brook sab.-sch., 2; Trenton 3d sab.-sch., 25.38; — Bethany sab.-sch., 36.01; — Chapel 1st sab.-sch., 11.20; — Prospect Street sab.-sch., 31.93; — Prospect Street Brookville sab.-sch., 15. *Newton*—Andover sab.-sch., 4.58; Beatyestown, 1; Delaware (sab.-sch., 2.50), 8; Hackettstown sab.-sch., 22.66; Harmony (sab.-sch., 9.76), 12.66; Knowlton, 4; Mansfield 2d (sab.-sch., 3.36), 4.36; Musconetcong Valley sab.-sch., 9.71; — New Hampton sab.-sch., 5.75; Newton sab.-sch., 25; Oxford 1st sab.-sch., 10.55. *West Jersey*—Absecon ch. and sab.-sch., 8.31; Billingsport sab.-sch., 9.75; Blackwood, 20; Brainerd ch. and sab.-sch., 3; Bridgeton 1st sab.-sch., 30; — 2d, 10; — Irving Avenue sab.-sch., 6; Camden 1st sab.-sch., 8.90; — Calvary Chapel, 3.33; — Central Mission sab.-sch., 5.71; Cedarville 1st sab.-sch., 6.64; Cold Spring sab.-sch., 6.64; Da Costa sab.-sch., 2.25; Deerfield sab.-sch., 10; Glassboro (sab.-sch., 2.50), 4.50; Grace sab.-sch., 4.43; Grenlock sab.-sch., 2.10; Holly Beach sab.-sch., 3.65; Janvier, 3.54; May's Landing sab.-sch., 7.57; Millville, 7.09; Pittsgrove sab.-sch., 10; Pleasantville sab.-sch., 8.64; Swedesboro sab.-sch., 7.55; Vineland, 18; Wenonah sab.-sch., 30; Woodstown sab.-sch., 5.59.

NEW MEXICO.—*Rio Grande*—Las Cruces 1st sab.-sch., 5; Socorro 1st sab. sch., 7.63. *Santa Fé*—El Ranche de Taos sab.-sch., 5; Taos sab.-sch., 5.

NEW YORK.—*Albany*—Albany 1st, 38; — Madison Avenue, 60; — State Street, 20.59; — West End sab.-sch., 46.06; — West Albany Mission sab.-sch., 2.05; Bethlehem sab.-sch., 6; Charlton sab.-sch., 20; Galway sab.-sch., 14.10; Gloversville 1st sab.-sch., 11.86; — Kingsboro Avenue sab.-sch., 19.65; Greenbush, 10.26; Jefferson sab.-sch., 13.25; Johnstown, 21; Mariaville sab.-sch., 8.50; Mayfield Central sab.-sch., 10; Northampton sab.-sch., 3; Rockwell Falls sab.-sch., 8; Sand Lake (sab.-sch., 11.40), 16; Saratoga Springs 1st sab. sch., 20.64; — 2d sab.-sch., 8.50; Schenectady East

Avenue sab.-sch., 7.31 ; — Park Place Chapel sab.-sch., 27.25. *Binghamton*—Binghamton Broad Avenue sab.-sch., 9.03 ; — Floral Avenue sab.-sch., 8 ; — North (sab.-sch., 22.53), 25.72 ; — Ross Memorial sab.-sch., 10.58 ; Cannonsville ch. and sab.-sch., 5 ; China sab.-sch., 2 ; Conklin sab.-sch., 10 ; Lordville (sab.-sch., 3.17), 4.17 ; McGrawville sab.-sch., 12.49 ; Marathon sab.-sch., 5.66 ; Nineveh (sab.-sch., 6.40), 15.49 ; Texas Valley sab.-sch., 2.56 ; Union (sab.-sch., 3.95), 5 ; Waverly, 11 ; Whitney's Point sab.-sch., 13. *Boston*—Antrim sab.-sch., 7 ; Brockton sab.-sch., 5 ; Londonderry ch. and sab.-sch., 5.30 ; Lonsdale sab.-sch., 11 ; Lynn sab.-sch., 11 ; New Bedford, 10 ; Portland sab.-sch., 4.10 ; Roxbury sab.-sch., 17.32 ; Springfield sab.-sch., 1.22 ; Windham sab.-sch., 5 ; Presque Isle Maine sab.-sch., 6. *Brooklyn*—Brooklyn Arlington Avenue, 5 ; — Bay Ridge sab.-sch., 12.34 ; — Duryea (sab.-sch., 29), 51 ; — Greene Avenue, 7.03 ; — Lafayette Avenue, 70.54 ; — Lafayette Avenue Cuyler Chapel sab.-sch., 5.36 ; — Memorial sab.-sch., 20 ; Stapleton 1st Edgewater sab. sch., 17.35 ; Woodhaven 1st sab.-sch., 6.55 ; — French Evangelical sab.-sch., 4.42. *Buffalo*—Allegany sab.-sch., 5 ; Buffalo Park sab.-sch., 21.85 ; — Westminster sab.-sch., 54 ; Conewango sab.-sch., 4 ; Dunkirk sab.-sch., 15.25 ; Jamestown sab.-sch., 14.48 ; Silver Creek sab.-sch., 10.25 ; Springville, 5.71 ; United Mission, 4 ; Westfield sab.-sch., 12.01. *Cayuga*—Auburn 2d sab.-sch., 7.43 ; Dryden sab.-sch., 11 ; Fair Haven sab.-sch., 7.89 ; Five Corners sab.-sch., 4.04 ; Genoa Union (sab.-sch., 11.67), 17.16 ; Ithaca, 18.36 ; Scipio sab.-sch., 6.45 ; Scipioville sab.-sch., 6.26. *Champlain*—Axton sab.-sch., 5.28 ; Champlain sab.-sch., 7.46 ; Chateaugay sab.-sch., 5.20 ; Chazy (sab.-sch., 17.56), 20 ; Fort Covington sab.-sch., 12 ; Malone sab.-sch., 12.13 ; Mooers, 4.50 ; Plattsburg 1st sab.-sch., 21.64 ; Rouses Point sab.-sch., 12.30 ; Saranac Lake sab.-sch., 5.66 ; Westville sab.-sch., 4. *Chemung*—Big Flats sab.-sch., 16.75 ; Breesport sab.-sch., 5.75 ; Burdett, 1.65 ; Elmira Lake Street sab.-sch., 28.06 ; Horse Heads sab.-sch., 10.05 ; Montour Falls (sab.-sch., 3.60), 9.60 ; Spencer sab.-sch., 1.37 ; Sugar Hill sab.-sch., 2.30 ; Weston sab.-sch., 2.75. *Columbia*—Ashland sab.-sch., 5 ; Cairo sab.-sch., 11.50 ; Catskill sab.-sch., 31.92 ; Durham 1st sab.-sch., 3.20 ; Greenville ch. and sab.-sch., 6.62 ; Hillsdale, 3 ; Hudson sab.-sch., 38 ; Hunter sab.-sch., 3.84 ; Windham sab.-sch., 11.75. *Genesee*—Attica, 9.66 ; Bergen sab.-sch., 44 ; Bethany Centre sab.-sch., 1.70 ; Byron sab.-sch., 5 ; Corfu sab.-sch., 7 ; East Bethany sab.-sch., 4.26 ; Leroy (sab.-sch., 10.58), 22.71 ; North Bergen, 5.61 ; Oakfield sab.-sch., 2 ; Orangeville sab.-sch., 5.10 ; Pike sab.-sch., 5.11 ; Warsaw ("Busy Bees," 13.50 ; sab.-sch., 10.33), 23.83 ; Wyoming (sab.-sch., 4.18), 6.18. *Geneva*—Branchport sab.-sch., 2.25 ; Canandaigua sab.-sch., 18.37 ; Gorham ch. and sab.-sch., 6 ; Naples, 10.25 ; Ovid sab.-sch., 27.09 ; Romulus (sab.-sch., 5), 20 ; Seneca Castle sab.-sch., 9 ; Shortsville sab.-sch., 26 ; West Fayette sab.-sch., 10.75. *Hudson*—Amity sab.-sch., 5 ; Chester sab.-sch., 3.42 ; Florida, 2.40 ; Goshen Col. Mission sab.-sch., 12.46 ; Greenbush sab.-sch., 18.18 ; Hamptonburg, 18 ; Haverstraw 1st (sab.-sch., 3.32), 7.18 ; Liberty (sab.-sch., 8.23), 18 ; Orangeburg Union sab.-sch., 1.82 ; Palisades sab.-sch., 4.52 ; Stony Point, 17.19 ; Unionville (sab.-sch., 14.31), 20 ; West Town (sab.-sch., 15), 16. *Long Island*—Amagansett sab.-sch., 13.73 ; Bridgehampton, 23.52 ; Brookfield sab.-sch., 3 ; Greenport sab.-sch., 16 ; Middletown, 8.84 ; Moriches sab.-sch., 10.55 ; Ridge sab.-sch., 6.77 ; Setauket sab.-sch., 18.34 ; Shelter Island sab.-sch., 17.21 ; Southampton sab.-sch., 28.92 ; Stony Brook sab.-sch., 11.66. *Lyons*—Centennary sab.-sch., 4.10 ; Clyde sab.-sch., 14.66 ; East Palmyra sab.-sch., 10.73 ; Marion, 16.71 ; Newark sab.-sch., 19.08 ; Palmyra sab.-sch., 7.50 ; Rose sab.-sch., 9.50 ; Victory sab.-sch., 8.50 ; Williamson (sab.-sch., 10), 13.65. *Nassau*—Babylon sab.-sch., 6.02 ; Brentwood sab.-sch., 3.13 ; Freeport, 19.02 ; Green Lawn (sab.-sch., 1.95), 3.31 ; Huntington 1st sab.-sch., 8.31 ; Newtown, 10.90 ; Ocean Side sab.-sch., 4.48 ; Oyster Bay sab.-sch., 20 ; Roslyn sab.-sch., 3.70. *New York*—New York 1st, 73.99 ; — 4th Avenue (sab.-sch., 19.46), 96.46 ; — 5th Avenue 63d Street Chapel, 8 ; — Adams Memorial sab.-sch., 20 ; — Brick, 24.90 ; — Calvary sab.-sch., 25 ; — Faith, 8 ; — Good Will Chapel sab.-sch., 8.65 ; — Madison Square sab.-sch., 12 ; — Mizpah Chapel sab.-sch., 15 ; — New York sab.-sch., 15 ; — Puritans sab.-sch., 47.45 ; — Rutgers Riverside sab.-sch., 30 ; — Sea and Land sab.-sch., 11.39 ; — West End, 35.83. *Niagara*—Barre Centre sab.-sch., 3.66 ; Carlton sab.-sch., 5 ; Knowlesville sab.-sch., 15 ; Lewiston sab.-sch., 13.75 ; Lockport Garden Memorial sab.-sch., 2.20 ; Mapleton (sab.-sch., 2.41), 5.24 ; Niagara Falls sab.-sch., 25 ; Youngstown sab.-sch., 4.30. *North River*—Amenia sab.-sch., 2.27 ; Hope Chapel sab.-sch., 7.82 ; Malden sab.-sch., 10.11 ; Marlborough sab.-sch., 20 ; Matteawan sab. sch., 19.36 ; Newburg 1st (sab.-sch., 14.53), 34.15 ; — Bethel Mission sab.-sch., 8.70 ; — Calvary ch. and sab.-sch., 38.03 ; New Hamburg sab.-sch., 18.15 ; Pine Plains (sab.-sch., 12), 15 ; Pleasant Plains sab.-sch., 17.26 ; Pleasant Valley, 25 ; Poughkeepsie, 5.95 ; Silver Stream sab.-sch., 7 ; Shekomako sab.-sch., 6.17 ; Wappinger's Falls sab.-sch., 12.57. *Otsego* — Buel (sab.-sch., 3.71), 5.12 ; Cooperstown sab.-sch., 19 ; Delhi 1st sab.-sch., 22 ; East Guilford sab.-sch., 10 ; East Meredith sab. sch., 4 ; Guilford Centre sab.-sch., 5.51 ; Hobart sab.-sch., 13.42 ; Margaretville sab.-sch., 1.50 ; Middlefield sab.-sch., 4.69 ; New Berlin, 8.74 ; Shavertown sab.-sch., 3.40 ; Springfield sab.-sch., 10.32. *Rochester*—Brockport sab.-sch., 7.90 ; Charlotte sab.-sch., 10.01 ; Clarkson sab.-sch., 9 ; Fowlerville, 10 ; Geneseo 1st sab.-sch., 39.42 ; Groveland sab.-sch., 8.76 ; Honeoye Falls sab.-sch., 7.20 ; Lima sab.-sch., 10 ; Livonia sab.-sch., 7.53 ; Morton 1st sab.-sch., 5 ; Nunda sab.-sch., 18.76 ; Ogden sab.-sch., 6.50 ; Pittsford (sab.-sch., 6.63), 13.63 ; Rochester Memorial (sab.-sch., 5), 10 ; — St. Peter's sab.-sch., 21.83 ; Sparta Calvary Chapel sab.-sch., 4.25 ; Springwater sab.-sch., 4.15 ; Liberty Pole sab.-sch., 5.50 ; Sweden sab.-sch., 3.80 ; Victor sab.-sch., 29.11 ; Webster sab.-sch., 14.25. *St. Lawrence* — Canton Miner Street Mission sab.-sch., 84 cts. ; Cape Vincent sab.-sch., 4.83 ; Chaumont sab.-sch., 16 ; De Kalb sab.-sch., 3 ; Gouverneur (sab.-sch., 37.25), 49.85 ; Heuvelton (sab.-sch., 2.25), 3.70 ; Le Ray sab.-sch., 4.50 ; Louisville sab.-sch., 9 ; Oswegatchie 2d sab.-sch., 8 60 ; Sackett's Harbor (sab.-sch., 2.68), 6.93 ; Waddington Scotch ch. and sab.-sch., 33.70 ; Watertown 1st, 19.44 ; — Hope Chapel, 9.50. *Steuben*—Addison sab.-sch., 22.37 ; Andover sab.-sch., 10 ; Arkport sab.-sch., 10 ; Bath sab.-sch., 34.79 ; Campbell sab.-sch., 5.46 ; Canaseraga sab.-sch., 4 ; Cuba sab.-sch., 20.50 ; Hammondsport sab.-sch., 10 ; Hornellsville 1st sab.-sch., 15 ; — Hartshorn sab.-sch., 5.50 ; Howard sab.-sch., 18.50 ; Painted Post (sab.-sch., 2.38), 5.43 ; Prattsburg sab.-sch., 10.50. *Syracuse* —Constantia sab.-sch., 5.23 ; Fayetteville sab.-sch., 5 ; Jamesville sab.-sch., 7.16 ; La Fayette sab.-sch., 7.80 ; Liverpool, 7.97 ; Marcellus Shephard Settlement sab.-sch., 3.90 ; Oneida Valley sab.-sch., 2.30 ; Oswego 1st sab.-sch., 5 ; Skaneateles sab.-sch., 16 ; Syracuse East Genesee sab.-sch., 18 ; Wampsville sab.-sch., 1 ; Whitelaw sab.-sch., 5.40. *Troy*—Bay Road French Mountain sab.-sch., 3.37 ; Cambridge sab.-sch., 20.11 ; Chester sab.-sch., 1.45 ; Cohoes Silliman Memorial, 50 ; Johnsonville sab.-sch., 11.56 ; Lansingburg 1st sab.-sch., 18.82 ; Sandy Hill sab.-sch., 24.69 ; Stillwater 1st sab.-sch., 12 ; Troy Second Street, 77.16 ; — Woodside sab.-sch., 5 ; Warrensburg sab.-sch., 1.87 ; Waterford (sab.-sch., 32.15), 65.92. *Utica*—Forestport sab.-sch., 8 ; Glendale, 2.90 ; Holland Patent ch. and sab.-sch., 14.45 ; Ilion, 17.79 ; Little Falls sab.-sch., 12.63 ; Lyons Falls ch. and sab.-sch., 15.59 ; Martinsburg sab.-sch., 6 ; Norwich Corners, 2.39 ; Redfield sab.-sch., 4.40 ; Rome, 17.09 ; Turin sab.-sch., 10.86 ; Utica Bethany, 2.64 ; — Highland sab.-sch., 2 ; Vernon Centre (sab.-sch., 20.19), 22.08 ; West Camden sab.-sch., 7.16 ; White Lake sab.-sch., 3.28 ; Williamstown sab.-sch., 9.30. *Westchester* — Bedford sab.-sch., 20.25 ; Bridgeport 1st (sab.-sch., 12.08), 40.62 ; Darien (sab.-sch., 20), 40 ; Gilead ch. and sab.-sch., 10 ; Hartford sab. sch., 8.08 ; Huguenot Memorial, 27 ; Mt. Kisco sab.-sch., 10 ; New Haven 1st, 3.13 ; New Rochelle 2d sab.-sch., 16 ; Poundridge (sab.-sch., 6), 6.73 ; Rye (sab.-sch., 18.37), 39.51 ; Yonkers Dayspring sab.-sch., 24.28 ; Yorktown (sab.-sch., 14.58), 22.58.

North Dakota. — *Bismarck*—Mandan (sab.-sch., 20), 22.50 ; Steele sab.-sch., 7. *Fargo*—Casselton sab.-sch., 10.05 ; Courtenay, 2.66 ; Edgeley sab.-sch., 5 ; Grandin (sab.-sch., 11.06), 15.36 ; Hunter sab.-sch., 8.11 ; Jamestown sab.-sch., 15.41 ; Lucca sab.-sch., 3.50. *Minnewaukon* — Bottineau sab.-sch., 10 ; Minnewaukon sab.-sch., 7. *Pembina*—Ardoch, 10.50 ; Cavalier sab.-sch., 5 ; Greenwood sab.-sch., 3 ; Inkster sab.-sch., 6.33.

Ohio.—*Athens*—Amesville sab.-sch., 9 ; Barlow sab.-sch., 6.34 ; Beech Grove sab.-sch., 8 ; Logan sab.-sch., 10 ; Marietta (sab.-sch., 11.75), 18.75 ; Middleport sab.-sch., 9 ; Tupper's Plains sab.-sch., 3.50 ; Veto sab.-sch., 10 ; Watertown sab.-sch., 5. *Bellefontaine*—Belle Centre sab.-sch., 20 ; Bucyrus sab.-sch., 20 ; De Graff, 7 ; Forest sab.-sch., 12 ; Huntsville, 13 ; Spring Hills, 13 40 ; Tiro sab.-sch., 6 ; Urbana sab.-sch., 4.27 ; Zanesfield sab.-sch., 4. *Chillicothe*—Bloomingburg sab.-sch., 8.60 ; Chillicothe 1st sab.-sch., 26.68 ; — 3d sab.-sch., 4.85 ; Hillsboro sab.-sch., 10 ; Washington East End sab.-sch., 5.20. *Cincinnati*—Bethel ch. and sab.-sch., 4 40 ; Bond Hill, 17.71 ; Cincinnati 3d (sab.-sch., 15), 23 ; — 7th, 5.32 ; — Clifford sab.-sch., 5.37 ; — Clifton sab.-sch., 35.90 ; — Pilgrim sab. sch., 10 ; — Westminster sab.-sch., 19.05 ; College Hill sab.-sch., 12 ; Glendale, 10.72 ; Goshen, 3.57 ; Loveland (sab.-sch., 13.96), 14.13 ; Ludlow Grove sab.-sch., 2 ; Milford, 1.25 ; Monterey sab.-sch., 6.40 ; Montgomery sab.-sch., 5.75 ; Mount Carmel sab.-sch., 5.50 ; Pleasant Ridge sab.-sch., 18.13 ; Reading and Lockland sab.-sch., 4.15 ; Silverton sab.-sch., 9 ; Williamsburg sab.-sch., 14. *Cleveland*—Akron 1st, 5 ; — Central sab.-sch., 6.15 ; Ashtabula sab.-sch., 15.16 ; Cleveland South sab.-sch., 9 ; East Cleveland (sab.-sch., 13.55), 20.16 ; — Glenville sab.-sch., 9 ; Guilford sab.-sch., 8.60 ; Independence sab.-sch., 3.80 ; Milton, 1.25 ; New Lyme sab.-sch., 12 ; Northfield sab.-sch., 19.22 ; North Springfield sab.-sch., 5 ; Rome sab.-sch., 4.75 ; Streetsborough sab.-sch., 3.55 ; Willoughby, 11.35. *Columbus* —Black Lick sab.-sch., 2.06 ; Central College (sab.-sch., 3), 3.70 ; Columbus 2d sab.-sch., 11.92 ; — 5th Avenue sab.-sch.,

8.06; — West Broad Street sab.-sch., 2.75; Dublin sab.-sch., 5.30; Grove City, 2.50; Madison sab.-sch., 9.94; Midway sab.-sch., 4.80; Plain City sab.-sch., 9.14; Reynoldsburg sab.-sch., 1.38. *Dayton*—Bath, 1.90; Blue Ball, 3; Dayton 1st sab.-sch., 26.42; — 4th sab.-sch., 15.06; — Park, 2.50; — Wayne Avenue, 8.44; Hamilton Westminster sab.-sch., 11.75; Lemon sab.-sch., 3.11; Middletown 1st, 22.63; — Oakland sab.-sch., 2.50; New Jersey sab.-sch., 8.66; New Paris sab.-sch., 3; Osborn, 4.10; Piqua, 20; Riley, 4; Seven Mile (sab.-sch., 9.59), 14.77; Somerville sab.-sch., 3.93; South Charleston sab.-sch., 6.92; Xenia (sab.-sch., 25.07), 38.13. *Huron*—Fremont, 9.42; Genoa sab.-sch., 1; Green Springs (sab.-sch., 2.24), 3.30; Huron sab.-sch., 15.06; Monroeville sab.-sch., 4.16; Norwalk sab.-sch., 15.29; Olena sab.-sch., 5. *Lima*—Delphos sab.-sch., 13.18; Enon Valley sab.-sch., 8.50; Findlay 1st sab.-sch., 50; Harrison sab.-sch., 5; Middlepoint sab.-sch., 10; New Salem sab.-sch., 2.84; New Stark, 6; Sidney sab.-sch., 17.51; Turtle Creek, 8; Van Buren sab.-sch., 7; Wapakoneta, 3. *Mahoning* — Alliance sab.-sch., 7; Clarkson sab.-sch., 17.50; Columbiana sab.-sch., 9; Hubbard sab.-sch., 3.80; Massillon, 33.05; Middle Sandy sab.-sch., 10; North Benton sab.-sch., 12.46; Vienna sab.-sch., 4; Youngstown, 25.20; — Westminster (sab.-sch., 28.28), 34.53. *Marion*—Berlin sab.-sch., 2.53; Jerome sab.-sch., 3.86; Marysville, 7; Milford Centre, 4.30; Ostrander sab.-sch., 4.30; Pisgah sab.-sch., 5.27; Richwood (sab.-sch., 8.25), 10.75; West Berlin, 3. *Maumee*—Antwerp sab.-sch., 3; Bryan sab.-sch., 11.02; Dunbridge sab.-sch., 3.95; Napoleon sab.-sch., 2; North Baltimore sab.-sch., 13.29; Pemberville sab.-sch., 15; Toledo 5th sab.-sch., 13.67; — Westminster, 6.47; West Bethesda sab.-sch., 25. *Portsmouth*—Coalton sab.-sch., 6.67; Eckmansville sab.-sch., 14; Hanging Rock sab.-sch., 2.50. *St. Clairsville*—Bellaire 2d sab.-sch., 12.14; Birmingham sab.-sch., 1; Buffalo, 16.45; Cadiz sab.-sch., 40.71; Caldwell (sab.-sch., 4), 7; Cambridge sab.-sch., 12; Crab Apple sab.-sch., 14.66; Farmington sab.-sch., 8; Mount Pleasant sab.-sch., 14.92; Nottingham, 7.30; Pleasant Valley sab.-sch., 5; Scotch Ridge sab.-sch., 8.55; Sharon (sab.-sch., 5), 7; Short Creek (sab.-sch., 15.66), 21.66; Wheeling Valley sab.-sch., 4.36. *Steubenville* — Bakersville, 6; Bethesda (sab.-sch., 9), 11; Bethlehem sab.-sch., 9.25; Buchanan Chapel sab.-sch., 9; Centre Unity sab.-sch., 4; Cross Creek sab.-sch., 6; East Liverpool 1st (sab.-sch., 51.55), 77.30; — 2d sab.-sch., 25.24; Harlem sab.-sch., 9; Irondale sab.-sch., 19.57; Madison sab.-sch., 8.50; New Cumberland sab.-sch., 9; New Harrisburg sab.-sch., 8; Pleasant Hill sab.-sch., 4; Potter Chapel sab.-sch., 5; Salineville sab.-sch., 5.88; Steubenville 2d sab.-sch., 19; — 3d sab.-sch., 5; Toronto sab.-sch., 17.82; Two Ridges sab.-sch., 5.16; Urichsville sab.-sch., 10; Unionport, 1; Wellsville (sab.-sch., 29), 37.64; Yellow Creek (sab.-sch., 17.52), 37.77. *Wooster*—Apple Creek, 13; Ashland sab.-sch., 10; Belleville sab.-sch., 6.32; Congress sab.-sch., 13.18; Creston sab.-sch., 8.10; Dalton, 4; Doylestown sab.-sch., 4.36; Hayesville, 3.70; Jackson sab.-sch., 8; Loudonville sab.-sch., 7.07; Millersburg sab.-sch., 5.66; Orrville, 4.20; Plymouth (sab.-sch., 5), 10; Savannah, 7.20; Wayne, 7; Wooster Westminster, 15.29. *Zanesville*—Brownsville (sab.-sch., 14.87), 17.06; Clark sab.-sch., 8.25; Fairmount sab.-sch., 2.05; Frazeysburg sab.-sch., 8.06; Fredericktown sab.-sch., 14.53; Homer sab.-sch., 2.70; Jefferson, 3.35; Jersey sab.-sch., 20; Keene sab.-sch., 10.50; Mt. Pleasant sab.-sch., 4; Muskingum sab.-sch., 6.25; Newark 1st sab.-sch., 12.10; Unity sab.-sch., 8.40; West Carlisle, 3.30; Zanesville 2d (sab.-sch., 5.14), 12.30; — Brighton, 5.72; — Putnam sab.-sch., 13.

OREGON.—*East Oregon*—Cleveland sab.-sch., 2.90; Klikitat 1st, 4.35; Perry sab.-sch., 8.30; Union sab.-sch., 38 cts. *Portland*—Astoria sab.-sch., 25; Forest Dale sab.-sch., 2; Oregon City (sab.-sch., 5.51), 6.01; Portland 1st, 62.82; — Forbes (sab.-sch., 4.26), 7.26; — Mizpah sab.-sch., 6.25; Sellwood, 5.06; Tualitin Plains sab.-sch., 2.60. *Southern Oregon*—Ashland sab.-sch., 5; Grant's Pass Bethany sab.-sch., 14; Jacksonville sab.-sch., 5; Medford sab.-sch., 4.20; Phœnix (sab.-sch., 2), 7.50; Willow Dale sab.-sch., 3.50; Yoncalla sab.-sch., 2. *Willamette*—Aurora sab.-sch., 5.75; Dallas, 3.50; Independence Calvary sab.-sch., 1.40; Octorara, 1.31; Sinslaw (sab.-sch., 1.25), 3.85; Spring Valley sab.-sch., 4.59.

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 45.92; — Central (sab.-sch., 26.24), 35; — Melrose Avenue sab.-sch., 10; — North sab.-sch., 22.19; — Westminster sab.-sch., 6.97; Aspinwall sab.-sch., 12.60; Avalon sab.-sch., 52; Beadling sab.-sch., 10.80; Bakerstown ch. and sab.-sch., 24.13; Beazer, 5; Bellevue (sab.-sch., 10), 61.14; Bethlehem sab.-sch., 4; Brighton Road sab.-sch., 24.73; Bull Creek (sab.-sch., 17.29), 23.50; Concord ch. and sab.-sch., 10.57; Cross Roads sab.-sch., 8; Fairmount, 2.57; Glasgow sab.-sch., 2; Haysville sab.-sch., 8.06; Highland sab.-sch., 15; Hoboken sab.-sch., 13.80; Industry, 4; Leetsdale sab.-sch., 25.08; Millvale, 22.43; Pine Creek 1st sab.-sch., 13.50; — 2d, 8; Pleasant Hill (sab.-sch., 8.05), 9.55; Sharpsburg sab.-sch., 83.20; Tarentum (sab.-sch., 24.72), 29.75. *Blairsville* — Cross Roads sab.-sch., 14.75; Derry sab.-sch., 28.74; Ebensburg sab.-sch., 15.58; Greensburg Westminster, 7; Horse Shoe sab.-sch., 2.60; Kerr (sab.-sch., 10), 17; Latrobe (sab.-sch., 30), 60; Ligonier (sab.-sch., 1.05), 4.35; Livermore sab.-sch., 2.73; McGinnis (sab.-sch., 20), 24.06; New Kensington sab.-sch., 8; Pine Run sab.-sch., 35; Plum Creek (sab.-sch., 12), 20; Poke Run, 10; Unity sab.-sch., 3.70; Vandegrift, 3.21; Wilmerding sab.-sch., 9.69. *Butler*—Allegheny sab.-sch., 9.55; Buffalo (sab.-sch., 8), 10; Clintonville sab.-sch., 7; Crestview sab.-sch., 5; Fairview sab.-sch., 9.12; Martinsburg sab.-sch., 13.63; Muddy Creek sab.-sch., 4.80; North Washington sab.-sch., 20; Petrolia sab.-sch., 15; Plain Grove sab. sch., 41.83; Portersville, 3.83; Prospect sab.-sch., 13; Scrub Grass sab.-sch., 10; Unionville (sab.-sch., 8.75), 14.85; West Sunbury sab.-sch., 15.40. *Carlisle*—Bloomfield sab.-sch., 13; Carlisle 2d sab.-sch., 14.72; — Biddle Memorial Mission, 5.20; Dauphin sab.-sch., 16.50; Fannettsburg sab. sch., 7.50; Harrisburg Covenant sab.-sch., 14; — Elder Street sab.-sch., 5; — Market Square sab.-sch., 25; Lebanon 4th Street sab.-sch., 20.12; — Christ sab.-sch., 80.09; Lower Marsh Creek sab.-sch., 12; McConnellsburg (sab.-sch., 25), 29.25; Mechanicsburg sab.-sch., 18.10; Mercersburg, 13.75; Metal sab.-sch., 6.32; Middle Spring sab.-sch., 7.13; Newport sab.-sch., 25; Robert Kennedy Memorial sab.-sch., 10.35; Silver Spring, 5; Steelton sab.-sch., 8. *Chester*—Bethany sab.-sch., 21; Chichester Memorial, 5; Christiana sab.-sch., 7.55; Coatesville sab.-sch., 42.90; Doe Run sab.-sch., 20; — Valley sab.-sch., 12.25; Fagg's Manor ch. and sab.-sch., 45; Frazer (sab.-sch., 12.26), 19.53; Glen Riddle ch. and sab.-sch., 2.52; Chester Heights People's sab.-sch., 58 cts.; Goshenville Chapel sab.-sch., 5; Kennett Square (sab.-sch., 8.75), 15.75; Media sab.-sch., 22.01; — Preston Yarnall Memorial sab.-sch., 4.87; Oxford 1st, 40.60; — 2d sab.-sch., 5; Paoli sab.-sch., 3.50; Ridley Park sab.-sch., 5.01; Swarthmore sab.-sch., 10.15; Toughkenamon sab.-sch., 4.60; West Chester 1st sab.-sch., 26; — 2d sab.-sch., 3.44; — Westminster sab.-sch., 27; West Grove sab.-sch., 8.52. *Clarion* — Beech Woods sab.-sch., 22.54; Brockwayville (sab.-sch., 17), 30; Clarion sab.-sch., 27.81; Du Bois sab.-sch., 25.15; Edenburg sab.-sch., 17.34; Emlenton sab.-sch., 35.57; Endeavor sab.-sch., 10; Falls Creek sab.-sch., 10; Greenville, 5.92; Hazen (sab.-sch., 5.30), 8; Mill Creek sab.-sch., 4.70; Oak Grove sab.-sch., 4; Penfield (sab.-sch., 13), 17; Perry sab.-sch., 7.20; Punxsutawney sab.-sch., 16.85; Richardsville sab.-sch., 7.56; Shiloh sab.-sch., 5; Tylersburg sab.-sch., 6. *Erie*—Cambridge ch. and sab.-sch., 10; Cochranton, 17.50; Conneaut Lake, 4.50; Cool Spring sab.-sch., 9; East Greene sab.-sch., 8; Erie 1st sab.-sch., 40.56, — Chestnut Street sab.-sch., 32; — Park sab.-sch., 60; — Park Mission sab.-sch., 19.25; Fredonia sab.-sch., 9; Garland sab.-sch., 5.28; Girard, 16.88; Gravel Run sab.-sch., 2.35; Greenville (sab.-sch., 15.36), 25.61; Kendall Creek sab.-sch., 5.64; Mercer 2d, 25.41; Mill Village sab.-sch., 4.85; North Clarendon sab.-sch., 9.25; Pittsfield, 6.20; Springfield sab.-sch., 11.70; Stoneboro sab.-sch., 8; Tideoute sab.-sch., 18.50; Titusville sab.-sch., 37.10; — South Side Mission, 3.53; Union sab.-sch., 1.40; Venango sab.-sch., 5.50; Warren (sab.-sch., 40.36), 96.67; Waterford sab.-sch., 21; Wattsburg sab.-sch., 7.63; Westminster sab.-sch., 9. *Huntingdon*—Academia sab.-sch., 9.04; Berwindale sab.-sch., 3.20; Clearfield sab.-sch., 45.48; Everett ch. and sab.-sch., 6.12; Franklinville sab.-sch., 3.50; Fruit Hill sab.-sch., 14; Gibson Memorial sab.-sch., 10; Huntingdon, 9.68; Juniata sab.-sch., 12; Kauffman's Union sab.-sch., 2.07; Kylertown sab.-sch., 8; Lewistown sab.-sch., 56.96; Lick Run sab.-sch., 3.07; Little Valley sab.-sch., 6.42; Lower Spruce Creek sab.-sch., 8.82; McCullough's Mills sab.-sch., 8; Mann's Choice, 1; Mifflintown Westminster sab.-sch., 20.50; Milroy sab.-sch., 11.70; Moshannon and Snow Shoe sab.-sch., 2; Osceola sab.-sch., 11.25; Penna Furnace sab.-sch., 11.31; Petersburg sab.-sch., 10; Phillipsburg sab.-sch., 39; Pine Grove Mills sab.-sch., 10; Robertsdale sab.-sch., 4; Sherman's Valley, 5; Shirleysburg sab.-sch., 5; State College sab.-sch., 13; Tyrone, 45.65; Williamsburg sab.-sch., 7.36. *Kittanning*—Apollo (sab.-sch., 38), 45; Appleby Manor sab.-sch., 11.50; Bethel sab.-sch., 9.53; Black Lick sab.-sch., 9; Boiling Spring (sab.-sch., 7) 8; Cherry Tree, 22 cts.; Clinton sab.-sch., 7; Ebenezer sab.-sch., 12.10; Elderton sab.-sch., 8.70; Glen Campbell (sab.-sch., 3), 6; Homer sab.-sch., 11.12; Indiana, 25.75; Kittanning 1st sab.-sch., 25; Leechburg sab.-sch., 24; Marion (sab.-sch., 10.50), 15; Mechanicsburg sab.-sch., 5.53; Rural Valley sab.-sch., 7.60; Tunnelton (sab.-sch., 3), 6; Union, 3; West Glade Run (sab.-sch., 5), 12; Worthington (sab.-sch., 9.43), 14.43. *Lackawanna*—Ashley sab.-sch., 30; Carbondale, 55.54; Dunmore sab.-sch., 36.06; Duryea sab.-sch., 3; Elmhurst sab.-sch., 6.10; Fortyfort sab.-sch., 42.01; Franklin sab.-sch., 7.61; Greenwood (sab.-sch., 9.77), 12.90; Hallstead sab.-sch., 21; Harmony sab.-sch., 8.14; Hawley ch. and sab.-sch., 10; Honesdale (sab.-sch., 52.50), 62.59; Meshoppen sab.-sch., 5; Nanticoke sab.-sch., 8.25; New Milford sab. sch., 7.45; Nicholson ch. and sab.-sch., 5; Peckville sab.-sch., 2; Plymouth sab.-sch., 23.10; Rushville sab.-sch., 4.03; Scott (sab.-sch., 10), 15.53; Scranton Cedar Avenue sab.-sch., 13.54; — Green Ridge

Avenue, 18.32; — Green Ridge Avenue Mission, 3.80; — Hickory Street German ch. English Branch, 35; Silver Lake (sab.-sch. 50 cts), 1.50; Sugar Notch sab.-sch., 2; Susquehanna (sab.-sch., 20), 27.11; Tunkhannock sab.-sch, 6; West Pittston sab.-sch., 13.01; Wilkes Barre 1st sab.-sch., 175.89; — Westminster sab -sch., 6; Wyalusing 2d sab -sch., 15.72; Wyoming sab.-sch., 11.15; Wysox sab.-sch., 4.05. *Lehigh*—Audenreid sab.-sch., 5; Bangor sab.-sch., 7.67; Bethlehem 1st (sab.-sch., 13.28), 17.42; Easton 1st sab.-sch., 24.15; — Brainerd Union, 25.82; — Riverside sab.-sch., 2.80; East Stroudsburg sab.-sch., 8.25; East Mauch Chunk sab.-sch., 10.73; Freeland sab.-sch., 12.76; Hokendauqua sab.-sch , 4.11; Jeanesville sab.-sch., 5; Lansford sab.-sch., 11.50; Mauch Chunk sab.-sch., 47.50; Middle Smithfield sab.-sch., 13.45; Mountain sab.-sch., 10; Port Carbon, 21.15; Portland, 3; Pottsville 1st sab.-sch., 37.51; Sandy Run sab.-sch., 12.26; Shenandoah, 7.08; South Bethlehem sab.-sch., 25.50; Stroudsburg sab.-sch., 8.70; Summit Hill sab.-sch., 20; Upper Mount Bethel (sab.-sch., 7.35), 9.90; White Haven sab.-sch., 11. *Northumberland*—Beech Creek sab.-sch., 10.01; Buffalo sab.-sch., 25; Chillisquaque ch. and sab.-sch., 11.08; Lewisburg sab.-sch., 22.28; Lycoming sab.-sch., 35; Mifflinburg Buffalo sab.-sch., 8; Milton sab.-sch., 31.43; Muncy sab.-sch , 11.23; Orangeville, 12.30; Pennsdale Bodines and Slachs sab.-sch., 3; Washington sab -sch , 21.10; — Allenwood sab.-sch., 11.10; Watsontown (sab.-sch., 12.11), 17.50; Williamsport Bethany sab.-sch., 8. *Parkersburg*—Jarrold's Valley sab.-sch., 2.65; Kingwood, 8.08; Lawson sab.-sch., 1; Lebanon, 11; Parkersburg 1st sab.-sch., 16.35; Sistersville sab.-sch., 27; Terra Alta, 7. *Philadelphia*—Philadelphia 3d sab.-sch., 12.73; — African 1st sab.-sch., 5; — Anderson Mission sab.-sch., 16.40; — Arch Street sab.-sch., 42.09; — Berean sab.-sch., 5; — Bethesda sab.-sch., 12.21; — Bethlehem sab.-sch., 28.16; — Cohocksink sab.-sch , 6.60; — Covenant sab.-sch., 72; — East Park sab.-sch., 10; — Evangel (sab.-sch., 20), 29; — Green Hill sab.-sch., 16.28; — Hebron Memorial (sab.-sch., 6.18), 24.63; — Market Square sab.-sch., 50; Mariners' (sab.-sch., 4.75), 7.75; Memorial sab -sch., 28.18; — North ch. Prim. Dept., 5; — North Broad Street sab.-sch., 80; — North 10th Street sab.-sch., 13; — Northern Home, 4; — Oxford, 57.29; — Scots (sab.-sch., 10), 18.84; — South Broad Street sab.-sch., 9.03; — Summit sab.-sch., 11.78; — Tabernacle, 78.74; — Tabernacle Branch sab.-sch., 8.76; — Tioga sab..sch., 27.06; — Trinity sab.-sch., 40; — Westminster sab.-sch., 33.43; — West Park sab.-sch., 26.46; — Wharton Street sab.-sch., 6.04; — Woodland sab.-sch., 38.22; — Wylie Memorial (sab.-sch., 12), 44.69. *Philadelphia North*—Abington sab.-sch., 21.91; Bridgeport, 3; Bristol (sab.-sch., 41.04), 44.04; Carmel sab.-sch., 10.08; Davis Memorial sab.-sch., 4.75; Doylestown sab.-sch., 31.36; Falls of Schuylkill sab.-sch., 18.50; Germantown 1st, 130.62; — 2d sab.-sch., 30.86; — Redeemer sab.-sch., 9; — Wakefield sab.-sch., 30.39; Hermon sab.-sch., 34.80; Holmesburg (sab.-sch., 20.43), 27.74; Jenkintown Grace sab.-sch., 23.42; Langhorne sab.-sch., 19; Manayunk, 56; Morrisville sab.-sch., 15; Neshaminy of Warminster, 21; New Hope sab.-sch., 25; Newtown sab.-sch., 47.26; Reading Olivet sab.-sch., 14.33; — Washington Street sab.-sch , 2; Thompson Memorial sab.-sch., 10. *Pittsburg*—Amity Allegrippa sab.-sch., 6.34; Bethany sab.-sch , 37.25; Bethel sab.-sch., 41.50; Cannonsburg 1st sab.-sch., 14.30; Caraopolis (sab.-sch., 29.83), 47.35; Centre sab.-sch., 19.20; Fairview, 4; Hebron sab.-sch , 13.70; Idlewood Hawthorne Avenue sab.-sch., 22; Long Island sab.-sch., 23.56; McDonald 1st sab.-sch., 20.60; Mansfield, 14.58; Miller's Run sab.-sch., 6; Monaca sab.-sch., 14.21; Monongahela City sab.-sch., 23.88; Montours (sab.-sch., 20), 25; Mount Olivet sab.-sch., 12; Mount Pisgah (sab.-sch., 7), 13; North Branch sab.-sch., 4; Pittsburg 3d, 280.85; — 4th ch. and sab.-sch., 92.13; — East Liberty, 9.80; — Herron Avenue sab.-sch., 25.42; — McCandless Avenue sab.-sch., 10; — Morning Side sab.-sch., 12.76; — Shady Side, 200; — Tabernacle (sab.-sch., 21), 45; — Woodlawn sab.-sch., 10.21; Raccoon (sab.-sch., 27.70), 76.82; Sharon sab.-sch., 30; Valley (sab.-sch., 19.38), 35.38; West Liberty Mission, 1.50. *Redstone*—Belle Vernon sab.-sch., 12.62; Brownsville (sab.-sch., 34), 44; Carmichaels sab.-sch., 18; Dunbar (sab.-sch., 21.50), 35; Dunlap's Creek sab.-sch., 15; Greensboro sab.-sch., 5; Laurel Hill sab.-sch., 23.86; Long Run sab.-sch., 5; McKeesport 1st (sab.-sch., 15.45), 115.45; — Mission sab.-sch., 6.88; — Central sab.-sch., 43.15; Mount Pleasant sab.-sch., 50; — Reunion sab.-sch., 18.15; New Geneva sab.-sch., 3; New Salem sab.-sch., 9.75; Rehoboth sab.-sch., 14; Sewickley, 11.10; Smithfield sab.-sch , 4; Suterville sab -sch., 12.61; Tyrone sab.-sch., 14; Webster sab.-sch., 10.39. *Shenango*—Centre sab.-sch., 12.29; Enon sab.-sch., 11.42; Hopewell sab.-sch , 15; Mahoning sab.-sch., 40.57; Moravia sab.-sch., 14.85; Mount Pleasant sab.-sch., 13.70; Neshannock, 17.35; New Galilee sab.-sch., 9.57; Pulaski sab.-sch., 7; Sharpsville sab.-sch., 10; Unity sab.-sch., 12; Wampum sab.-sch., 14.45. *Washington* — Allen Grove sab.-sch., 11.17; Burgettstown Westminster sab.-sch., 16.88; Claysville sab.-sch., 16.83; Cross Creek sab.-sch., 26.11; East Buffalo sab.-sch., 18.33; Fairview, 14; Hookstown sab.-sch., 19.50; Holliday's Cove sab.-sch., 8.08; Limestone sab.-sch., 6.75; Mill Creek sab.-sch., 36.70; Unity, 10; Upper Buffalo sab.-sch., 19.78; Washington 1st (sab.-sch., 51.46), 76.65; West Alexander sab.-sch., 45.15; West Liberty (sab.-sch., 3.50), 6.50; Wheeling 1st sab.-sch., 34; — 2d sab.-sch., 25; — 2d Union sab.-sch., 8.70; — Vance Memorial (sab.-sch., 24), 34.28. *Wellsboro*—Allegheny sab.-sch., 1.50; Arnot sab.-sch., 15; Beecher Island (sab.-sch., 5), 8; Farmington (sab.-sch., 7.63), 13.50; Kane sab.-sch., 3.72; Lawrenceville sab.-sch., 4.39; Port Allegany sab.-sch., 3.71; Tioga sab.-sch., 10; Wellsboro sab.-sch., 15. *Westminster*—Ashville sab.-sch., 12.70; Cedar Grove sab.-sch., 5. Chanceford, 9.86; Columbia, 22.50; Leacock Paradise sab.-sch., 5.31; Marietta (sab.-sch., 22), 28; New Harmony sab.-sch., 47; Pequea sab.-sch., 17; Strasburgh (sab.-sch., 6.70), 9.20; Wrightsville (sab.-sch., 6.42), 10.94; York 1st, 62.37; — Calvary, 9.21; — Westminster sab -sch., 10.

South Dakota.—*Aberdeen*—Gary sab.-sch., 5.35; Groton sab -sch., 10.89; Langford sab.-sch., 4; Oneota sab.-sch., 3; Roscoe sab.-sch., 6. *Black Hills*—Sturgis sab.-sch., 3.10. *Central Dakota*—Madison sab.-sch., 10; Manchester sab.-sch., 3.32; Union sab.-sch., 4.70; Wentworth sab.-sch., 5.20; White sab.-sch., 13.70. *Dakota*—Poplar sab.-sch., 1.20. *Southern Dakota*—Dell Rapids sab.-sch., 10; Kimball sab.-sch., 8.59; Norway sab -sch., 2.56; Parker sab.-sch , 9.13; Sioux Falls sab.-sch., 4.98; Tyndall (sab.-sch., 6.11), 8.13; White Lake sab.-sch., 3.90.

Tennessee.—*Holston*—Elizabethton sab.-sch., 2.75; Glen Alpine sab.-sch., 80 cts.; Hendersonville sab.-sch., 2; Mount Bethel (sab -sch., 16), 17.35; Salem sab.-sch , 12. *Kingston* —Bethel sab.-sch., 6; Chattanooga Park Place, 3.44; Harriman sab.-sch., 7.35; Huntsville sab.-sch., 2.15; Lansing sab.-sch., 1.36; Piney Falls sab.-sch., 2.75; Rockwood sab.-sch., 3. *Union*—Caledonia sab.-sch., 5.08; Erin, 2; Knoxville 2d sab.-sch., 34.96; Rockford sab.-sch., 1.70; Shannondale sab.-sch., 12; Shiloh sab.-sch., 4; Shunem sab.-sch., 6.20; St. Luke's sab.-sch., 2; St. Paul's sab.-sch., 5.17.

Texas.—*Austin*—Austin 1st (sab.-sch., 5.10), 23.45; El Paso sab -sch., 7.60; Pearsall, 15; San Antonio Madison Square sab.-sch., 10. *North Texas*—Leonard sab.-sch., 3. *Trinity*—Albany Matthew's Memorial, 70; Dallas 2d sab.-sch., 27.24.

Utah.—*Boise*—Boise City 1st, 18.09; Lower Boise, 5.80; Payette, 1.17. *Kendall*—Malad sab.-sch., 5.25. *Utah*—Benjamin sab.-sch., 3; Brigham sab -sch., 3; Ephraim sab.-sch., 3.25; Hyrum Emmanuel sab.-sch., 3.30; Manti sab.-sch., 7.50; Mendon sab.-sch., 6; Nephi Huntington (sab -sch., 5.35), 7 55; Odgen 1st sab.-sch., 6.50; Salina sab.-sch., 2; Salt Lake City Westminster sab.-sch., 8.95; Smithfield Central, 1.50.

Washington.—*Olympia*—Aberdeen sab.-sch., 1.20; Castle Rock sab -sch., 1.88; Centralia ch. and sab.-sch., 7.50; Ridgefield, 10.90; Tacoma Calvary, 4; — Immanuel sab -sch., 10.16; — Westminster sab.-sch., 6.75; Vancouver 1st Memorial sab.-sch., 8.30; Woodland, 1. *Puget Sound*—Ballard sab.-sch., 8; Bethany sab.-sch., 55 cts.; Charleston sab.-sch., 11.50; Ellensburgh sab.-sch., 4.32; Everett sab.-sch., 27; North Yakima, 14; Port Townsend sab.-sch., 10; Roslyn sab.-sch., 25; Seattle 2d sab.-sch., 10; Sedro sab.-sch., 10.17; White River sab -sch., 1.49. *Spokane*—Cœur d'Alene (sab.-sch., 1), 2; Cortland sab.-sch , 5.78; Davenport (sab.-sch., 9), 16; Larene, 4; Northport, 6. *Walla Walla*—Kamiah 1st sab -sch., 23; Prescott, 6.75; Starbuck, 3.10.

Wisconsin.—*Chippewa*—Baldwin sab.-sch., 17; Big River sab.-sch., 4; Chetek sab.-sch., 1.24. *La Crosse*—Decora Prairie sab.-sch., 5.53; Dell's Dam sab.-sch., 2; La Crosse 1st sab.-sch., 17.46; — North sab.-sch., 6.25; Mauston German sab.-sch., 3.50; New Amsterdam sab.-sch., 7; North Bend sab.-sch., 4.53. *Madison*—Belleville sab.-sch., 2.74; Brodhead, 4; Bryn Mawr (sab.-sch., 3), 7; Cambria sab.-sch , 13; Deerfield 1st sab.-sch., 7.78; Kilbourne City, 4.18; Lima Centre sab.-sch., 7.56; Lodi sab.-sch., 12.30; Dane sab.-sch., 9.16; Madison Christ sab.-sch., 33; Platteville German, 3.15; Poynette sab.-sch., 12.55; — No. 1 Mission sab.-sch., 1.80; Prairie du Sac sab.-sch., 13. *Milwaukee*—Granville sab.-sch., 2.19; Juneau sab.-sch., 6.29; Milwaukee Bethany (sab.-sch., 10.67), 15.45; — Grace, 3.08; — Immanuel, 3.65; — Westminster sab.-sch., 7.26; Ottawa sab.-sch., 7.25; Somers, 11; Waukesha sab.-sch., 10.50. *Winnebago*—Amberg sab.-sch., 3.75; Badger sab.-sch., 4.14; Buffalo, 5.30; Colby Harper Memorial sab.-sch., 3.02; Couillaird ville sab.-sch., 3; Crandon sab.-sch.., 5.78; Florence sab.-sch., 12; Green Bay French, 1.54; Kelly sab.-sch., 5.85; McGregor, 1; Merrill West sab.-sch., 6; Nasonville sab.-sch., 10; Oconto sab.-sch., 21.30; Oshkosh 2d sab.-sch., 2; — Oak Lawn sab.-sch., 6; Oxford sab.-sch., 3.63; — Douglas sab.-sch., 2.27; Packwaukee, 2.60; Rural ch. and sab.-sch., 15; Sheridan sab.-sch., 2.89; Wausaukee sab.-sch., 6.71; Wequiock sab.-sch., 6.86.

MISCELLANEOUS.

Collection per Thos. Scotton, 1.98; collection per Wm. Travis, 2.30; collection per R. H. Rogers,

14; Deep Creek sab.-sch., 2.25; collection per Thos. Scotton, 75 cts.; collection per W. J. Hughes, 2; collection per W D. Reaugh, 4.25; collection per E. L. Renick, 2.20; collection per W. A. Yancey, 55 cts.; collection per S. A. Blair, 2.92; collection per C. R. Lawson, 1.58; collection per Chas. Shepherd, 50 cts.; collection per H. M. Henry, 1.60; collection per M. S. Riddle, 6.75; collection per L. Miller, 1; collection per J. H. Barton, 14.90; Guadalupe, Cal., 2.24; Alosta sab.-sch., 80 cts.; Crites sab.-sch., 1; Laurel Fork sab.-sch., Ky., 7; Burton sab.-sch, Ky., 3; Sab.-sch. Institute, Rural, Wis., 5.05; Emmett sab.-sch., Cal., 1.85; Vineland sab -sch , Wash., 1.80; "Fritts" sab.-sch., Byron, Minn., 34 cts.; Pine Log sab.-sch., Ark., 62 cts.; Hastings, Neb., 11.13; Amwell sab.-sch., S. C., 4.08; W. W. Scott sab.-sch., Neb., 9.12; Greyson sab.-sch., Montana, 1; Moneta sab.-sch., Cal., 2.38; Genesee sab.-sch., Idaho, 6; Stockton, Kans., 1.32; Cokeville sab.-sch., Wyo., 3.30; Mayfield sab.-sch., Idaho, 2.17; Omaha Christian Help Mission, 25 cts.; Phila. Mission sab.-sch., 80th street and Brewster avenue, 7.02; contrib. from Fridley, Minn., 2.34; Ash Mesa sab.-sch., Colo., 52 cts.; Bethel sab.-sch., Colo., 50 cts.; Beech Grove sab.-sch., Ind, 1.90..... $135 26

INDIVIDUAL.

J. W. Allen, 1; "M. R.," Jenkintown, Pa., 10; "A Member of Beechwood Ch.," Pa., 28 cts.; J. B. Davidson, 10; Harry Bolinger, 1; Martin G. Post, 2; Senior Class of Hanover College, Ind., 2; "A Friend," 2; "A Friend," Albany, N. Y., 35; Miss Caroline Willard, 900; "A Member of Beechwood Ch.," Pa., 32 cts.; "Miss R. T. W.," 1.56; "C. Penna.," 1..... 966 16

Contributions from churches	$7,874 19
Contributions from Sabbath-schools	19,994 03
Contributions from individuals	966 16
Contributions during June, 1898	$28,834 38
Contributions previously acknowledged	5,418 52
Total since April 1, 1898	$34,252 90

C. T. McMULLIN, *Treasurer*,
Witherspoon Building, Philada., Pa.

RECEIPTS FOR THE BOARD OF AID FOR COLLEGES AND ACADEMIES, JULY, 1898.

BALTIMORE.—*New Castle*— Buckingham, 8.86; Rock, 1; Zion, 5. 14 86

CALIFORNIA.—*Oakland*—West Berkeley, 1. *Santa Barbara*—Hueneme, 9.60. 10 60

COLORADO.—*Boulder*—Fort Morgan 1st, 74 cts. *Pueblo*—Rock Ford, 5. 5 74

ILLINOIS.—*Chicago* — Chicago 1st, 20.71; — Hyde Park, 74.81. *Springfield*—Petersburg, 1.45; Springfield 2d, 4.27. 101 24

INDIANA.—*Crawfordsville*—Rockville Memorial, 1.98. *Indianapolis*—Bloomington Walnut Street, 5.41. *White Water*—Greensburg, 28. 35 39

IOWA.—*Fort Dodge*—Fort Dodge, 24. *Iowa*—Burlington 1st, 2.40. *Iowa City*—Columbus Central (sab.-sch., 1.60), 3.54. *Sioux City*—Storm Lake, 3.67. 33 61

KENTUCKY.—*Louisville*—Louisville 4th, 3.10. 3 10

NEBRASKA.—*Niobrara*—Hartington, 1; Ponca, 3. 4 00

NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, 47.62; Plainfield 1st, 17.17; Rahway 1st, 21; Roselle, 4.94. *Monmouth* — Beverly sab.-sch., 2. *Morris and Orange* — East Orange 1st, 42.46; Madison, 5.98; Orange 1st, 35. *Newark*—Newark 2d, 12.50. 188 67

NEW MEXICO.—*Rio Grande*—Albuquerque 1st sab.-sch., 3. 3 00

NEW YORK.—*Albany*—Albany 2d, 10.36; — State Street, 20.59. *Brooklyn* — Brooklyn Throop Ave., 30. *Buffalo* — Alden, 2; Buffalo Bethlehem, 3; — Covenant, 6.75; —Westminster, 11.39; Hamburg Lake Street (sab.-sch., 2.25), 5.25. *Cayuga*—Aurora, 9.04. *Hudson*—Florida, 2.40; West Town, 1. *Lyons*—Marion, 4.75. *Nassau*—Huntington 2d, 10; Jamaica, 25.55. *New York*—New York 1st, 99.32; — 4th Ave., 55; —Washington Heights, 6.74. *North River*—Poughkeepsie, 5.94. *Otsego*—Richfield Springs, 3.57. *Rochester*—Mount Morris, 6; Nunda, 1; Rochester Westminster, 9. *Steuben*—Cuba, 7.80. *Troy*—Waterford, 7.13. *Utica*—Old Forge, 1; Waterville, 1.13. *Westchester*—Mahopac Falls, 4.45; New Rochelle 1st, 11.83. 361 99

OHIO.—*Bellefontaine*—Urbana, 4.80. *Cincinnati*—Delhi, 5. *Maumee*—Toledo Westminster, 9.30. *Steubenville*—Annapolis, 3. 22 10

OREGON.—*East Oregon*—Union, 38 cts. 38

PENNSYLVANIA.—*Blairsville*—Beulah, 11; Cross Roads, 5; Poke Run, 15. *Butler*—Grove City, 4.03; Muddy Creek, 4.70. *Chester*—Wayne sab.-sch., 3.64. *Clarion*—Tionesta, 4. *Erie* — North East, 8.74. *Huntington* — Alexandria, 6.40. *Kittanning*—Cherry Tree, 21 cts.; Union, 2. *Lackawanna*—Scranton Green Ridge Ave., 17.25. *Lehigh*—Bethlehem 1st, 3.44; Shawnee, 6. *Parkersburg*—Hughes River, 2. *Philadelphia*—Philadelphia 1st, 35.84; — Arch Street, 68.66. *Pittsburg* — Bethany, 5; Pittsburg 3d, 150; — East Liberty (sab.-sch., 19.10), 30.98; — Shady Side (sab.-sch., 11.25), 22.24. *Washington*—Upper Buffalo, 9.50. 415 63

SOUTH DAKOTA.—*Aberdeen* — Palmer 1st Holland, 4.50. *Central Dakota*—Huron, 41.85; Pierre (C.E., 10), 30; Woonsocket, 15.25. *Southern Dakota*—Ebenezer German, 25; Scotland, 30.75. 147 35

TEXAS.—*North Texas*—Jacksboro, 4.35. 4 35

WASHINGTON.—*Puget Sound*—Friday Harbor, 2. 2 00

WISCONSIN.—*Madison* — Lodi, 5 60. *Milwaukee*—Milwaukee Holland, 2; — Immanuel, 3.15. *Winnebago*—Omro, 2. 12 75

Total received from churches and church organizations..... $1,366 76

PERSONAL.

Rev. A. W. McConnell, Coon Rapids, Ia., 5; Mrs. J. B. Currens, Mitchell, S.D., 1; Mrs. Nettie F. McCormick, Chicago, Ill., 400; Rev. T. L. Sexton, D.D., Seward, Neb., 10; L. H. Blakemore, Cincinnati, O., 5; C. Penna., 3; "Miss R. T. W.," 3.12; C. C. M., 25; "Valley Cottage," N. Y., 1..... 453 12

PROPERTY FUND. 450 20

INTEREST.

Bank earnings on deposits, 56.34; on Trust Funds, 225..... 281 34

Total receipts July, 1898	$2,551 42
Previously acknowledged	13,323 78
Total receipts since April 16, 1898	$15,875 20

E. C. RAY, *Treasurer*,
30 Montauk Block, Chicago, Ill.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JULY, 1898.

††In accordance with terms of mortgage.

ATLANTIC.—*Fairfield*—Ladson, 3. 3 00

BALTIMORE.—*New Castle*—Newark, 8; New Castle 1st, 84.56; Port Penn, 2.20; Wilmington Rodney Street, 5.21; Zion, 6. *Washington City* —Falls Church, 8. 113 97

CALIFORNIA.—*Los Angeles*—Los Angeles 3d, 2.45. *Sacramento*— Carson City, 5. 7 45

CATAWBA.—*Southern Virginia*—Hope, 1. 1 00

COLORADO.—*Pueblo*—Alamosa, 5; Cañon City (sab.-sch., 8), 22. 27 00

ILLINOIS.—*Bloomington*—Bement, 10.59; Clarence, 3; Farmer City, 2; Normal, 4.75. *Cairo*—Cobden, 6.53. *Chicago*—Chicago 1st, 20.71; —4th, 2.05; — 8th, 27.11; Wilmington, 5.35. *Freeport*—Marengo, 5; Winnebago, 12; Woodstock, 4.50; Argyle, 23.70. *Mattoon*—Arcola, 2.75; Ashmore, 5; Bethel, 2.40. *Peoria*—Alta, 2; Eureka, 7.36; Prospect, 5; Washington, 3. *Rock River*—Aledo, 20.55; Morrison, 73.23; Peniel, 6; Viola, 4; Woodhull, 7.35. *Springfield*—Petersburg, 1.45; Springfield 2d, 4.27. 271 65

INDIANA.—*Crawfordsville*—Romney, 7; Waveland, 8. *Fort Wayne*—Lima, 14.89. *Indianapolis*—Greenfield, 2; Hopewell, 30.03; Southport, 3.32. *Logansport*—Crown Point, 5.14. *New Albany*—Madison 1st, 24; New Philadelphia, 78 cts.; Orleans, 6.09; Paoli, 4.71. *Vincennes*—Sullivan, 5. *White Water*—Rushville, 3.60. 114 56

INDIAN TERRITORY.—*Oklahoma*—††Shawnee, 18. *Sequoyah*—Muscogee, 31. 49 00

IOWA. —*Cedar Rapids* —Clarence, 12; Clinton, 32.08; Mechanicsville, 13. *Council Bluffs* — Woodbine, 6. *Dubuque*—††West Union Bethel, 50. *Fort Dodge*—Dana, 1.90; Fonda (sab.-sch., 1), 7; Grand Junction, 3. *Iowa*—Bir-

mingham, 3.11; Chequest, 1.70; Libertyville, 3.26. *Sioux City*—Manilla Jr. C. E., 1; Union City, 1.42. *Waterloo*—Williams, 1.69. 137 16

KANSAS.—*Emporia*—Arkansas City, 7; Council Grove, 9; Geuda Springs, 4; White City, 3. *Larned*—Lakin, 5. *Neosho*—Erie, 23.25; Parsons, 17.85. *Topeka*—Junction City sab.-sch., 3.35; Wamego, 1.35. 73 80

MICHIGAN.—*Detroit*—Detroit 1st, 68.10; Mount Clemens, 6; White Lake, 7.10; Ypsilanti, 16. *Kalamazoo*—Niles, 7; Schoolcraft, 2. *Monroe*—Monroe, 1. *Petoskey*—Mackinaw City, 1.60. 108 80

MINNESOTA. — *Duluth*—Lake Side, 6.34. *Mankato*—Jackson, 4; Pilot Grove, 2.60. *Red River*—Fergus Falls, 10.26. *St. Paul*—Faribault, 3. 26 20

MISSOURI.—*Ozark*—Joplin, 2.82. *St. Louis*—St. Louis Carondelet, 10.20. 13 02

NEBRASKA.—*Kearney*—Buffalo Grove, 5; Central City, 5; Kearney 1st, 1. *Nebraska City* — Adams, 3.56. *Niobrara*—Ponca, 3. *Omaha*—Fremont, 10.51; Lyons 1st, 5.55; Monroe, 4.75; Oconee, 1. 39 37

NEW JERSEY. — *Elizabeth* — Elizabeth Westminster, 65.55; Pluckamin sab.-sch., 6.98; Rahway 1st, 20. *Jersey City*—Garfield, 5.40. *Monmouth* — Barnegat, 4; Beverly (sab.-sch., 2), 57.54; Farmingdale, 8; Forked River, 2. *Morris and Orange* — Chatham, 47; New Vernon, 2.71; Summit Central, 96.49. *Newark*—Newark South Park, 15.16. *New Brunswick* — Dayton, 5.07; Frenchtown, 10.65; Holland, 8.88; Kingston, 4; Kirkpatrick Memorial, 1.75; Milford, 22.91; Princeton 2d, 20.13; Stockton, 2. *Newton*—Oxford 1st, 8.31. *West Jersey*—Bridgeton 2d, 8.38; Cedarville 1st, 9.04; Fairfield, 3.13. 435 08

NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 3. 3 00

NEW YORK.—*Albany*—Gloversville Kingsboro Avenue, 10. *Binghamton*—Binghamton North, 6.50; — Ross Memorial, 5; Coventry 2d, 3.35; Waverly, 14.45. *Brooklyn*—Brooklyn Bethany, 9.55. *Buffalo*—Buffalo Bethlehem, 3; — Westminster, 16.38; Silver Creek, 3. *Cayuga*—Aurora, 18.07. *Genesee*—Castile, 3.98; Warsaw, 10. *Geneva*—Gorham, 7; Manchester, 12; Ovid, 7.44. *Hudson*—Chester, 14.83; Port Jervis, 10.63; West Town, 2. *Long Island*— Southampton, 36.97. *Lyons*—Sodus, 8.44. *Nassau*—Freeport, 10; Islip, 32. *New York*— New York Westminster West 23d Street, 31. *Rochester*—Rochester Memorial, 5. *St. Lawrence*—Canton, 14.72; Heuvelton, 2; Sackett's Harbor, 18. *Steuben*—Howard, 6. *Troy*—Johnsonville, 1.22; Lansingburg 1st, 20.83; Schaghticoke, 2; Troy Oakwood Avenue, 14.50. *Utica*—Waterville, 1.88; Westernville, 7. *Westchester*—New Rochelle 1st, 11.84; Patterson, 8.70; Yonkers Westminster, 7.24; Yorktown, 7. 385 70

NORTH DAKOTA.—*Minnewaukon*—Rolla, 2. *Pembina*—Elkmont, 85 cts.; Inkster, 2.26 5 11

OHIO.—*Cincinnati*—Avondale, 14.90; Cincinnati 2d, 93.43. *Cleveland*—Akron Central, 2.50. *Dayton*—Dayton Memorial, 18; New Carlisle, 3; Seven Mile, 6.30. *Marion* —Porter, 1; Trenton, 2. *Maumee*—Toledo 1st, 3; — Collingwood Ave., 20.44. *Portsmouth*—Manchester, 5. *St. Clairsville*—Bannock, 3; Crab Apple, 7 13. *Steubenville*—Feed Spring, 3; Pleasant Hill, 2. *Wooster*—Ashland, 4.85; Loudonville, 3.25; Perrysville, 2; Plymouth, 4.50; Wooster Westminster, 1. *Zanesville*—High Hill, 3.10. 203 40

OREGON.—*East Oregon*—Union, 74 cts. *Portland*—Smith Memorial, 2. *Willamette*—††Brownsville, 48. 50 74

PENNSYLVANIA.—*Allegheny*—Allegheny Melrose Avenue, 1; Clifton, 5.60; Hoboken, 2.20; Leetsdale, 48.15. *Blairsville*—Greensburgh Westminster, 5; Plum Creek (sab.-sch., 1.85; C. E., 1), 12; Union, 4.10; Vandergrift, 3.27. *Butler*—Butler 2d, 20.45; Centreville, 20; Grove City, 4.04; Harlansburg, 2; Martinsburg, 5.35; New Salem, 2. *Carlisle*—Bloomfield, 10.12; Dickinson, 2.81; Mercersburg, 14.50; Shermansdale, 3; Shippensburg, 13.82; Waynesboro, 12.33. *Chester*—Bethany, 3; Forks of Brandywine, 10; Honey Brook, 14; Nottingham, 2.77; Unionville, 2.05; West Chester Westminster, 10. *Clarion*—Greenville, 5; New Rehoboth, 2.86; Pisgah, 5; Reynoldsville, 12. *Erie*—Bradford (sab.-sch., 5.70), 38 26; Erie Chestnut Street, 9; Georgetown, 2; Girard, 5.24; —Miles Grove Branch, 2; Kerr's Hill (sab.-sch., 64 cts.), 4.63; Oil City 1st, 19.08. *Huntingdon*—Altoona 3d, 6.14; Lower Spruce Creek, 6.30; Mann's Choice, 1; Petersburg, 5.64; Shaver's Creek, 1; Spring Creek, 11.32. *Kittanning*—Black Lick, 1; Clarksburg, 2; West Glade Run, 4; Worthington, 11. *Lackawanna*—Canton, 10; Hawley, 9; Peckville, 7; Rushville, 1 42; Stevensville, 1.64. *Lehigh*—Catasauqua Bridge Street, 10.25; Port Carbon, 6.75; South Bethlehem, 20. *Northumberland*—Beech Creek, 2; Lycoming Centre, 5.50; Watsontown, 7. *Parkersburg*—French Creek, 8; Hughes River, 2; Lebanon, 1. *Philadelphia*—Philadelphia 10th, 282.65;—Hebron Memorial, 13.10. *Philadelphia North*—Doylestown, 18.45; Frankford, 15.40; Lower Merion, 3; Morrisville, 7; Newtown, 27.24; Norristown 1st, 29.34. *Pittsburg*—Edgewood, 8.96; Pittsburg East Liberty (sab.-sch., 19.10), 30.98; — Hazlewood, 14.78; — Homewood Avenue, 7; — South Side, 2.50. *Redstone*—McKeesport 1st, 30; Mount Pleasant Reunion, 4.32. *Shenango*—Clarksville, 1.60; Mahoningtown, 7; Neshannock, 5. *Washington*—Unity, 3; Wheeling 1st, 18.43. *Westminster*—Wrightsville, 6.25. 1015 59

SOUTH DAKOTA.—*Central Dakota*—Huron, 7.01. *Southern Dakota*—Dell Rapids, 9; Ebenezer German, 3; Hurley, 3.65. 22 66

TENNESSEE.—*Holston*—Salem, 2. *Kingston*—Bethel, 3. *Union*—Hopewell, 2; Knoxville 2d, 32.50. 39 50

TEXAS.—*Trinity*—Dallas 2d, 9.95. 9 95

UTAH.—*Kendall*—Soda Springs, 2. *Utah*—Ogden 1st, 3.50. 5 50

WASHINGTON. — *Olympia* — ††Tacoma Westminster, 15. *Spokane*—Cœur d'Alene, 4.50. 19 50

WISCONSIN—*Chippewa* — West Superior (Hammond Ave. sab.-sch., 10), 23.51. *Madison*—Lodi, 8.25; Prairie du Sac, 8.27. *Milwaukee*—Milwaukee Bethany, 2.68; — Immanuel, 6.48. *Winnebago*—Marshfield, 4.22. 53 41

Contributions from churches and Sabbath-schools. $3,235 12

OTHER CONTRIBUTIONS.

"A Friend," 5; C. Penna., 8; "Cash," 1; C. C. M., 25; "E.," 5; "Friends," Bismarck, N. D., 1.50; Mrs. Caleb S. Green, Trenton, N. J., 100; Rev. S. H. Stevenson, Madison, Ind., 1; "Valley Cottage," N. Y., 1..... 147 50

$3,382 62

MISCELLANEOUS.

Premiums of insurance, 399.24; Interest on investments, 1093; Sales of church property, 15; Partial losses, 27.51; Plans, 5; Barber Fund, 300 1,839 75

SPECIAL DONATIONS.

NEW YORK. — *Utica* — Waterbury Memorial, 5; West Camden, 4.48; Williamstown, 1.36. TENNESSEE.—*Holston*—Jonesboro, 10..... 20 84

$5,243 21

Church collections and other contributions, April 11-July 31, 1898..... $11,598 64

Church collections and other contributions, April 11-July 31, 1897 ..... 11,938 66

LOAN FUND.

Interest	$1,700 52	
Payments on mortgages	1544 40	
		$3,244 92

MANSE FUND.

Installments on loans	$1,005 00	
Interest	18 72	
		$1,023 72

MISCELLANEOUS.

Premiums of insurance..... 13 27

CONTRIBUTIONS.

Miss Sarah E. MacDonald, 5..... 5 00

$1,041 99

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

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BALTIMORE.—*Baltimore*—Hagerstown, 12.73. *New Castle*—St. George's, 3.65; Zion, 15. 31 38

CALIFORNIA.—*Santa Barbara*—Hueneme, 10. 10 00

CATAWBA.—*Southern Virginia*—Hope, 1. 1 00

ILLINOIS.—*Alton*—Greenville, 10. *Chicago*—Chicago 1st, 34.52; Itaska 1st, 5. *Freeport*—Savanna 1st, 2.25. *Schuyler*—Ebenezer, 11.50. *Springfield* — Petersburg 1st, 1.47; Springfield 2d, 4.20. 68 94

(*Continued on opposite page.*)

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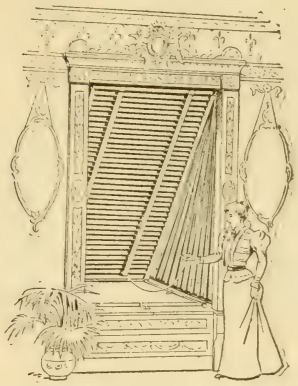
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(*Continued from page 276*)

INDIANA.— *Crawfordsville* — Darlington, 5; Thorntown (thank offering), 5. *New Albany*—Madison 1st, 27. 37 00

IOWA. — *Fort Dodge*—Pocahontas sab -sch., 1. *Iowa City*—Tipton, 16.40. *Sioux City*—Union Township, 1.42. 18 82

KANSAS.—*Larned*—Liberal, 1. *Solomon*—Concordia, 10. *Topeka*—Leavenworth 1st, 80. 91 00

MICHIGAN.—*Lansing*—Holt, 2. *Petoskey*—Fife Lake, 3. 5 00

MINNESOTA.—*Duluth*—Duluth 1st, 25.74; McNair Memorial, 2. 27 74

MISSOURI.—*Kansas City*—Appleton City 1st, 2. *Ozark*—Joplin 1st, 2.81. *Palmyra*—Shelbyville, 4.95. *St. Louis*—St. Louis Carondelet, 11.30. 21 06

NEBRASKA.—*Niobrara*—Ponca 1st, 5. 5 00

NEW JERSEY.—*Elizabeth*—Dunellen, 4.43. *Jersey City*—Hackensack, 27; Jersey City 1st (sab.-sch. Miss. Soc., 25), 109.99. *Monmouth*—Beverly sab.-sch., 2. *New Brunswick*—Bound Brook, 12; Dayton, 5.07. *West Jersey*—Wenonah, 41. 201 49

NEW MEXICO.—*Rio Grande*—Albuquerque 1st sab.-sch., 3. 3 00

NEW YORK.—*Albany*—Charlton, 17.43. *Binghamton*—Waverly 1st, 2. *Boston*—Lawrence Ger. Miss. Band, 10. *Brooklyn*—Brooklyn 2d, 71.22; Stapleton 1st Edgewater, 54. *Cayuga*—Auburn Central, 62.87; Aurora, 12.66. *Genesee*—Leroy 1st, 16.40. *Geneva*—Geneva North (sab.-sch., 18), 85.75. *Hudson*—West Town, 2. *Long Island*—Cutchogue, 8.35. *New York*—New York 1st, addl. 2000. *Rochester*—Lima, 16.50. *St. Lawrence*—Carthage 1st, 5.50; Sackett's Harbor, 18 cts. *Syracuse*—Amboy, 6. *Utica*—Waterville, 1.87. *Westchester*—Mt. Vernon 1st, 137.64; New Rochelle 1st, 39.29. 2,549 66

OHIO.—*Cleveland*—Cleveland South, 5. *Dayton*—Dayton Memorial, 11.50. *Lima*—Rockford, 4. *Portsmouth*—Portsmouth 1st German, 5. *Steubenville*—New Philadelphia, 6. *Wooster*—Clear Fork, 1.38. 32 88

OREGON.—*East Oregon*—Union, 74 cts. *Willamette*—Independence Calvary, 2. 2 74

PENNSYLVANIA.—*Allegheny*—Allegheny 1st sab.-sch., 37.37; New Salem, 2; Tarentum, 4.09. *Blairsville*—New Florence, 8.57. *Butler*—Butler 1st, 25.55; New Salem, 2. *Chester*—Wallingford, 26.06. *Clarion*—Clarion, 18.73. *Erie*—North Clarendon, 5.48. *Huntingdon*—Hollidaysburg 1st, 22.15; Petersburg, 7.17; Shaver's Creek, 1; Tyrone 1st, 34.26. *Kittanning*—Clarksburg, 3. *Lackawanna*—Honesdale 1st, 22.13. *Parkersburg*—Dubree, 1; Hughes River, 2. *Philadelphia*—Philadelphia Scots, 6.31; — Trinity, 6. *Philadelphia North*—Frankford, 18.48. *Pittsburg*—Pittsburg 1st (15 from Y. Voyagers), 424.56; — East Liberty (sab.-sch., 25.47), 39.73; — Hazlewood, 26.10. *Washington*—Cove, 1. 744 74

SOUTH DAKOTA.—*Aberdeen*—Castlewood 1st, 3.57; La Grace, 5. *Southern Dakota*—Ebenezer German, 5. 13 57

TEXAS.—*Austin*—Austin 1st, 27.60. *Trinity*—Albany L. M. Soc., 5. 32 60

WASHINGTON.—*Puget Sound*—Seattle 2d, 5. *Walla Walla*—Kamiah 2d, 2. 7 00

WISCONSIN.—*Milwaukee*—Milwaukee Immanuel, 7.29. 7 29

From churches and Sabbath-schools..... $3,911 91

INDIVIDUALS.

Mrs. J. B. Crowe, Hanover, Ind., 10; "C. C. M.," 25; Mrs. J. R. Agnew and daughter, Greencastle, Pa., 15; Rev. Donald McLaren, D.D., South Bethlehem, Pa., 50; Rev. R. Arthur, Logan, Kans., 2; Mrs. Pauline C. Rebmann, Phila., 25; Miss Jeanette W. Judd, Hawley, Pa., 10; "Cash," Phila., 1; Rev. Samuel T. Lowrie, D.D., Phila., 10; "Mrs. W. M. R.," 4; Rev. W. H. Templeton, Pinckneyville, Ill., 5; Rev. and Mrs. J. W. McClusky, Delta, O., 1; "C. Penna.," 12; Rev. S. H. Stevenson, Madison, Ind., 2. 172 00

INTEREST.

Interest from investments..... 10,625 02
" from Latta Fund..... 41 67

$14,750 60

Unrestricted legacies (Millar and Beeson estates).. 2,019 61

Total receipts in July, 1898..... $16,770 21

Total for current fund (not including unrestricted legacies) since April 1, 1898..... $38,681 42
Total for same period last year..... 35,672 79

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[Each of these Editorial Correspondents is appointed by the Board of which he is a Secretary, and is responsible for what is found in the pages representing the work of that Board. See list of Officers and Agencies of the General Assembly on the last two pages of each number.]

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A Spanish Church in Luzon.

THE CHURCH

AT HOME AND ABROAD.

OCTOBER, 1898.

CURRENT EVENTS AND THE KINGDOM.

Christianity in Japanese Politics.—In his article in the *Independent* on this subject, the Rev. M. L. Gordon mentions the fact that the president of the Diet, Mr. Kenkichi Kataoka, a well-known member of the Presbyterian Church, has since his election, with Mr. Soruku Ebara, an earnest Methodist, and a few other Christians, kept up a prayer meeting. Mr. Kataoka testifies that in the discharge of his duties as presiding officer he daily sought and, he believes, received divine help. After the dissolution of the Diet and the resignation of Marquis Ito, the management of the new Constitutional party, formed by the union of the Liberal and Progressive parties, was committed to four party leaders, two of whom were Mr. Kataoka and Mr. Ebara. As a result of the recent election, 258 out of 300 members of the Diet belong to the Constitutional party. Several Christians were elected, among them Mr. Saibara and Mr. Nakamura, two well-known and trusted members of the Kumi-ai Church.

The Future of the Soudan.—The carefully planned campaign of Gen. Sir Herbert Kitchener, extending through more than two years, has resulted in victory for the Anglo-Egyptian army. This campaign was undertaken to regain control of the territory in the eastern Soudan once under the government of the Khedive of Egypt, but lost by the revolt of the Mahdi in 1882, and thus protect Egypt from the possibility of Dervish raids, and also guard her water supply. Another motive was the lessening of the slave trade. The utter rout of the Khalifa's forces and the occupation of Omdurman and Khartoum will result in better government for all that region. Gen. Kitchener now calls upon the British public to subscribe $300,000 to establish at Khartoum, in memory of Gen. Gordon, a college and medical school, where the sons of sheiks may receive an education which should qualify them to hold government positions.

The Indians at Omaha.—By invitation of the Indian Office at Washington, the representatives of forty different tribes of North American Indians are attending the Trans-Mississippi Exposition in Omaha. They are to be housed in native habitations, and will from time to time participate in festivities peculiar to their tribes. In this manner religious and social rites are to be illustrated, affording students of ethnology and sociology a rare opportunity for study. The contrast between the present coming of a thousand Indians to Omaha, and the threatened invasion of that town by Sioux warriors thirty-five years ago, emphasizes what has been accomplished in the effort to civilize and Christianize these wards of the Nation.

Christianity in Spain.—Now that the outlook of peace with America is so bright, we may look forward to advance in the growth of evangelical Christianity in Spain. If only Protestantism in that priest-ridden land had a free hand its success would be assured. We must not suppose, however, that the light of gospel truth is utterly extinguished. In the entire country to-day there are fifty-six Protestant pastors, thirty-five evangelists and 116 places for public worship. The number of regular communicants is 3442, and regular attendants reach 9194. These may seem very small numbers for the whole of Spain. It is certainly a day of small things for Protestants as yet.

But the seed is there—it only needs to be allowed to grow. The light is there if its shining be not hindered. Besides various forms of personal work, there are Protestant periodicals—*El Cristiano, La Luz, El Evangelista, El Heraldo.* There is also a review known as *La Revista Cristiana,* and a pictorial publication for children called *El Amigode la Infancia.* All this is full of encouragement for the future. Only let the gospel of the glory of Christ have free course, and Spain will again be heard of amongst the progressive nations of Europe.—*London Christian.*

A Mormon Crisis.—The rule of succession laid down by Brigham Young after the death of Joseph Smith provides that the oldest member of the body known as the twelve apostles should succeed to the presidency of the Mormons. Under this rule John Taylor became president when Brigham Young died, and was himself succeeded by Wilford Woodruff. Reciting these facts in the *Independent,* Mr. Eugene Young shows that the death of President Woodruff makes Mormondom face a crisis that may prove serious. At the head of the twelve stands Lorenzo Snow, an aged man, who at best could continue in power but a year or two. Next in line for the presidency is Franklin D. Richards, and below him stands George Q. Cannon. Mr. Cannon, who was the chief counselor of Brigham Young, and whose influence dominated the administration of President Taylor, believes in putting aside the old system and giving the leadership to the strongest man. Both the Richards and Cannon families have a strong following. The Mormon crisis is interesting, from a religious point of view, says Mr. Young, largely because the political quarrels of the leaders may cause a cessation of the aggressive missionary campaign being waged throughout the world, and will furnish to others more material with which to combat the Mormon propaganda.

THE following from the *Indian Witness,* Calcutta, will be read with interest by those who have enjoyed the usual summer vacation, and may suggest practical methods of expressing sympathy with our representatives in other lands: "The American Presbyterian Board of Missions has felt compelled to withdraw the allowance which has been made annually for more than sixty years to its missionaries (in India), for traveling to the hills or elsewhere for their health. We are sorry for the necessity which is responsible for this, and sympathize with our brethren in this reduction, coming on the heels, too, of much personal sacrifice which they have been called upon to make during the past two years."

THE annual "Minutes" of the General Assembly, compiled from the annual reports of two hundred and twenty-eight presbyteries throughout the United States and the foreign missionary fields of our Church, are too valuable and useful to have their contents hidden from the membership of the Presbyterian Church by reason of the fact that few persons other than ministers and officers of the Boards of our Church are in possession of or read the volume. To encourage and stimulate both ministers and communicants in the aggressive work of our Church during the ensuing year, the Rev. Frederick A. Walter, Secretary of the Bureau for the Promotion of Systematic Church Finance, Beneficence and Records, has kindly prepared for the use of THE CHURCH AT HOME AND ADROAD the two tabular statements on the following page. These tables are so full and complete in every detail that comment seems superfluous.

Attention may, however, be called to the fact that the Synod of Montana seems to stand the highest in average total contribution per member for all purposes, namely, $18.75; the Synod of New Jersey appears to be most liberal in its missionary beneficence, having devoted twenty-six per cent. of its total church income for beneficence, or an average of $4.73 per member; the Synod of Pennsylvania seems to hold the highest record in three columns, namely, membership, 211,498; total church income, $3,211,739, and total amount of beneficence, $648,492.

What a magnificent record our Church would make this year if every communicant would pledge that twenty per cent. of his total church contribution should be devoted to missionary beneficence.

The General Assembly of the Presbyterian Church in the United States of America.

Ecclesiastical Record.		*Statistical Record.*			*Financial Record.*		*Per Memb'r.*
		Elders		28,000	Home Missions	$972,993	$1.00
		Deacons		9,696	Foreign Missions	749,497	0.77
		Added on Examina'n		57,041	Education	84,056	0.09
		Added on Certificate		37,125	Sabbath-school Work	112,781	0.12
Synods	32	Dismissed & Dropped		56,402	Church Erection	149,792	0.15
Presbyteries	228	Deceased		11,406	Relief Fund	95,149	0.10
Ministers	7190	Communicants	Membership	975,877	Freedmen	118,359	0 12
Licentiates	469	Net Gain	Membership	14,966	Synodical Aid	82,619	0.08
Local Evangelists	135	Net Loss	Membership		Aid for Colleges	164,840	0.17
Candidates	1161	Sabbath-school	Membership	1,034,164	Total Beneficence	$2,530,086	$2.59
Churches	7635	Net Gain	Membership	9,702	General Assembly	84,679	0.09
		Net Loss	Membership		Congregational	10,219,891	10 47
		Adult Baptisms		21,574	Miscellaneous	668,905	0.69
		Infant Baptisms		27,768	Total Church Income	$13,503,561	$13.84
		Percentage of "Total Church Income" for Beneficence, 19 per cent.; last year 18 per cent.					

Compiled from the Minutes of the General Assembly for 1898, by the **Bureau for the Promotion of Systematic Church-Finance, Beneficence and Records,** FREDERICK A. WALTER, Secretary, address 1319 Walnut Street, Philadelphia, Pa.

SUMMARY OF

Membership and Financial Record of the Presbyterian Church in the United States of America, compiled from the Minutes of the General Assembly for 1898, by the **Bureau for the Promotion of Systematic Church-Finance, Beneficence and Records,** Frederick A. Walter, Secretary, address Witherspoon Building, 1319 Walnut St., Philadelphia, Pa.

	The General Assembly and its Synods.	*Church Members.*	*Church Income.*		*Beneficence.*		
			Total.	*Average per Member.*	*Per Cent. of Church Income.*	*Total.*	*Average per Member.*
	The General Assembly	975,877	$13,503,561	$13.84	19 %	$2,530,086	$2 59
	The Synods:						
1	Atlantic	10,393	$27,832	$2 68	9 %	$2,377	$0.23
2	Baltimore	24,987	403,522	16.15	21 %	85,279	3.41
3	California	22,640	371,744	16.42	16 %	60,042	2.65
4	Catawba	8,464	17,112	2.02	11 %	1,815	.21
5	China, Central and Southern	3,423	2,124	.26	(?) 5 %	100	.03
6	China, Northern	5,404	1,500	.28	(?)87 %	1,302	.24
7	Colorado	10,014	128,694	12.85	11 %	14,551	1.45
8	Illinois	67,202	998,307	14.86	18 %	184,047	2.74
9	India	3,225	1,269	.39	(?) 1 %	13	.00
10	Indiana	41,368	435,521	10.53	14 %	76,122	1.83
11	Indian Territory	3,376	20,842	6.17	13 %	2,874	.85
12	Iowa	41,696	442,166	10.06	12 %	55,069	1.32
13	Kansas	25,763	224,586	8.72	11 %	25,812	1.00
14	Kentucky	8,054	109,575	13.61	16 %	17,490	2.17
15	Michigan	30,828	350,728	11.37	17 %	58,354	1.89
16	Minnesota	19,551	313,578	16.04	14 %	45,092	2.31
17	Missouri	21,527	300,742	13.97	14 %	42,809	1.99
18	Montana	2,191	41,077	18.75	7 %	2,887	1.32
19	Nebraska	17,228	157,878	9.16	12 %	18,426	1.07
20	New Jersey	69,219	1,281,664	18.52	26 %	327,179	4.73
21	New Mexico	2,356	17,940	7.61	11 %	2,019	.86
22	New York	178,630	3,037,038	17.00	20 %	620,441	3.47
23	North Dakota	3,772	43.834	11.62	5 %	2,252	.62
24	Ohio	97,748	1,033,308	10.57	17 %	175,704	1.80
25	Oregon	6,329	78,266	12 37	17 %	12,921	2.04
26	Pennsylvania	211,498	3,251,739	15.37	20 %	648,492	3.07
27	South Dakota	5,464	48,318	8 84	15 %	7,387	1.35
28	Tennessee	6,454	41,716	6.46	14 %	5,795	.90
29	Texas	2,958	36,210	12.24	15 %	5,162	1.75
30	Utah	1,889	21,557	11.41	12 %	2,671	1.41
31	Washington	7,163	68,940	9.21	8 %	5,327	.74
32	Wisconsin	15,062	194,236	12.90	10 %	20,283	1.35

(?) N. B.—The Synods of China, Central and Southern; China, Northern, and of India, are Foreign Missionary Synods and are not self-supporting.

THE address of Rev. John Mordy, whose letter appears on page 154 of our August issue, is Clifton, Ariz. His report was sent to the office of the Board of Home Missions, but no address was added, nor any intimation of change. The clerk, after copying the items for THE CHURCH AT HOME AND ABROAD, looked up his name in the "Minutes" (for 1897, as the new volume was not yet issued), and found him located at Guthrie, Okla. The statements in the letter, of course, refer to Clifton, Ariz.

The Guthrie, Okla., Church has been self-supporting for several years, is out of debt, and is building a manse for its pastor. It contributes liberally to the work of our Church and to other benevolences.

ALTHOUGH without self-support the native churches can never become vigorous, self-propagating forces, it is a mistake to infer, says the *Baptist Missionary Magazine*, that self-support is to be advocated as a relief to the calls upon Christians at home. As an Assam missionary puts it: Self-support will not lessen but rather increase the demand for money, just as the introduction of machinery increases the demand for labor. The missionaries ought to put the churches on their mettle, not only because it is right, but because it is foolish to try to carry them; but let it be known that "Self-support" is not a Revised Version of "Go ye into all the world." It cannot take the place of contributions and obedience to Christ's last command.

THE Rev. C. W. Caseley writes thus in *Christianity in Earnest* of the necessity for a Church Extension Society: This is a great country, wide in extent, almost a continent in itself; it is comparatively a new country, nations with whom we deal being old and fully established before we were born; it is a thinly settled country for the most part, and over States large as a European kingdom the inhabitants are scattered so sparsely that neighbors are far apart. Towns spring up, as though by magic, everything is to be built; starting with nothing but the bare land, we frequently find within a year, oftentimes within a few weeks, stores, houses, barns, wells, railroads, telegraphs, a thriving settlement with all the hum and bustle of modern Western life. The men who do this are, as a rule small capitalists who stake their all in the venture, and find their funds exhausted by the time they are started in business, and it is highly necessary, amid the strain and struggle of this new life, with all its tendencies to worldliness and absorption in temporal things, that a church should be built, whose very presence is a reminder of the claims of God, and whose service is the only break in a continuous round of buying, selling and getting gain.

DR. JAMES D. MOFFAT gives in the *Interior* these criteria of a good college: 1. The faculty is composed of teachers sufficient in number to afford a wise division of labor. 2. The studies are determined by the faculty, rather than by the students, and with wise reference to the maximum educational benefit. 3. The lecturing system is very sparingly employed; principal reliance is placed upon text-book study and daily recitation by the pupil, with explanation, enlargement and practical testing by the teacher. 4. The advantages of personal contact between professors and students are enjoyed. 5. There is a good atmosphere, which is determined more by the general character of the student body than by the customs and traditions belonging to the history of the college. Where the majority of the students are disposed to do right and to make a serious use of their opportunities, the pull of that majority is in the right direction.

PROGRESS AND REFORM IN CHINA.

REV. B. C. HENRY, D.D.

It is not my purpose to attempt any full or exhaustive inquiry into the condition and propects of China as she appears before the world to-day. He would be a remarkably clever diplomatist who could rightly balance the political scales and give the net results of foreign interests and relations upon the country. He must be an unusually deep student of national life who can fathom the probable outcome of the crisis through

which China has been and is still passing. He must be a wonderfully clear-sighted prophet who can predict with any show of certainty what the future will bring. China is still an enigma—a vexed problem which continues to defy the illusory attempts of would-be reformers.

China has a large circle of friends, not only in the Christian Church, but among the nations and the merchants of the West. Among these we are pleased to enroll ourselves. We do not wish China any harm or humiliation. The solicitude we feel is awakened by a sincere desire for the true regeneration and elevation of that wonderful people. As we look at what is evident before our eyes, it needs but a faint power of perception and but little close study of the condition of things to see that China, which for long centuries could boast imperial strength, is weak—very weak—almost on the verge of dissolution, as some think. Weak in ability to properly defend her borders, weak in the administration of her internal affairs, weak in the face of the demands of Western powers, whose existence is but a day compared with her hoary centuries. What a contrast is her attitude of half a century, or even a quarter of a century ago, to her attitude to-day in her helplessness to resist the strong, aggressive, selfish demands of Western powers! How quickly and how weakly she makes concessions of immense and painful significance to one nation after another. Observe how she has been stripped of her territory. Her interior borders in Ili and Turkistan have been ravished from her by the Russians, whose iron grasp and relentless pressure have continued without interruption or serious check. Her nominal sway over the southern kingdom of Annam has been overthrown by the volatile and insolent French, whose coming is a bane to every land they take. Korea, by a combination of causes, has entirely escaped her influence and control. Formosa, with its lofty mountains and camphor forests, has gone to the Japanese. Manchuria is virtually under Russian control, while choice places are being snapped up along the coast without much regard for ceremony. The great nations of Europe are seated, or sailing, in expectation on her shores, waiting and watching until the inevitable division of the spoils brings the good fortune they are seeking into their laps. Such things show China in her weakness and humiliation before the world. But to understand the true secret of this weakness we must look at the nation itself, shown in the inherent qualities of its people, in their social and political life. We must look at the abysmal corruption in official life, the utter selfishness of those in power, the frightful waste of public funds, the oppression of the people and the useless ceremonies, the antiquated requirements and miserable tricks of deception that cover like a mesh or like a miasma the whole land and people.

Yet China is strong—strong in population, remarkable for numbers and homogeneousness; strong in intellect, as their weighty performances in literature show; strong in devotion to past ideals whose memory is fresh to their minds, though millenniums have come and gone since they passed away; strong in their pride of a wonderful history; strong in their inborn industry and business capacity; strong in the untold riches of mineral resources; a rich and teeming land; a peaceable and industrious people, capable of wondrous improvement, but now too sadly sunk into the mire of corruption and poverty with no powerful or sympathetic hands of their own people to lift them up.

In spite of increasing weakness and lack of power to resist foreign aggression, to say nothing of the sloth of the opium sots, or the fatal frenzy of the gamblers or spectre of the debauchee, there has been real progress in many lines, notably in the wide opening of the country, in the developing of trade, in the building of telegraph lines, in the railways under construction, the steam navigation, in the plans for opening mines, and many other practical schemes for business and profit. In spite of repeated defeats in war and in diplomacy, there has been progress in the knowledge of international comity and the true rights and relationships of different nations. If the policy of the present time on the part of those who are so eager for "Chinese dainties" was "an open door throughout all China, the freest intercourse with other nations in all parts of China," if this were the policy, instead of the cry for division and dismemberment, there would be a brighter hope for the future. In recent discussions we are brought brightly to face

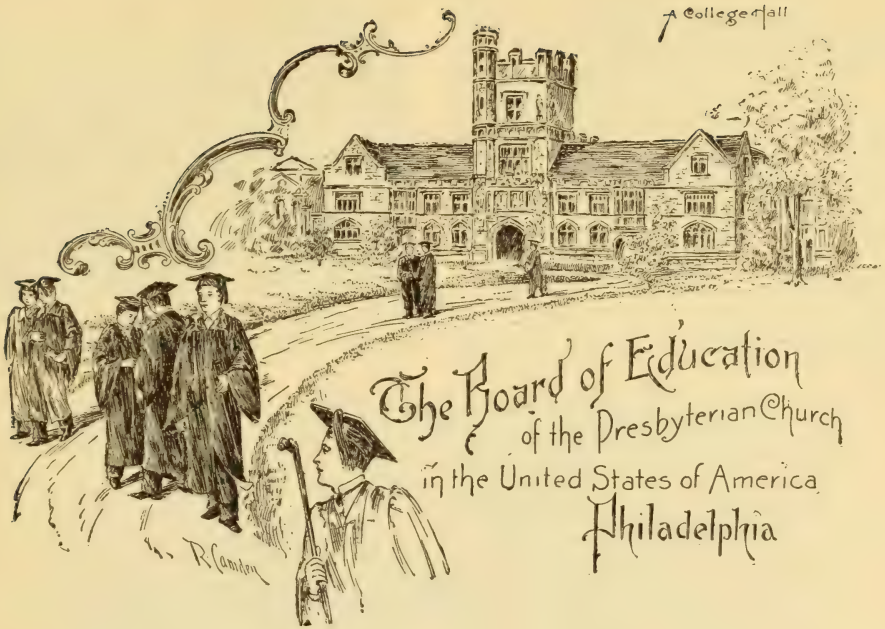
the good hope of new life, energy and prosperity. We believe in the realization of this hope. In the matter of education there has been good progress, both in the institutions established by the government or under patronage of high officials and in the schools and colleges established by missionaries and others. This good impulse is increasing and new institutions rising to meet the demand.

In the associated department of literature, an immense and incalculably valuable work has been done and is being done in increasing efficiency. The books written or translated, the growing extent and power of the magazines published under enlightened superintendence, are increasingly popular and influential. It is astonishing to note the estimate in which the leading magazine and standard works are held among the intelligent people. The names of Faber, Martin, Williamson, Fryer, Richards, Mateer, Allen and many others are as familiar to them as the names of their own sages. And every fresh publication, every new issue of these magazines, is awaited with keenest interest and expectation of fresh truth and most carefully studied. Even the emperor has provided himself with a full set of the books on Christianity and Western learning. In the great work of preaching the gospel and establishing the Christian Church there has been great and real progress, not equal in all places to the enthusiastic hopes of many sanguine hearts whose patience has been sorely tried. In the recent large increase of converts there is an inspiring element of encouragement. As we study the character of the native churches, there appear good evidences of true conversion and consecration. The number of churches that are self-supporting, the interest of the Christians in the education of their children and youth, their activity in aggressive work, though far short of even an ordinary standard, are still full of hopefulness.

In the broad and overwhelming important matter of influencing the intellectual and social life of China there is room for the deepest thought and speculation. There is one phase of the subject which has a hopeful aspect. Many, if not most of the present leaders of new thought in China's new experience of intellectual life have gained their knowledge from Christian sources and have been directly or indirectly under the influence of Christian teachers or writers.

The reform movement which is widely extended is a powerful agent in awaking real interest in the study and adoption of Western ideas and methods. The introduction of practical questions of utilitarian value in the competitive examinations is a strong indication of a change of front from the old to the new. There are some remarkable men engaged in this movement, notably Hong Tso I, who is considered a modern sage, and who has a large following of advanced scholars. However gratifying the desire of the Chinese for instruction in Western learning, the motive at the basis is not to accept the Christian side, but only the material, the practical and, as they consider it, the utilitarian side. That they are anxious for this is shown by their attendance at every school opened for such instruction. In Canton there are about a score of schools for instruction in English and the rudiments of science, but the common report is that no one of them is in any degree efficient. There is room here, we believe, for a genuine college, an institution equipped with men qualified for the work of teaching, and all the indications are that if such an institution were provided, students in large numbers would attend.

The Christian College in Canton has this end in view, and should have the generous support of all who are interested in the Christianization of China. There are various agencies already at work in the native church which may be depended upon for effectual coöperation. Amongst these the most prominent and promising is the Book Lending Evangelization Society of Canton, uniting eight Protestant Churches, and which in seven years has done admirable work in the special line of reaching the school-teachers with Christian literature. By sympathy and coöperation we may deepen and widen the current of its influence and bring to nearer realization the great desire of all that the mind of China may be imbued with the truth of Christ, and its great army of teachers and scholars come to know the "Tien-tao"—"the doctrine or truth from heaven"—as Christianity is called amongst them, and be led up to him who is the way, the truth and the life.



The very first page of the very first record now in existence of a Presbyterian church court in this country furnishes interesting evidence of the determination of our fathers to provide an able, pious and learned ministry for the new land. The record is that of the original Presbytery of Philadelphia. It begins abruptly, the first leaf of the manuscript being lost, with the words, "De Regimine Ecclesiæ," which constituted the theme of a Latin exegesis required by presbytery as part of the trials of Mr. John Boyd for ordination as a minister of the gospel. The ordination occurred October 29, 1706. Four years later the presbytery censured Mr. David Evan because he had taken upon himself publicly to teach or preach among the Welsh in the Great Valley, Pa. without due instruction and authority. He was required to lay aside all other business for a year and apply himself closely to learning and study under certain designated members of the presbytery. At the end of the year he was licensed, and three years and a half later he was again examined and ordained as a pastor.

Education is ever characteristic of a Calvinistic people. A system of doctrine which teaches a man to recognize no authority but the will of God, makes education necessary that he may study that will for himself and thus exercise the right of private judgment. An educated people implies an educated ministry. They will not be contented with anything else; they cannot well be profited by any other kind.

THE STAGE OF INDIVIDUAL EFFORT.

The first efforts toward providing the Church with the kind of ministry required were put forth by individuals. Foremost among these must be named the *Rev. William Tennent*, who came to America from Ireland in 1716, and became pastor of a church at Neshaminy, in Bucks county, Pa. Two years later, through the



The Log College.

gift of fifty acres of land by a certain James Logan, he was helped to set up a building of logs in which he gathered and instructed candidates for the ministry. In this famous "Log College" some of the ablest and most distinguished ministers of the Church received their education. Among these must be mentioned Mr. Tennent's son, William, forty-four years pastor of the historic church on the battlefield of Monmouth, N. J. Mr. Tennent, however, stood even more ardently for piety and zeal than for learning. He became the centre of a fierce controversy which issued in the schism of 1741. The synod had determined *tion in the acceptance of candidates for the ministry.*

Another name which deserves to be mentioned in connection with the stage of individual effort is that of the *Rev. William Robinson,* a graduate of the "Log College." He had been sent into Virginia on a missionary journey. His preaching met with great acceptance. At one place the people made an earnest effort to induce him to accept a considerable sum of money which they had raised as an expression of their gratitude. When he refused they thought to force it upon him by hiding it in his saddle-bags. He discovered it, however, and,



Old Tennent Church, built in 1751.

that candidates must either produce a diploma from a European or New England college or else submit to an examination by a committee appointed by synod with authority to issue to such as passed a satisfactory examination a certificate which would be recognized in place of a diploma. The trouble seems to have arisen largely from a feeling upon the part of Mr. Tennent that the action of synod was a blow aimed at his college. It is a noteworthy fact that, when the breach was healed, *the "old side" and the "new side" came together under the mutual agreement that a college training should be made an essential condi-* in view of their persistence, agreed to take the money with the understanding that it should be used to help a young man of his acquaintance to get the education exacted of candidates for the ministry. The young man whose education was thus provided for was *Samuel Davies.* This distinguished minister was afterwards associated with Gilbert Tennent as the agent of synod in procuring funds in Great Britain for the setting up at Princeton of the College of New Jersey, of which he became later the efficient president. They brought home with them, besides, three hundred and fifty pounds, given them to constitute a fund of



Princeton Theological Seminary, 1861.

which the interest was to be forever applied "for the education of such youth for the ministry of the gospel in the College of New Jersey as are unable to defray the expenses of their education, who appear, upon proper examination, to be of promising genius, Calvinistic principles, and in the judgment of charity experimentally acquainted with a work of saving grace, and to have a distinguished zeal for the glory of God and for the salvation of men."



Arch. Alexander, D.D.

SECOND STAGE—ACTION OF CHURCH COURTS.

The Presbytery of Newcastle seems to deserve the credit of being the first in the reunited Church to devise a systematic plan for "supporting young men of piety and parts for the work of the ministry." The plan was adopted in 1771, and was promptly reported to the Synod of New York and New Jersey, under which name the new and old side synods had come together at the end of the schism. The plan was highly approved by synod and warmly commended to the several presbyteries, and the presbyteries were required to give an account of their diligence in the matter at the next meeting of synod. The principal features of the plan were the laying of an annual assessment of ten pounds upon each vacant congregation requiring to receive supplies, an assessment of one pound upon each minister of the presbytery, and a plea for annual contributions from individuals. Any member of presbytery might recommend a candidate, and presbytery reserved the right to accept or reject after examination. The accepted candidate would be under the guardianship of presbytery, and his education would be directed by its orders.

The young man thus educated was to be regarded as under obligation to the presbytery to devote at least a year to missionary labors within its bounds. If he failed to enter the ministry he was to repay the money expended for his education within five years.

Efforts had not been wanting during the continuance of the schism, however, to provide educational facilities for candidates. Three presbyteries united November 16, 1743, in founding a school in New London, Chester county, Pa., which the Synod of Philadelphia promptly took under its care. Among the distinguished ministers who got their training at this school must be mentioned *John Ewing*, who became pastor of the First Church, Philadelphia, and was first provost of the University of Pennsylvania. He was an ardent patriot, a brilliant and versatile scholar, an eloquent preacher, an able educator, and of a character which commanded the highest respect both in America and in Great Britain. On the other hand, at the very first meeting of the new side Synod of New York, held at Elizabethtown, November 19, 1745, the subject of missionary labor for the extension of the Church received earnest attention, and with it the closely connected question of supplying an adequate number of well-equipped ministers. The want of a



Library of Princeton Theological Seminary.



Samuel Miller, D.D.

theological school was keenly felt, and the synod provided, by way of substitute, that every student should be "under the care of some minister of an approved character for his skill in theology." It was "enjoined likewise that every preacher for the first year after his licensure shall show all his sermons to some minister in our presbyteries on whose friendship and candor he depends, written fairly, to have them corrected and amended; . . and it is further enjoined, that they preach as often as they can before stated ministers, that they may correct their gesture, pronunciation, delivery, and the like."

It will be seen that *the fathers held firmly to the view that the education of candidates should be conducted under the direction of the Church*, and that *they were determined to secure, if possible, these three things, piety, learning, practical efficiency.*

The scheme of the Presbytery of Newcastle outlined above as devised in 1771, was pursued under direction of synod for several years; but unhappily the War of the Revolution broke over the colonies, and the work undertaken suffered a serious interruption. But in time the war ended, and the Church grew and prospered. The synod was resolved into several bodies, and a General Assembly was constituted as the highest court of the Church. The coming together of the First General Assembly, May, 1789, in the Second Church, Philadelphia, constitutes an important epoch in our ecclesiastical history and of our great benevolent operations. As early as 1805 and 1806, the General Assembly called upon every presbytery "to use their utmost endeavors to increase by all suitable means in their power the number of promising candidates for the holy ministry . . to make vigorous exertions to raise funds to assist all the youth that may need assistance . . to inspect the education of these youths during the course of both their academical and their theological studies, choosing for them such schools, seminaries and teachers as they may judge most proper and advantageous so as to eventually bring them into the ministry well furnished for their work."



J. A. Alexander, D.D.

The obvious fault in all efforts hitherto used was *the lack of a central agency by which an adjustment might be made*, some presbyteries having much money and few or no candidates, and some presbyteries being rich in candidates while all but destitute of money.



Arch Street, Philadelphia, with Second Presbyterian Church.

THE STAGE OF VOLUNTARY SOCIETIES.

Two prominent education societies came into existence near the beginning of the century. It was at a time of much controversy with regard to Hopkinsianism and other doctrinal matters. It was the time, too, of the famous "Plan of Union," under which Presbyterians and Congregationalists were endeavoring to work together in the home missionary field. One society represented one phase of thought and feeling, and reported annually to the General Assembly. The other represented another phase, and soon assumed the name of "Presbyterian Branch" of the American Education Society. Meantime the professors of the theological seminary which the General

Assembly had established at Princeton, N. J., had expressed the opinion that one general society ought to be established, which should be under the immediate inspection of the General Assembly, and which should be a faithful representative of the whole denomination to embody, systematize, and direct the energies of all the presbyteries and congregations in the work of providing for the education of candidates for the ministry. This opinion prevailed in a meeting held in Philadelphia, December 9, 1818, and a society was promptly organized. It is significant that, when negotiations were in progress looking to a plan of union with the New York society, the plea of doctrinal differences was pushed aside on the ground that the members of both societies professed to accept the system of doctrine taught in the Confession of Faith, and should find no serious difficulty in coöperating in the work proposed.

The actual conclusion of the matter was the establishment by the General Assembly of 1819 of an Education Board to which each of the societies consented to become auxiliary.

FINAL STAGE—THE BOARD AND ITS WORK.

The first meeting of the Board was held in the session room of the Second Church, Philadelphia, June 23, 1819. It was an omen for good that a man like *Robert Ralston* was made president, while the position of treasurer was given to *Alexander Henry*. These men were ruling elders of the Second Church, and among the most distinguished citizens of Philadelphia, eminently conspicuous for piety and good works. The venerable and lovely *Dr. William Neill* was made corresponding secretary. The task in hand was, however, of the most discouraging character. The spirit of voluntaryism was abroad in the Church; and, what was more discouraging, many churches and societies joined their interests with the Congregationalists. There was also little prospect of effective work so long as the whole income consisted of any surplus that might be sent from auxiliary societies. A ray of light came in 1824 when the General Assembly in a few significant words at last started the Board on a more independent and efficient career: "*Resolved, That the Board of Education be, and are, hereby authorized to select and educate such young men as are contemplated by the constitution of the Board.*" It was but the beginning of better things, however; and it was only by means of the brief but vigorous administration of Dr. John Breckinridge that reforms were instituted and the work put upon a basis of permanency and efficiency. The aim of his administration was to secure *unity of operation, a common treasury, common principles of action*, combined with *presbyterial responsibility* in the selection and care of candidates. In order to induce presbyteries to contribute to a common treasury a pledge was given that no duly recommended candidate would be refused, no matter how small the contribution from the presbytery recommending him might be. The burden laid upon the new secretary was too heavy for him. He assumed it in 1831, and laid it down in 1836. The number of candidates had risen from sixty-six to 644, and contributions had increased to $46,680, an utterly inadequate amount, but enough to lift the treasury from the state of bankruptcy in which he found it.



Dr. Breckinridge.



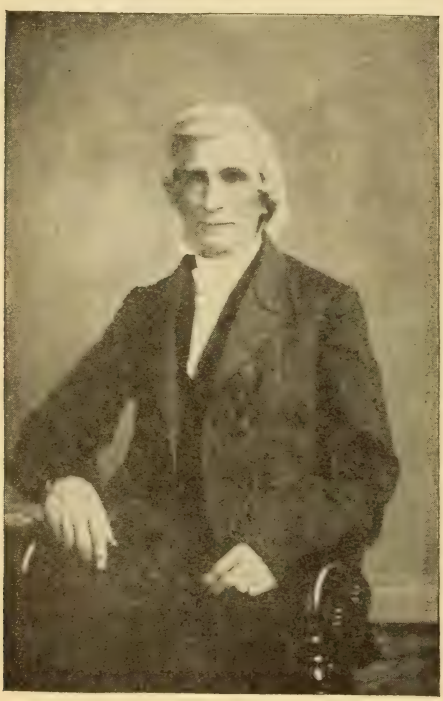
Dr. Van Rensselaer.

INTERESTING FEATURES OF EARLY DAYS.

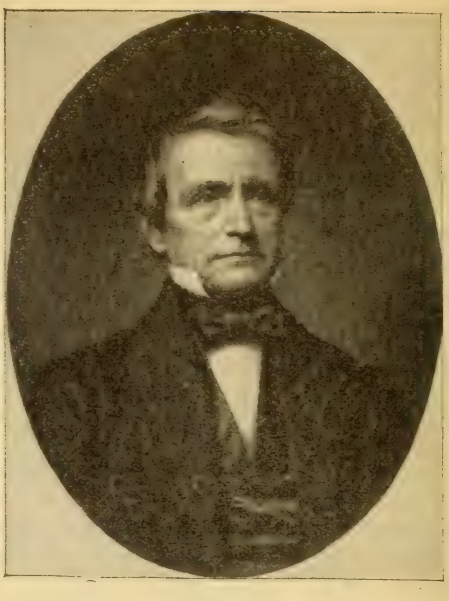
a. In the reorganization of the Board under Dr. Breckinridge, it was felt to be imperatively necessary to appoint *a large number of special agents* to visit, in connection with the general agent, nearly every part of the Church simultaneously. It was an exceedingly expensive system, but it seems as though nothing else could have saved the cause from threatened destruction.

It got, in fact, a marvelous impulse; but the agents found their task "so exhausting, trying and thankless that few could be found, high as might be their motives, who were willing to continue in it beyond a few months, or a year or two." As to expense, $13,402 out of $46,680 in 1836 went for salaries, traveling and office expenses, etc., $6213 to debts, $25,450 to the 644 candidates, and there was a balance of $1615. Nothing but the greatness of the emergency justified such heavy expenditures, and new plans became imperatively necessary.

b. Certain necessary functions now made part of the duty of sessions and presbyteries were in early days performed by the Board itself through appropriate committees. There was, for example, *the Committee of Examination*, whose duty it was to examine all applicants for aid, to recommend places for their location, and the time for removing them to colleges and to superintend their education. There was also *the Committee of Economy*. Their duty was to have charge of all the expenses of the young men, to contract for their tuition, boarding, fuel, and other necessaries, to provide clothing at the cheapest rates, and to discharge all the bills for the same by their order on the treasurer; their book of accounts to be submitted to the Board for inspection at each stated meeting.



William Chester, D.D.



James Wood, D.D

c. Another interesting feature of early days was the establishment of *manual labor schools*. Dr. Breckinridge threw into the scheme his usual enthusiasm. He had great zeal for the physical development of the students by means of farm labor, and hoped at the same time to enable them to provide largely for their own support. "It is time," said he, "that men of nerve and hardihood, with bodies fit to bear about the souls of missionaries and martyrs, should be poured forth from all the institutions of our country to help in the conversion of a ruined world." The enthusiasm on this subject rose so high that it was hoped that such schools were "destined, if properly perfected, to revolutionize the character of our population. On the principle that a young man may work out his education as well as his trade they will at last put it in the power of the poorest youth to educate himself, and thus make knowledge universal."

Lafayette College, Pa., began its career as a school of this kind. The average earnings of candidates under the care of the Board at that institution for the year 1833 were $58.23 for each, a total of $873.47.

The experiment was also tried near *Albany, N. Y.*, at *Worthington, O.*, at *Marion, Mo.*, and also in *the State of Illinois*. The issue of all was that financial embarrassments and other practical difficulties made necessary the abandonment of the whole undertaking.

Athletic sports seem to be providing in our day for that fine physical development upon which Dr. Breckinridge laid so much stress, and Park College, Mo., is a standing evidence that a way has been found to overcome the difficulties which once stood in the way of the successful operation of a farm-labor school.

d. The administration of *Dr. Cortlandt van Rensselaer* (1846–60) was distinguished by an heroic effort on his part to make successful a scheme, recommended by the General Assembly (O. S.), and zealously supported by such leaders as Dr. Hodge of Princeton and Dr. Young of Kentucky, by which it was hoped that *parochial and presbyterial schools* might be established throughout the Church, in which children could be brought up under religious influences and with an intelligent comprehension of the doctrine and government of the Church of their fathers. The devoted secretary did not spare time, money, the sacrifice of personal ease and social privileges, to say nothing of health, and finally of life itself, to accomplish the object in view. As a result, there were established about 150 parochial schools, about fifty academies, and a few colleges, almost all of ephemeral existence. The obstacles in the way appeared to be innumerable and practically insuperable. In 1872, twelve years after the death of Dr. Van Rennselaer, the scheme was definitely abandoned by the Board, the sphere of which had been enlarged to enable it to take the matter in charge. In the office the secretary had been ably assisted by *Dr. William Chester* and *Dr. James Wood*. The experience of those eventful times was not lost; and the Church has in later days set up as a separate agency the Board of Aid for Colleges, which labors in a more restricted sphere and with better hope of lasting results.



Rev. J. G. Atterbury.



Thornton A. Mills, D.D.

RELATION OF EDUCATION TO CRITICAL EPOCHS.

The close relation of the cause of ministerial education to those great controversies in the history of the Church which have issued in division, illustrates the vast importance of the subject and the intense interest which it has awakened. *The schism of 1741* has already been alluded to, the education of ministers being the great question at issue. The difficulties which resulted in *the setting up of the Cumberland Presbyterian Church in 1810* arose from the unwillingness of certain brethren in Kentucky to heed the admonitions of the General Assembly with regard to the licensing and ordaining of men to the ministry without those literary qualifications which are required in our book, to say nothing of cordial agreement with the doctrine and government of the Church. These admonitions were most mildly given, and allowance was made for exceptional cases, and for the appointment of catechists, but in the great excitement attending revival scenes all admonition was given in vain.

The question of education was again seriously involved in *the controversies of 1837*, the New School brethren adhering



Charles Hodge, D.D.

to the plan of voluntary education societies, while the Old School preferred to operate through a Board as the organ of the General Assembly. It was, however, a providential preparation for the reunion of 1870 when a "Permanent Committee on Ministerial Education" in connection with the General Assembly (N. S.) was appointed in 1856, and the corresponding secretary, Rev. Thornton A. Mills, set himself to the task of inducing churches and presbyteries to abandon traditional methods for the new policy, and by six years of toil succeeded in good measure in rescuing the cause from "the skepticism, indifference, misapprehension, prejudice and contempt which were connected with it." His able successor, Rev. J. G. Atterbury, had only been in office a short time when the reunion came, and the present Board with its new charter and constitution became the successor of the New School Permanent Committee and of the Old School Board, *Dr. Herrick Johnson* being president and *Dr. William Speer* being corresponding secretary.

SUMMARY OF PRINCIPLES.

1. The Board is an expression of the judgment of the Church that *the education of candidates for the ministry should be carried on under careful ecclesiastical supervision;* the work of raising up a sufficient ministry being a vital and organic function of the Church. 2. *The Board is the mere instrument of the Church in its organized form;* the presbyteries being responsible for the selection and care of candidates and constituting the authority for the appropriation of funds. 3. *The grand object of the Board is evangelistic.* It is the agency by which the Church takes the first step toward supplying the world with heralds of salvation. 4. The object in granting scholarships is *to enable candidates to acquire the best education that our country and our times can afford.*

SUMMARY OF RESULTS.

1. *Increase of the ministry.* About forty per cent. of the total ministerial force of the Church were introduced into her service by the aid and under the direction of the Board. 2. *Protection of the ministry from intrusion on the part of the unfit and the unworthy.* Candidates are carefully selected and closely watched. 3. *A high standard of learning, talents and piety* set for the whole Church by means of the rules under which the Board conducts its operations. 4. *A body of literature* on a call to the ministry, the value of the order, and the means of perpetuating it, "full, rich, sound and seasonable." 5. *The uplifting of society.* The refinement of nature which life in the schools imparts is the portion, not of the candidate alone, but of the whole social stratum to which he belongs, and, in measure, of the community in which he labors. 6. *The present plan of giving to each church an opportunity to contribute to each of the authorized schemes of benevolence* was recommended by the Board in 1854, and doubtless owes its adoption in part to that recommendation. 7. *Powerful impulse to missionary effort.* It has long been the boast of the Board that "wherever there was a difficult duty to be done, a perilous post to be held, self-denying labors to be performed, a forlorn hope to be led, the men it has trained have ever been foremost to offer their services."



William Speer, D.D.

FOREIGN MISSIONS.

NOTES.

The Rev. Dr. W. A. P. Martin, of Peking, writes as follows to the *Independent:*

"The death of Prince Kung, which took place a month ago, marks an era. The emperor now feels free to follow the bent of his own inclination. Within these few days he has promulgated three measures of capital importance:

"1. He has released the princes and nobles from certain restrictions of law and custom which stood in the way of their going abroad to see the world.

"2. He is pushing the establishment of a national university.

"3. He has abolished the regulation essay as a test of talent in the selection of mandarins."

Early Contributions.

If the Board of Foreign Missions is to accomplish its work of the present fiscal year without distressing retrenchment on the field, without discouraging the proffered services of earnest and consecrated missionary candidates, and without being compelled to raise again the cry of debt, it will be necessary for the churches, the Woman's Boards, the Young People's societies, and all who are wont to make individual gifts, *to begin early*, the work of contribution.

One of the most serious difficulties that a missionary treasury has to suffer is the delay which throws so large a part of the work of collections into the last half and even the last quarter of the year. Some of the largest churches are scattered during the summer months, and if all is made to depend on one annual collection, it is undoubtedly better to delay till after the autumn home-coming. But by October an earnest effort should begin all along the line. And it must be sustained if the great work of the world's evangelization is to be accomplished. With what vigor and persevering earnestness did the nation enter upon the military conquest of the Spanish colonies! How readily did our legislators and military commanders and soldiers and citizens all respond to their country's call! Men left their offices, their merchandise, or their farms with the understanding that



Main Street, Manila.

their services might be required for two years. Loyal citizens have set a worthy example before the churches. They have opened the way and exemplified the true soldierly spirit. The fortitude with which they have endured hardness will be a perpetual rebuke to any softness in missionary service. The ready supply of means has been equally significant. Now that the people who pay the taxes have sanctioned the expenditure of millions for the plowing of the field, they must not content themselves with a single Sabbath plate collection for the sowing of the seed. After all the brave talk and exultation about the grand responsibilities which our country has assumed, it were a shame to merely give the loose change which one may chance to have on some Sabbath morning for the conversion of the world which practically we have so enlarged. We hope that the pulpit and the religious press and all the organizers of missionary work among the young and the old will unite in taking up the full responsibilities of this auspicious hour.

The Moravians in Kaffirland.

The last annual report of the Moravian Society's work in Kaffirland is distinguished by few features of special interest. Steady effort in the southwestern province during the past year has resulted in the baptism of seventy-five adults and forty-eight children; while a corporate life, ecclesiastical and civil, is steadily growing, despite the hindrances offered by the nomadic instincts of the tribe. A station and rallying-point in Port Elizabeth for the benefit of the scattered members of the native churches is urgently needed. In the eastern province of Kaffirland more conspicuous signs of advance are displayed by the baptism of 113 adults and the attendance of 500 inquirers under instruction.—*Church Missionary Intelligencer*, April, 1898.

Medical Missions in Mohammedan Lands.

A missionary of the Church Missionary Society testifies as follows to their value: "A medical mission is the most valuable agency we have in bringing the gospel before the Moslems. It has been well said that medical missions have a great capacity for service, both as a means and as an end. As an end they displace existing systems of so-called medicine, positively useless to reach disease, and positively harmful and cruel to patients. But our work is a means to a higher end. The ignorant devotee who finds that his medicine men have only been adding to his pain and sufferings, and that the Christian doctor brings him help and cure, naturally feels drawn to the new faith he teaches. Moreover, he is so grateful for the kindness which he is receiving, that he is willing to listen to anything the doctor may tell him, no matter how repugnant it may be to his own religious teaching. Our medical mission also paves the way for visiting patients at their own homes. The friendship formed in the hospital is the means for following up patients after they have left.

"Since the beginning of last year I have been taking the services in the hospital every Sunday afternoon. Before I began to take these services, and to give gospel addresses to the patients, I had no idea of the wonderful power that a medical missionary has over the hearts of his patients. I can tell them anything, even speaking about doctrines which are most obnoxious to them, and which in any other place than the hospital would be most stoutly denied. When I began to speak boldly to the patients, telling them of the death and resurrection of Christ, I fully expected some opposition, but, praise be to God, there has been none whatsoever, and although many of our people are very bigoted Moslems, yet after having been in the hospital a few days, the kindness they receive has such a marvelous effect upon them, that even the most bigoted will listen quietly to the wonderful story of redemption through the blood of Christ. Perhaps also the fact of their feeling weak and ill makes them more ready to listen than they would be at any other time."

The Gospel for the Philippines.

Whatever political connections are to be assigned to the Philippines, their religious future must deeply concern the American Churches. It is high time that a real and vital Christianity should be given them. For two or three centuries they have been under the exclusive control of the "Holy Catholic Apostolic Church." They have enjoyed the cultus of Spanish Christianity. The Hierarchy of Rome ought to be satisfied with the time allowed for their undisputed and undisturbed experiment with the

"Filipinos." The friars have certainly been unhampered by the State or by military commandants; on the contrary, they have been invested virtually with political and civic power; they have been allowed a free hand with the revenues wrung from the people. Whatever else they have accomplished, they have brought upon themselves a popular hatred more bitter than that incurred by the civil government or the Spanish army. The Church has come to be regarded as the worst enemy and the most relentless oppressor of the people.

It is a humiliating fact that the Japanese archipelago, which two centuries ago expelled Jesuit Christianity, and took its chances with its traditional Buddhism and Shintoo, made, even before the new missionary era, far greater progress than the Christian (?) archipelago farther south.

And now the providence of God has brought an unexpected change. The government by friars has been tried and found wanting. Under the government or the protectorate of the United States, whether occupying much territory or little, a pure Christianity, with disinterested and Christ-like aims, should be introduced and illustrated.

Our American institutions make no discrimination against the Roman Catholic Church. It flourishes here among us even more than in lands where it holds an intolerant monopoly, but what is demanded is universal religious freedom. In the Philippines even the Papacy needs it for its own sake. Enlightened statesmen in Mexico, like Juarez, Dias and Esquibedo, have welcomed Protestant missions for the very sake of breaking up an age-long, bigoted, irresponsible and degrading monopoly of religion.

The same advantages will follow the introduction of an open Bible, with freedom of worship, popular education, and widespread Christian effort, in all our newly conquered territory. The task before us is



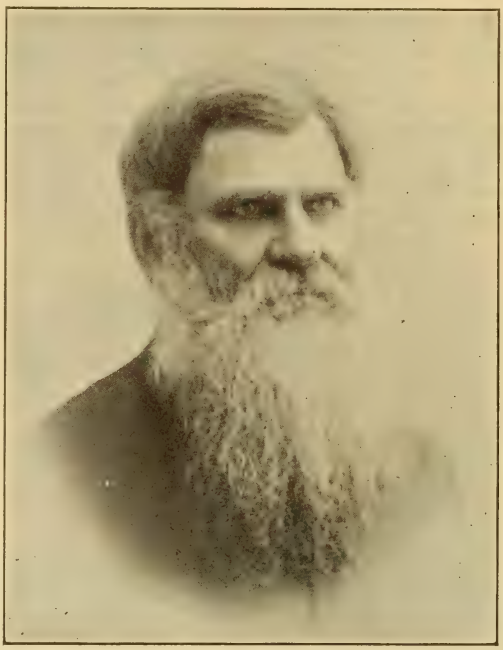
Convent on the Island of Luzon.

great, as when the disciples were asked to feed the multitudes with bread; but now as then a divine power attends the effort.

THE LATE MARCUS M. CARLETON.

Rev. Marcus M. Carleton, whose photographic likeness is herewith given, was born in Marshfield, Vt., August 13, 1826, graduated at Amherst College, in 1851, and at East Windsor Theological Seminary in 1854. The same year he was married to Miss Celestia Bradford, and in October following he and Mrs. Carleton sailed for India. He died of heart disease, May 6, 1898.

Mr. Carleton had been engaged in continuous work for nearly forty-four years, never having returned to the United States on furlough. He was characterized by great kindness, an earnest missionary spirit and a rare childlike simplicity of character.



Rev. M. M. Carleton.

Mr. Carleton was among the first to dissent from the extreme fostering policy, which all the great missionary Boards and Societies pursued toward the native Christians in the early work of India. He was greatly opposed to what was known as the "compound system," by which employment and homes on the mission property were furnished to those who declared themselves inquirers and finally made profession of their faith. In this respect he felt that the American missionaries had followed the bad example of the early English missionaries, and his whole life was a sort of protest against plans and methods which he felt to be detrimental to the true interests of a self-supporting and self-propagating Church. His method of escaping from the old mistakes was found to be more difficult than he had supposed. His ideal was to settle the poor Christian natives on land furnished them on easy terms and make them support themselves. But his natural kindness of heart was too great for his theory. It only amounted to a different way of cuddling.

But although his plan for settling native farmers in Christian colonies was far from proving successful, there can be no doubt that he exerted a most salutary influence upon the native Christians and upon the general policy of missions. His pointed brochure, in which he made such effective use of Prof. Drummond's chapter on "Parasites," was timely and incontrovertible. There is now no difference of opinion. Self-support and self-propagation are the watchwords of the present missionary movement.

Mr. Carleton was eccentric in some of his habits. He had at the outset gone to India with serious defects in his respiratory organs, and he was known at one time as the "jungle missionary," because he lived almost constantly night and day in the open air and upon such simple fare. His first wife, after having spent several years in this country in the education of her children, died there in 1881. In 1884 he was married to Miss Eliza Calhoun, of the American U. P. Mission, who still survives and continues at her work.

Three of Mr. Carleton's children have entered into the service of the Board in India—Marcus Bradford Carleton, M.D., who is now a medical missionary at Sabathu; Miss Jessica C. Carleton, M.D., who is engaged in similar work at Ambala City, and Miss Mary F. Carleton, who, after having entered upon the mission work, had not long been engaged in it when she died, April 1, 1884. Other children are in this country, and one son in Honda, U. S. Colombia, S. A.

BENJAMIN LABAREE, D.D.

Dr. Labaree was born in Columbia, Tenn., March 21, 1834, while his father, Rev. Benjamin Labaree, D.D., was in the home missionary service there, and president of Jackson College at Columbia. Dr. Labaree, Sr., having removed to the North, became president of Middlebury College, Vt., with which he was connected for twenty-five years. It was here that the subject of our sketch received his academical and collegiate education, graduating at the college in 1854. The strong missionary atmosphere of the home and the college, kept at a high degree by frequently receiving visits of such missionaries as the elder Scudder, Justin Perkins, David Tappan Stoddard, and a large number of Middlebury alumni, could not but have its effect on young Labaree's mind, leading to his offering himself, during his term of theological study at Andover, Mass., to the American Board for missionary appointment. He graduated from the Andover Seminary in 1859, in a class which was unusually permeated by the missionary spirit, nearly one-third of whom finally entered the foreign mission service. He was married June 5, 1860, to Miss Elizabeth Edwards Woods, of Enfield, Mass., and sailed for Persia, July 3, of the same year. His first station was at Oroomiah, for a time assisting in the male seminary at Mt. Seir, but later he entered upon direct evangelistic work, to which he was principally devoted for some seven years. Upon the withdrawal of Rev. Dr. Perkins from the mission, near the close of his life, Mr. Labaree assumed charge of the literary and press work of the station, chiefly in the Syriac language, including the editing of the monthly newspaper, the *Rays of Light*. He also engaged in the translation of the gospels and the Psalms, in the Turkish dialect spoken in Azerbaijan, the northwest province of Persia, and in the Caucasus in Russia, a language in which almost no known literature existed at the time. The most important work undertaken by Dr. Labaree subsequently was the revision of the Old and New Testaments in the vernacular Syriac, originally translated by Dr. Perkins and his early associates.



Benjamin Labaree, D.D.

Owing to ill health in his family, Dr. Labaree was constrained to return to America in 1891. For the two years following he was engaged in putting the revised Bible through the press, under the auspices of the American Bible Society. Since then he has been in the home service of the Foreign Board either as recording or assistant secretary, or in preparing literature for the mission in Persia.

The degree of D.D. was conferred upon him in 1888 by the colleges at Middlebury, Vt., and Marietta, O.

In April of the present year Dr. Labaree was sorely afflicted by the death of Mrs. Labaree, his beloved and efficient companion in more than a quarter of a century of active missionary service, preceded only a few days by the death of a greatly beloved daughter.

This severe upheaval in his domestic relations has opened the way for Dr. Labaree's return to the missionary work in Persia, where his presence and coöperation are urgently desired by the missionaries and native Christians. He hopes to be on the field at his old station early in the ensuing November.

THE LATE MISS RACHEL KENNEDY.

In the death of Miss Kennedy, the cause of Christian missions and the cause of humanity have lost one of their most active and conscientiously liberal supporters. True unselfish benevolence is born of the Spirit of Christ, but it may become hereditary. Its promise is "unto children's children." In this case, plain, unostentatious living, coupled with large and unostentatious giving, had become a family tradition. The names of Lenox and Kennedy stand high in the Presbyterian Church and in the history of beneficence in New York. Probably no family in the nation has come nearer to the Scriptural ideal of practical Christian charity.

Miss Rachel Kennedy fully maintained the high character and example of those who had gone before—her noble mother and brother and her uncle and her aunts.

In reading the loving tributes given by Rev. J. K. Wight and Dr. A. R. Macoubry, one is surprised at the number and variety of her benefactions. At home and abroad, for the bodies and the souls of her fellow-men, her personal ministries, her gifts and her prayers were enlisted. "There were," says Dr. Macoubry, "very few of the established charities of New York that did not receive aid from her, an aid that did not wait to be forced from her by importunate appeal, but that wontedly anticipated the asking, and was as cheerfully and as generously given as she could make it." Among the charities to which she regularly contributed were "The Colored Home and Hospital," "The Female Bible Society," "The Infirmary for Women and Children" and "The House of Industry." To this last-named institution, of which her mother, Rachel Cramer Lenox Kennedy, was one of the founders, she gave for fifty years her personal attention, visiting it every Saturday morning for the purpose of paying the poor women for the sewing which had been given them to do in their homes.

Many of those she visited in their cheerless abodes, aiding and encouraging them in their times of sickness or special needs. Later she employed a physician by the year to attend them in their sicknesses, and a clergyman who should systematically attend to their spiritual wants. And finally a lady was employed to look after the necessities of the poor and suffering and make a monthly report to their thoughtful benefactress. Miss Kennedy also supported a school near her country home. But perhaps her crowning enterprise for the care of the needy was the "Presbyterian Rest for Convalescents," located at White Plains, N. Y. Of this the writer can speak from personal observation as a model of comfort and good taste. Here dismissed hospital patients can find comfortable quarters, at $2 per week, while recovering their usual strength. The institution is permanently incorporated, and bids fair to perpetuate the usefulness of its founder for many, many years to come.

Miss Kennedy bore well her part in all the enterprises of the Presbyterian denomination, while her endowment for the support of her own local church (the First Presbyterian of New York) was munificent. Like all others of her family, through two generations she cherished a hearty and practical interest in foreign missions, and at the time of her death she was bearing the entire support of a worthy young missionary in China.

Not only the Church, but society at large has a peculiar interest in such lives as this which has been so briefly presented. The age is one of fashion and display. Wealth means not proportionate usefulness, but great and often harmful self-indulgence. Even in the Christian Church the average ideas of the responsibility attending the possession of large means, which ought to relieve and benefit mankind, are sadly low and inadequate. Real stewardship is scarcely known. The supposed rights and privileges of wealth are all on the side of the possessor. Any outside bestowments, however small, are condescending charities. But here was one who had read her New Testament differently. The Christian life to her had different proportions. It was her meat and her drink to do her Master's will. For selfish display or personal indulgence she had no desire. A genuine enthusiasm of humanity filled all the horizon of her life. E.

"If you have not received a call to go and preach the gospel," writes a missionary, "then join the sending band. Send prayers accompanied with gifts."

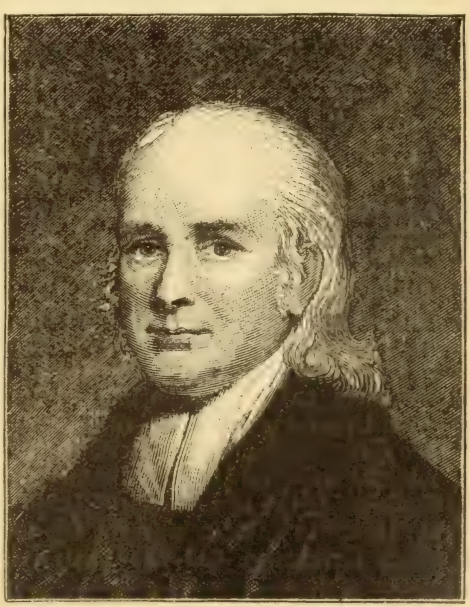
A GREAT MISSIONARY — CHRISTIAN FREDERICK SCHWARTZ.*

While the swift, impetuous life of Ziegenbalg was burning itself out, consumed by its own passion, we are introduced to a touching incident in the little town of Sonnenberg, in Germany. A Christian woman lay there dying. Before she passed away she drew her husband to her side, and told him that she had dedicated their youngest child to God ; and she charged him to forward any leaning to the ministry that he might discover in the boy. The lad went to school and college, and at last we find him as a young student in Halle, lodging in Francke's Orphan House. He had been impressed by a book of the presiding genius there, and was daily coming under the influence of pietism and the mission. For lodging in the house with him there was one Schulze, fresh from India, come home to see the Tamil Scriptures through the press, and so swaying the young heart by his enthusiasm, that Christian Frederick Schwartz told his father that he, too, must go to India; whereupon his father asked three days to consider (for he was his youngest son), and withdrew much into that chamber that was still hallowed by his wife's death; from which he finally came down, with a face bright as from the presence of the Lord, gave the lad his blessing, and bade him depart as his Master's messenger to the heathen. Upon this there followed busy days, Schwartz studying Tamil with the missionary, and having such freedom in the language, that he could expound the gospel of John in it before he left the university; and then the long voyage to India, where he preached his first sermon to the people within four months of landing, and so plunged into patient, faithful labor, merging that strong, noble character of his in the common work of his comrades for sixteen years, and then, when the time came, standing out clear from all—to Christian thought and to the history of the Church perhaps the most conspicuous figure in India of that eighteenth century. It was not only the mission that advanced with rapid strides while this bright, pleasant-faced, low-sized man went eagerly from place to place, his journeys often, like those of Ziegenbalg, on foot, his spirit unresting, his preaching and speaking incessant, congregations (such as they were) gathered in everywhere. But he seemed to all men so complete an embodiment of what he taught, and his devotion and unselfishness, his quickness to seize each passing chance, and the nameless fascination that some natures wield over others so distinct, that wherever he went men reposed in him boundless confidence. The rajah of Tanjore, an indolent Akbar in his way, made him on his deathbed the guardian of his adopted child.

Hyder Ali, the scourge of the Carnatic, the man who let down upon the plains of southern India a storm of war and woe, the like of which no eye had seen and no tongue could tell, made but one overture to the rulers of Madras:

"Send Schwartz, send me the Christian missionary, for him only can I trust."

And so, through years of storm and carnage, we see this simple-minded, simple-living Christian missionary becoming a power for the time, sent on critical embassies between contending armies, because it is safe for no other man to go: administering a whole province, and writing elaborate State minutes upon the collection of revenue and the procedure of justice, and turned back by no danger from any work of preach-



CHRISTIAN FREDERICK SCHWARTZ.

* Quoted in *Regions Beyond* from Dr. Fleming Stevenson's *Dawn of Modern Missions.*

ing Jesus Christ, and opening stations, and training native workers, and caring for neglected soldiers, building shelters for the orphan, and laying up, like Joseph, large provision for the years of famine—a plain, unpretending figure, clad in black dimity, and found everywhere with ministering hand where sorrow, suffering or need called him; leaving a memory more pure and enduring than even the beautiful memorial, wrought by Flaxman, and placed by the grateful rajah in that Tanjore to which he had brought the blessings of Christ and his good-will to men.

With the death of Schwartz, the brilliant missionary prelude of the eighteenth century may be said to close. It was heroic and beautiful the most of it, but as the older spirit faded out, lesser men came forward—dull, pedantic, without enthusiasm. And as European influence in India increased, one of the greatest hindrances confronting the mission grew apace.

THE DAWN OF HAWAII.

F. F. ELLINWOOD, D.D.

Here in the beautiful old town of Cornwall, Conn., I find a manuscript record of the well-known mission school which the fathers of two generations ago established for the training of heathen youth gathered from all lands. This record has been compiled with great labor by Rev. E. C. Starr, present pastor of the Cornwall Congregational Church.

In the sadly populous old cemetery on the adjacent slope of one of these southern spurs of the Berkshire hills is the well-kept grave of the Sandwich Island boy, Henry Obookiah, whose strange advent in these New England towns in the early years of this century was regarded as a veritable Macedonian call to the American Churches.

Some years before this, the islanders had asked the navigator, Vancouver, to send them teachers, and now the actual appearance of a living representative at the doors of Yale College, pleading for an education, undoubtedly hastened the establishment of the Sandwich Island or Hawaiian Mission.

The Hawaiian Mission wrought out the Hawaiian civilization and the final consummation of it which so recently has made these "Gems of the Pacific" a part of our American domain. I speak advisedly when I claim the Hawaii of to-day as the manifest result of missionary labor and influence. For if there is one land above all others which is not a conquest of mere "nineteenth-century civilization" that is it. When in 1778 Captain Cook made his memorable first visit to the islands, we are told that he set the example to his sailors of unbridled immorality. Vancouver, who had accompanied him, and who in 1792 made a second visit, found that already the population had been seriously diminished by the diseases contracted from the vices of ship's crew. By the concurrent testimony not only of missionaries, but of such travelers as Commodore Wilkes, Richard H. Dana and many others, the bad example of Cook has been followed by the merchant marine, the whalers, and even by naval vessels, down to a very late period. For more than half a century there was waged a constant fight between the missionaries and these bad representatives of civilized nations over the question whether Hawaii should become a Christian country or remain "a paradise of lust." Fortunately, the missionaries and their descendants in the islands have won the day. The original population is doubtless on the wane. There are but 31,000 full-blooded natives instead of 400,000, which was the estimate of Capt. Cook, but the New England spirit and culture have survived, as the last four years of self-government have abundantly shown.

The missionary interest which centred in Henry Obookiah and his fellow-countrymen, several of whom received education at Cornwall, bore a strikingly providential relation to the establishment of the American Board and the American Baptist Missionary Union. In the year 1808 Samuel J. Mills organized a brotherhood of college students who pledged themselves to the work of foreign missions. This was the first band of "Student Volunteers," and the haystack at Williamstown was their sanctuary and their place of power. By the year 1810 they had removed to Andover, and we find them, like Mott and Speer and Wilder, visiting other institutions for the purpose of arousing a missionary interest. Their own plans ripened fast, and as early as February of that year, Mills, Judson, Nott and Newell applied to the Massachusetts Association to be sent out as missionaries, without

designating fields. The association was to meet on the 27th of June, at Bradford. While Dr. Worcester and Dr. Gardiner Spring were driving over from Andover to Bradford to attend that meeting, their thoughts were full of the new challenge which these four young men had laid before the New England churches, and it was agreed between them that the time had come for a distinct missionary organization; two days later the association decided upon the institution of the American Board, and the formal organization was completed on the 10th of September, 1810, at the house of Dr. Noah Porter, at Farmington, Conn. A charter was not obtained from the Massachusetts Legislature until June 17, 1812, when, after a long struggle and in spite of a large and influential minority, led by Governor Elbridge Gerry, the measure was carried. It was on the same day that the United States declared war against Great Britain.

The connection of Samuel J. Mills with the Sandwich Island movement is seen in a peculiar providential nexus of events. While he was on a student volunteer visit to Yale College just about the time that he and his fellows offered themselves for foreign missions, he found young Obookiah who had arrived only a few months before (the latter part of 1809), and for whom President Dwight had provided temporary tutors. Mills was just the man to take charge of Obookiah for a time at least, not only for the good of the young man, but for his own, and as a means of arousing a general missionary interest among the churches. He needed an object lesson. In the vacations he took his protégé to his father's home at Torrington, six miles from Cornwall, and from thence he was passed around as a converted heathen and future missionary, to Goshen and Cornwall and to Litchfield, where Lyman Beecher espoused his cause with all his enthusiasm and power. Many other places were visited, and the awakening of the New England churches on the subject of missions became general. Three of the missionary candidates who had offered themselves went to India—Judson, destined to be an apostle to the Baptist churches of America no less than to the people of Burmah. But Mills, on account of delicate health, was detained in this country, where he continued to look after Obookiah and the development of the Hawaiian mission, and later gave himself to the cause of home missions in the West and Southwest, and last of all to the establishment of a missionary colony for emancipated American slaves at Sierra Leone. Among the many means of usefulness to which Mills gave his attention was the establishment of a missionary training school for heathen youth. It is not definitely known whether he or Elias Cornelius was the first to propose it; the plan was formed between them, and Mills made known the plan by an anonymous letter published in the *Panoplist* in the autumn of 1816.

At its annual meeting held a year before, the American Board had formally taken three heathen boys, one of whom was Obookiah, under its care. There were many, some from the Sandwich Islands, and others from the Indian tribes who also were ready for education. The plan pursued up to that time was to place these youth in families or family schools; but why not concentrate this good work in one well-equipped missionary institution? What could be more rational and wise than to gather together the youth of all heathen nations and train them for ambassadors of the cross to their respective kindreds and tribes?

The possibility that they might become denationalized by their contact with American society and institutions—a possibility of which we have become so painfully aware in the present generation, the danger that Christian people in their sentimental zeal might coddle them and spoil their hope of efficiency, had not presented itself. Moreover, the inception of the movement had been so strikingly providential, who could question it? The wisdom of the wisest favored it, and at the meeting of the American Board which met in September of that year (1816) at Hartford, it was resolved to establish the school, and a committee, consisting of President Dwight, James Morris, Lyman Beecher, Charles Prentice and James Harvey, was appointed to carry the resolution into effect. On the 29th of October, the committee met at the house of the chairman, Dr. Dwight, adopted a constitution, and decided that the school should be located at Cornwall, Conn.

For the cultivation of simple and economical habits, and the avoidance of the

various moral and social evils incident to large and populous communities, no place could have been more fortunately chosen. And the missionary spirit which had been enkindled in the surrounding towns of Litchfield, Goshen, Torrington, Sharon, Washington, Norfolk and many others, gave good promise of sympathy and support. The Cornwall people gave the land for buildings and for a small school farm, and contributions in money and in every conceivable commodity which could be useful in such a school flowed in from a wide range of New England towns, and finally from the Middle States and even from the far South. Two noblemen, one in Prussia and one in Switzerland, showed their interest by large and repeated contributions. It is interesting and instructive at this distance of time to look over the long lists of contributions which are still preserved. They reveal the far-reaching influence of the institution in fostering a missionary interest; one is surprised that in the brief decade of its existence it should have become so widely known. All classes of contributors had a share in the work. Farm products of all kinds were given in large quantities and in small. Housewives contributed the products of their looms or of their knitting needles. But the fact which appears most prominent is that almost every community had its woman's society, affording contributions in money or in clothing. The work of the young people was not as well organized as at the present day, but the interest in the Cornwall School gave rise to scores of youthful bands, more frequently girls and young ladies. So strong is the resemblance to the present local missionary organizations, that it is difficult to realize that an interval of eighty years has passed.

A single incident will illustrate the influence which the novel spectacle of a school of twenty-five or thirty young heathen produced upon the boys and girls in many Christian homes at that time. In 1870, during the raising of the Five Million Dollar Memorial Fund in the Presbyterian Church, and while riding on a train to Philadelphia with the late William E. Dodge, who had consented to make an address in behalf of that effort, he told me of the interest which, as a small boy, he had taken in the Cornwall Mission School. Taking another boy into partnership, and obtaining from his father the use of a small piece of land, he planted it with potatoes, the avails of which should be given for the support of the Hawaiian and Indian boys who were to be missionaries to their people. It was a low-lying patch of ground, and the little fellows had a hard task in subduing the grass and weeds. But it was a dry season, and while this little field produced a splendid crop, the general product on upland farms was scanty and the boys realized a good price. "Never have I seen a prouder day," said Mr. Dodge, "than when, whip in hand, I walked beside an ox-cart and drove those potatoes to market. And it was there," added the distinguished merchant prince, "that I learned the joy of giving for the cause of Christ."

Probably no other school so mixed in color, race and speech was ever seen before or since, as that at Cornwall. Of the thirty to forty students there taught, eight were Hawaiians, two were Greeks whom Pliny Fisk had found at Malta, three were Chinese, three or four were from India, two from the Society Islands, and one from Portugal. But the majority were from different tribes of American Indians in the Eastern and Middle States and Canada, and especially from the Cherokee, Choctaw, Osage and Miami Reservations of the South and West. At the annual examinations it was not uncommon for the people of Cornwall to listen to a Pentecostal variety of speeches in eight or ten different tongues.

Hampton and Carlisle were anticipated in the introduction of an industrial element. Indeed, with support drawn largely from the farming communities of Connecticut, the situation would have been absurd if the boys had not been required to work their little farm and attend to most of their own daily wants. The pernicious practice which has obtained in some modern missions, of hiring servants to perform the menial work of charity students, finds no warrant in the example at Cornwall. In the vacations the boys were generally employed on farms or in learning some mechanical art.

In February, 1818, Henry Obookiah sickened of typhoid fever. The pastor, Rev. Mr. Stone, whose house is still standing at Cornwall, took him to his own home, where every attention was given him, but his disease proved fatal. He had shown a rare degree of Christian character,

and as he was now twenty-six years of age, he had fondly hoped to be one of the first party of missionaries to his native land. In his island home he had looked forward to religious work, but of a very different kind. After witnessing the murder of his father and mother and infant brother, he had found asylum with an uncle who was a priest and who put him in training for the same vocation. From this distasteful prospect he had turned away with strong aversion and, finding occupation on a merchant vessel, had come to America, little knowing what Providence had in store for him. But he was not to preach in Hawaii. He had already fulfilled his mission. His death and the deep spiritual influence which he had exerted had perhaps a greater effect upon the school and upon the church than any living service which he could have rendered. A memoir was written which aroused a widespread interest and in one known case led to a change in a legacy in the interest of the school. Step after step followed fast in preparation for the Sandwich Island mission, in which others must be found to take Obookiah's place. About a year after his death, a young school-teacher in the neighboring town of Goshen visited Cornwall and became deeply interested. In the summer following (1819) an ordination service was held at Goshen, at which this young man, Hiram Bingham, and his associate, Thurston, were set apart as the first missionaries to Hawaii. The students went over the hills almost *en masse* to attend the service, and the influence on them may be estimated by the fact that four young Hawaiians and four or five young Americans who had been in the school accompanied the missionaries when they sailed from Boston in the ship *Thaddeus* a month or two later. At the little meeting held on Long Wharf, one of the young islanders, Hopoo, gave a farewell address in English and in Hawaiian.

It would be interesting to trace the history of some of the more prominent students as well as that of the school enterprise itself, but limits of space forbid. It is sufficient to say that after an experiment of ten years, the American Board was fully prepared to abandon the general policy upon which the school was based. It had begun to be seen that youth taken out of their proper environments and trained for several years in our American customs and ways of living were likely to disappoint reasonable expectations; that they were qualified, but also disqualified, for laboring among their own people and living in full touch and sympathy with them; that the same amount of funds invested in educational work on the different fields would promise far greater results, and that in the development of Christian institutions in heathen lands the school and the college as well as the Church must have a large and permanent place. At the meeting of the Board at Hartford in 1825, a large part of the sessions was occupied with discussion upon the Cornwall School, Secretary Jeremiah Evarts leading the opposition to its continuance and Rev. Lyman Beecher pleading earnestly and persistently in its behalf. After a series of references to committees, whose careful investigations extended over a year, the conclusion was reached that it should be given up.

No missionary Board or Society has ever found reason to dissent from the wisdom of that decision. Nevertheless there has continued to be a certain fascination about the idea of training heathen or other non-Christian youth here for a supposed service in their own land. People are interested in what they see and hear, and the best work of the best institutions in far-off Turkey or Persia or India can scarcely elicit the same interest that attaches to the personal plans and appeals of a visible Persian or Armenian, however unknown and however uncertain his future career. In Obookiah's day there were no missionary schools and colleges in Hawaii or any other heathen land. Then his advent and that of others wrought great good. Now Hawaii is the place to educate Hawaiians. What Providence really sent him for was chiefly to educate us.

An article on "Hawaii, the Paradise of the Pacific," appeared in THE CHURCH AT HOME AND ABROAD for January, 1898. The following may also be consulted with profit: "Education in Hawaii," *The Forum*, January, 1898; "President Dole and the Hawaiian Question," *The Outlook*, February 5, 1898; "The People of Hawaii," *The Forum*, July, 1898; "The Pacific Paradise," *Munsey's Magazine*, September, 1898; the Hon. Lorin A. Thurston's "Handbook on the Annexation of Hawaii;" Alexander's "The Islands of the Pacific."

Concert of Prayer For Church Work Abroad.

October—MEDICAL MISSIONARY WORK.

(*a*) The medical missionary and his work.
(*b*) Doors opened by medical missionary labors.
(*c*) Hospitals and Dispensaries.
(*d*) Medical itinerating tours.
(*e*) Medical classes.

MEDICAL MISSIONS—WHAT THEY ACCOMPLISH.

As the Presbyterian Board has the largest medical mission work of all the great Boards and Societies of the world, it is quite worth while that its constituents should know the reasons which warrant this kind of outlay.

1. To begin with the lowest of its high motives, it is one of the most, if not the most, clearly warrantable of all forms of humanitarian effort. The poor appeal to us strongly, but they have health and strength and are not generally in extreme distress. The oppressed make always a telling appeal, but they are not in acute bodily suffering, and they are not utterly helpless. But the sick are deprived of every earthly resource; their days and nights are passed in bodily distress; they are in peril and exposed to speedy death. Sickness aggravates every other disability—poverty, blindness, friendlessness or the gloom of the prison.

Here at home nothing so impresses one with the blessings of our Christian civilization as the grand and munificent provisions of a well-equipped and well-ordered hospital. In our large cities all religious sects, Protestant, Catholic or Jewish, vie with each other in providing for the sick of all classes and without respect to nationality or creed.

In every State, county or city, public provision is made by the authorities, not only in hospitals, but in dispensaries. The great general work of relief is subdivided to meet the special wants of different classes of sickness or infirmity—the crippled, the incurable, the insane, the blind and the victims of contagious diseases. Even the jails and prisons have their hospitals, since no degree of guilt or unworthiness can lose its claim for timely help in sickness. How is the heart of the nation stirred with sympathy for our sick soldiers, and how sensitive is the public mind to any rumor of neglect! The whole populace would rise up and vote as one man for any amount of public expenditure for the sick of our army hospitals. In addition to that, multitudes are ready to add voluntary offerings almost to repletion. In emergencies there may be blundering and delay, but soon the evil is remedied and the nation's heroes are made to feel that the national heart beats in earnest sympathy for them. If possible a still higher illustration of what Christian civilization has done is seen in the overflowing sympathy and helpfulness of the "Red Cross Society." Human brotherhood asserts its high claims even in the smoke and din of battle and without distinction of friend or foe the ensign of humanity (the borrowed ensign of Christianity) moves across the hostile lines wherever the wounded need relief. And the temporary hospital over which it waves—perhaps only a larger army tent—opens its doors of welcome to all who suffer.

Now one has only to sum up all these blessed agencies at which we rejoice in this Christian country, and then imagine their contrast to the destitution which prevails along all these lines in heathen lands, in order to appreciate the value of medical missions even to the *bodies* of untold millions of our fellow-men.

2. In this same humanitarian phase, it is important to bear in mind also the educational work of medical missions. By this means the good accomplished is perpetuated and extended. If it is much to extend blessed relief to the hospital inmates of to-day, it is much more to provide the means of blessing untold multitudes besides, by the training of native physicians and thus gradually revolutionizing the medical practice of whole nations and races.

Much is said and written of the feasibility of evangelizing the heathen world within the life of this generation. On this subject there is much room for doubt, but that a great and beneficent reform might be effected in the medical practice of the heathen world in that time there is great reason to believe.

The wonder is that so noble an undertaking is left almost wholly to the missionary societies and that in addition to all their religious and educational work. Why are

there not hundreds and thousands of wealthy and influential people who, like Lady Dufferin, are ready to respond to this world-wide appeal of millions who sicken and die without relief? Why do not those who ridicule the spiritual work of foreign missions at least appreciate and encourage this humanitarian work?

When the world shall have advanced somewhat farther along the line of ethical and altruistic civilization, when as an incidental effect of an increasing Christlike spirit the nations shall have been drawn nearer together and a real brotherhood of mankind shall have begun to be realized, then even governments will be no longer satisfied with caring for their own sick and suffering, but will devise practical relief for those of all lands.

3. Medical missions accomplish great good in releasing mankind from the bondage of heathen superstition. In all pagan nations and tribes disease and demonism are looked upon as virtually identical; the sick are tormented by devils; and the common remedy is found in the infliction of counter-torments at the hands of their friends. Like cures like. The juggler is called and orgies are commenced which would impair the health of the most robust. The aching brain is racked with new distresses by dancing and the beating of drums to drive away the spirits; the burning and suffocation of fever are aggravated by the stifling presence of a noisy crowd of friends and neighbors; delirium is redoubled by the wild and shrieking frenzy of the medicine man. If the demon is supposed to be lodged in a particular organ the patient is prodded till the sensitive spot is found, or is made to swallow vile concoctions which even a demon could scarcely endure. Absolute ignorance would be preferable to all this, insofar as it should attempt no remedies whatever, but should leave the suffering to the more quiet recuperative energies of nature; man would then at least enjoy the immunities of the beast and would live or die in peace.

But unfortunately ignorance is supplanted by perverted knowledge, and it is for the interest of the juggler to supply a merchantable counterfeit of wisdom. It is the province of superstition to caricature every divine gift to man. It caricatures religion and it caricatures science; it makes a mockery of common sense and transforms the instincts of natural affection.

We are not of that enthusiastic class who believe that science is all-sufficient to redeem the world, but it has its place, and there can be no doubt that *medical* science especially has a great part to act in the battle of all truth with superstition. Even in its most purely secular aspects it is a powerful ally of the gospel. From the very fact that superstition connects bodily suffering with Satanic influence and unites perverted healing and perverted worship by one common bond, the two must stand or fall together. When the fetish and the incantation shall give place to skillful surgery and scientific medication, the whole fabric of false religion with which they have been connected must begin to crumble and the way must so far be opened for the truth. There can be no doubt that in countries like India or China the more intelligent classes will soon recognize this change. The wonder has been that in the march of social and political progress, superstition has been about the last thing to be given up. Those who have evinced great intellectual power in other directions have remained mere children in this. It is said that Prince Li Hung Chang, even after he had become



Hospital Wards, Wei Hein, China.

world-renowned for statesmanship, was known to appease by sacrifice a wriggling snake that had encroached upon his apartments. He has become a great champion of medical missions and his serpent worship must go.

4. Medical missions have already done much to rectify the social wrongs of woman. Even when men began to realize some of the benefits of foreign medical science, social custom still excluded women. Those who suffered most must suffer still. But the logic of facts and of common sense were uncompromising. Li Hung Chang at Tientsin and the Korean king at Seoul could not withstand the conviction that the same remedies which would heal the common maladies of the one sex would prove equally effective with the other. In India, Korea, Japan, China, and many other lands, medical science and old custom locked horns, so to speak, and the battle had to be fought out. And nowhere is the final victory any longer doubtful. Wherever there is a spark of love for mother, or wife, or sister, or daughter, relief will be welcomed at all cost. Skillful surgery has gained special victories. Jugglery stands no chance in rivalry with the scalpel. When literally the blind are made to see and the cripple learns to walk the battle is won. The general impression upon a heathen community becomes still stronger when the foreign lady physician also appears on the scene and wins success. No brighter angel ever appeared in the zenana or the harem. And yet this ministering spirit is of the despised and degraded sex. Greater still is the victory achieved when the brighter native girls are trained to be physicians and are placed over dispensaries or are sent with sympathy and healing into the thousands of homes where no such blessing was ever known before.



Woman's Hospital, Ambala, India.

Thus the whole sphere of woman is enlarged, elevated, sanctified, and the darkest problems of sociology find practical solution.

5. The value of medical missions in opening the way for the preaching of the gospel is very obvious and has often been dwelt upon. He who unites bodily healing with spiritual instruction, invitation and exhortation follows in the very footsteps of his divine Master. Jesus not only healed as well as taught, but, with the same objects in view, he endued his apostles with the accompanying power of healing. It was undoubtedly the wonderful and mighty works of beneficence that at first drew the multitudes within reach of the gospel message.

The potent skill and the manifest disinterestedness of the missionary doctor must necessarily win confidence. All must know that dealing with disease and often with loathsome diseases is no pastime. And if the missionary has traveled half the circumference of the globe, with no prospect of emolument, but only to bless his fellow-men in body and soul, why then it must be a wonderful message that he has to deliver. Goodness and truth certainly go together and therefore the glad tidings must be true.

All the advantages which we have considered lead up to this last and find their chief value in it. The true significance of a call to medical missionary work is reached when it is regarded as a means to an end—that end the salvation of souls. The medical missionary is more than a mere doctor. He is a preacher of righteousness, with a special auxiliary power and efficiency.

AN AFTERNOON IN THE PYENG YANG HOSPITAL.

ROBERT E. SPEER.

A few hundred yards away, across some fertile fields, between which ran little rivulets, stretched up hill and down the cren-

elated wall of Pyeng Yang. Here and there a gateway yawned and white-robed figures lounged through. Hills higher and crowned with scraggy pines looked over the city on the north, topped with the ruins of the earth forts which resisted for a little the attack of the Japanese troops in the decisive battle of the China-Japan war. To the west and south, beyond the city, broad plains, rich in abundant harvest, reached far away to distant hills. An air of antiquity, of perfect complacency, of total ignorance of the great world of whirling life without, hung over all.

I looked out upon the quaint city and its curious folk, and then turned to go into the unpretentious building of mud and cornstalk walls stayed by a few beams, roofed with heavy tile, in front of which we had been standing. It was almost the most modest hospital I had ever seen. And yet every week things were done there that were to the simple Korean people as miracles of God. There were no cots; Koreans do not use cots. The floor is the best of beds. There is no rolling off. Moreover, what could be warmer than the mud and stone floor covered with oiled paper, doubtless the examination paper of some candidate in the Confucian examinations now part of ancient history forever in Korea, heated by the long flue passing to and fro under the floor. There were a dozen inpatients—several of them cataract cases. It is with these Dr. Wells has had great success, and of whom he has sent away many saying, "He made me see."

Through the dispensary flows a constant stream, a thousand a month. And Dr. Folwell, of the Methodist Mission, who has a dispensary inside one of the distant city gates, treats almost as many. This is a specimen list of cases which I jotted down in my notebook as we watched the long line passing through: 1. A young woman nursing a child suffering from eye trouble caused by dirt and smoke rubbed in. The child was tied on the mother's back in such a way as to leave it free to crawl around straddle of the mother's hip, and to reach her breast, left exposed, as in the case of all Korean married women, between the skirt and the



Royal Hospital, Seoul, Korea.

little jacket over the shoulders. 2. A man with a nameless disease, his nose eaten off and a great putrid hole in his leg. We wanted to leave at the sight of this man, but the doctor did not quail. 3. An old woman with a horribly swollen eye, cut and red. Her husband had struck her a blow over the head. Could the doctor ease her pain and undo for his love of Christ what her husband had done in hate? 4. A man suffering horribly from the itch. We edged off across the room. The doctor touched him. 5. A boy with a painful tooth wanting it out, but howling with fear. He went off in great triumph with the tooth in his hand. 6. An old man with inflammation of the eyelids. 7. Another of the same sort, only much worse, with pus filling the eyes and overflowing. A nauseous case. 8. A case of fistula. "We cut right in without any preparation out here," said the doctor. "At home we would prepare the patient for some days and use chloroform in the operation. We don't do that out here. We have to be a good deal simpler, and the people are a good deal tougher in many ways." 9. A case of hernia. No treatment possible. 10. Dysentery.

And so the stream poured along—the maimed, the sick, the halt and the blind. All who had friends needing healing brought them with divers sorts of disease and laid them at the doctor's feet. And to all these the gospel is to be given. It must be told the patients by the doctor himself. It follows them in a little tract given them as they go. It is preached to them as they linger about. They hear it sung. "Nothing but the blood of Jesus" is sounding far and wide in northern Korea.

A deal of prayer should be sent up for this work, that every patient may be told of Jesus, that the gospel may be carried into their homes, that with healing of body they may be healed in soul, and that health and salvation may supplant disease and sin.

Bishop Ingham, of Sierra Leone, says: Superstition in Africa is assuredly cultivated by a force that would not have been there if the Church of Christ had been sooner in the field—I mean Mohammedanism. Wherever you find Mohammedism (it has been for centuries working its way through Egypt and Arabia southwards) there you find a people who have discovered that the pagan black man is a victim to belief in the nearness of spiritual intelligences of an evil character all around him. One of the saddest sights you will see in Sierra Leone, or Lagos, is a Mohammedan school, where boys are writing sentences of the Koran on the slate in order that they may have a stock-in-trade on which to support themselves in years to come, because all these sacred words are presently going to be written out and wrapped up, in the leather bracelets and anklets and waist bands which you have seen at your missionary exhibitions. These are sold to the black man for the equivalent of hundreds of pounds a year; so that he may be safe as he goes to fish, or even to thieve and steal. How are you going to meet that? You are meeting it by your medical missions. If ever there was a part of the world cut out for medical missions it is West Africa. Nothing gives such an impression of the grace and love of the gospel, nothing uproots superstitious beliefs in fetish and in charm, like the work of these dear ladies of our Princess Christian Cottage Hospital, now under Dr. Miller, lent by you to us in Sierra Leone. That they are undermining these superstitions is proved by the fact that, whereas that medical mission has been in existence only since 1892, the native churches of Sierra Leone, including the Wesleyans and Methodists and others, raised last year on their hospital Sunday, which they have established since the medical mission was started, £45 to £50."

Letters.

STRANGE AFRICAN CUSTOMS.

REV. OSCAR ROBERTS.

The tribal relation is a great hindrance to the advancement of the Mabeya in temporal things just as it is with the American Indians. If one man is energetic enough to raise three or four chickens or goats, or to have a good supply of food, one of his lazy fathers (which includes all his uncles) or one of his lazy brothers (which includes all of his cousins) tells him he is a stingy relative if he does not divide with him that he may settle his marriage palaver or have something to eat. Men come here

by the score asking for work, and when asked if they have plenty of food in their towns, most of them admit that they have not, and this tribal relation is partly the cause of it. A white man will not divide with them in this way and consequently his live stock has a way of dying. One trader imported six sheep and they did well until he made a visit of three weeks and when he came back they were all dead. Another man's pig came back with a nail driven in behind its ear. We bought three milk goats from Canary, but they went the way of all the world in short order. In a land where cattle and sheep and goats can thrive, and where one acre of plantains will produce as much food as 144 acres of wheat (from a book on tropical agriculture) it is pitiful to know that people go hungry as a result partly of this tribal relation. A student of sociology would find an interesting study here.

"Do they lie to one another and to strangers?" Yes, they do. A new missionary in going about the towns will ask them of course to attend the meetings and show a little interest in their own spiritual welfare and is greatly encouraged at the large number who faithfully promise to go. An older missionary will tell them when they begin to say that they are going to the meeting the next Sabbath, "Hold on, now, do not tell me you are going. I will be so glad if you do, but I do not want you to lie to me, and I fear it may be a temptation to break a promise if you make me one." It seems to be best to carefully explain, time and time again, the purpose of the Sabbath and why our Father asks us to talk to him in prayer and then leave it all with the Holy Spirit to bring it to their minds and conscience at the right time, but not to ask for a definite promise from many. A business man at home will tell the truth for a business principle, to say nothing of his obedience to God; but there is nothing of the kind to which to appeal in these poor people. When they do not realize that there is a God of love who sees all these things, why should they tell the truth? The lies they tell sometimes would be amusing if it were not so awfully serious. Then too they do not have the exact terms as we do in describing time and distance. A thing that is close is "the son of close;" a thing that is far, "the son of far;" and the far or close is just according as they do or do not want to go. One sees sometimes some "sons of swamps" that before he gets through them he believes must be the old swamp himself. When one knows the path himself he is all right, but if he does not he often loses time because of this indefiniteness of their terms.

If one man kills another the people of the murdered man do not think of punishing the murderer, but kill some innocent person in revenge, whose people in turn kill some one else, and finally when the whole matter is settled and payment is made to the families of the killed, four times as much is required in payment for a woman as for a man. If a woman runs away from her husband to another town, one way to get even is for a lot of men to steal up to the town in the early morning and fire off their guns and run away, or to catch some helpless woman away from the town and kill her. Some of the men have so many palavers (quarrels) of this kind that they cannot be seen out of their own town. But when a palaver is once settled it is settled and they go about with no fear from injury on the old score.

With the Bulu, when a man dies his body may be cut open and if they find anything abnormal, the witch that has caused his death must be found out and punished or killed. There is a secret society, the "ngee," which is supposed to have power to drive away disease. No woman or child or uninitiated man is allowed to see the performance, which consists in dancing, yelling, etc. It is a profitable business for the "ngee," for when the women are shut up in the house he can cut the plantains and kill the goats and have a feast. I never before saw so wicked an eye in a living mortal as I saw in one of these "ngees."

GREAT ENCOURAGEMENT.

[What will the friends of missions say of this brief record? For years our Presbyterian missions have not been permitted to reap such harvests. Let us have a rally of thanksgiving through the treasury.—Ed.]

LETTER OF MRS. LEE.

PYENG YANG, KOREA, May 31, 1898.

Last week Mr. Moffett and Mr. Lee returned from the Whang Hai Do trip. They first left here about the middle of April, staying away about fifteen days, then came in for a few days' rest and started back again. They separated as soon as they got down into Whang Hai. On these two trips they received about one thousand catechumens and baptized three hundred.

Mr. Baird is in from a trip over the Western Circuit. He reports some sixty-two catechumens and twenty-seven baptisms.

Mr. Hunt has been spending a good deal of his time in the country. He seems to enjoy it very much.

Miss Best has returned from a country trip. She has had a fine time—met ever so many women and reports good interest among them. She and Mr. Hunt are both doing good work at the language.

Mr. Whittemore has not yet returned from the north. He is very much interested in that work—says the people up there just beg him to come and live with them.

LETTER OF MR. IRVIN.

FUSAN, KOREA, June 14, 1898.

I have just returned from a short trip of about ten days—in fact, my trip was cut short on account of Roderick being taken down with tonsilitis, who I am glad to say at this date is much better.

The most important event since we entered this province took place some days ago at Kimhai, a walled city about twenty miles from here. Kimhai is a good-sized city and corresponds to a country seat in America and many centuries ago was one of the nation's capitals. A great mound just outside the wall marks the resting place of a king who reigned over 1000 years ago. We have only catechumens at this place, but they are active ones. Heretofore meetings have been held in either the house of Mr. Pak or Mr. Kim, but these friends came to the conclusion that what they needed was a building for public worship. So they put their heads together and their hands in their pockets and bought a building which they have converted into a chapel. They paid 150 nyang for it, which is more to a Korean than that many dollars to an American. While there are a number interested, yet we have only four catechumens, and considering their poverty I think they have done exceedingly well. The best part of it is that the whole matter was brought to a conclusion before we knew anything of it. Our Christians here heard of it, held a meeting and decided that since they had had a church given to them they would help the Kimhai people, but before they had sent the money (sixty-five nyang) word came that a chapel had been bought and paid for. This is a common thing in the north, but it is the first here in the south and it means more than I can tell you. I spent ten days at Kimhai the first of the year—did not take any drugs along, but made it purely an evangelistic trip. The official placed at my disposal a good government building and made everything as comfortable as possible for me, and when I left told me he would be glad to provide me with a house any time I wished to visit Kimhai.

There was an event that took place at the house of Mr. Kim shortly after I left Kimhai that is worthy of mention. Mr. Kim had rented one room in his house to a family, and while there the woman was confined. She suffered untold agony for an unusually long time without progress and they feared that both mother and child would perish. The friends of the woman decided that an exorcist must be called in spite of Kim's objections. They started a message for the devil's agent and at the same time old Mr. Kim went into a room next to the woman, fell down on his hands and face and prayed aloud, asking the Lord to bring about the birth of the child. The Lord heard his cry, the child was born, and so far as I know both mother and child got along without further trouble.

Through the medical work I have formed a very large acquaintance at the city, and I shall be so glad when Rev. Mr. Ross is able to take hold.

We have many signs of encouragement around about us and a reaping season is sure to come.

We have just received the appropriations and are at our wits' end to know where to make the cut. I find no grant made for hospital wards. This, of course, was a disappointment to me, but it is all right—the Board cannot pay out more than is paid in. I hope to have wards some day, and until that day I shall go on as I have in the past, doing the best I can.

Rev. Mr. Ross is hard at work on the language. I like him very much and have no doubt that he will do a large work when once he gets the language. With kindest regards,

Yours very sincerely,

CHARLES H. IRVIN.

P. S.—Mr. and Mrs. Gale and children took dinner with us to-day on their way to Wonsan—all well.

THE OUTLOOK IN AND AROUND LAHORE.

REV. H. D. GRISWOLD.

At the student and general conference which was held in Lahore, February 24, 1898, the emphasis was on prayer, Bible study and personal work for the unsaved. Heart-searching work was done, and it is believed that several were quickened into life. Immediately after the conference eight girls from the Lady Dufferin School united with the Hindustani Church on public profession of their faith in Christ. Some of the girls said that they had found Christ at the conference. I myself received the greatest help along the line of impetus to Bible study. Before that time my morning readings had lacked in comprehensiveness. I had often spent days and even weeks over a few verses, with the constant danger too of being turned aside from the devotional and practical by various learned and critical questions which were constantly turning up. At this conference, however, I adopted as my morning Bible reading program the International Y. M. C. A. Bible Reading Calendar, which has seemed to be just the guidance that I needed in order to secure comprehensiveness. Following the

O. T. readings as prescribed in this calendar, I have nearly finished the Book of Leviticus. The primary aim and object has been *daily food for daily needs*, but along with this I have also succeeded in reading most of the Hebrew text of Leviticus together with Dr. Kellogg's Commentary on the same book. It is needless to say that Leviticus has become a *new* and *living* book to me. It has *inspired* me, and that is a very good personal proof of inspiration. Very many in our Christian community here are reading the same course and great good may be expected from it with the blessing of God.

Speaking of Hebrew reminds me of a fact that I have this year set the Hebrew papers for the first B. A. examination in Hebrew in the history of the Punjab University. There was only one candidate, and he a Mohammedan! And only a few days ago a Sikh student of the Forman Christian College came to me for advice with reference to his taking up Hebrew for the B. A. test on the ground of knowing Arabic. He seemed quite prepared to attempt to do five or six years' Hebrew in one year. It looks as if some of the men were desirous of examining and testing our Scriptures in the original. It is to be hoped that some Christian students will elect Hebrew as a university subject before long.

In this connection I may say that *every particle of knowledge and experience which one may have in any direction is sure to come into use in India. Those who come to India as missionaries should aim at the widest possible experience and culture.* When I was at Oxford, Dr. Fairbairn once suggested that I take a course in Rabbinical Hebrew under Dr. Neubauer. I thought to myself, "What do I want with Rabbinical Hebrew in India?" But of late I have been helping Lady Mackworth Young in the translation into English of Heiger's book, "Was hat Mohammed aus dem Inder thyme aufgenommen," and in this work I have found even my very limited knowledge of Rabbinical Hebrew of the greatest service.

There have been of late signs not a few of a revival of popular Hinduism especially in the matter of the worship of Kali. In various parts of the Punjab, more especially in the Sialkot district, devotees of Kali are said to have cut out their own tongues, or at least attempted so to do, in honor of the goddess mother. It is curious how "catching" this craze seems to have been. One man even tried to cut off his own hand as an offering to Kali. Some weeks ago there was an account in the Lahore papers of a young girl who was regarded by the superstitious multitudes as an incarnation of Kali. She was brought to Lahore and caused no little excitement among the ignorant. From the published accounts she seems to have suffered from epileptic attacks. In the light of what Dr. Nevius has said in his work on demon-possession, it seems not at all unlikely that she may have been demon-possessed.

Some days ago I had an interesting interview with one of our college students. He professes to be a disciple of one Saligram, a famous Agra guru, whom he has never seen. As essential to salvation I elicited the following points of doctrine: the necessity for a mediator, faith in the mediator as the ground of salvation and the spiritual presence of the mediator. I asked, "Who is your mediator?" He answered, "Saligram!" This but illustrates a process going on everywhere in India, namely the marvelous appropriation of Christian doctrine by the various anti-Christian faiths. The attributes of the Christ are applied to Saligram. Apotheosis is a living and every-day thing here in India.

Immediately after the conference, Mr. A. Klein, an English evangelist of Plymouth Brethren proclivities, began work in Lahore. He has preached morning and evening for over a month in the town hall and Railway Theatre. On the whole good results have attended his preaching. A good number have professed conversion. His preaching has been very simple, plain, outspoken and powerful. It is a pity that, as occupying the Plymouth Brother standpoint, he has felt called upon to oppose more or less definitely all existing organizations and work. This being the case, that hearty coöperation which is so essential to the largest fruitfulness has been impossible. However, good has been done, and for this we all rejoice.

Some interesting inquirers have lately presented themselves for baptism. Only last night a student of the Government College came and definitely asked for baptism. His home is in Rawal Pindi. I have written to find out about him. The case is not so clear as could be desired. We hope, however, that he is sincere.

The prospects for the Punjab are more promising. The crops will doubtless everywhere be good, the war on the frontier is virtually over, and the oncoming of the hot weather, it is hoped, will help to stay the plague. Through the merciful providence of God we have been spared that terrible affliction in Lahore. We are praying and hoping that war may not be decided between the United States and Spain.

A-FIELD IN GUERRERO, MEXICO.

REV. GEORGE JOHNSON, CHILPANCINGO.

Don Proceno Alarcon is headman of San Geronimo and owner of all the surrounding land. He is a staunch Protestant, holding services regularly and in the slack season himself teaching a school for the ranch children. He is to me a very

interesting man ; his personal bravery for one thing. With his terrible double-edged mactels he killed one tiger and put to flight another in the bananca adjoining the village. No small feat this, for those animals as a rule measure considerably over six feet from tip of nose to tip of tail. Again, his unique method of spreading the gospel; when a Romanist family comes to rent his land, he offers it to them on this condition, that in one year they become Protestants. During the year they are instructed by him and the other brethren, and if at the end of the year they don't care to become Protestants, they are put off the land. On this visit we were unfortunate in finding only a few of the people, the rest had gone away to look after their crops and herds, etc. However, we held our services and instructed the brethren and found that the site for their chapel was already selected. This was their first visit by any missionaries and naturally they were much interested.

At Apastla we met Nicolas R. Guerara, the evangelist in charge of all this section. He is certainly doing his work. In company with one of the elders of El Hanchi, an old man over seventy years of age, he had been holding service for the past five nights. In Apastla that evening he led one. He has a sterescope that he arranges on a table. His assortment of views comprises many of the life of Christ. He invites all, especially the children, and shows one gospel view and tells the story of it, and then follows a lot of secular views and then he comes to a gospel view. He is a very gifted speaker to children and keeps their interest. This meeting in Apastla lasted until one A.M. The previous evening, in another place, he talked till two A.M., and there is hardly a little town in all his large district where he has not had his evangelistic meetings. It is delightful to have a worker like this ; so simple-hearted, so seemingly thorougly converted and so full of enthusiasm in his work.

Agnacatillan (place of Agnacates) is a purely Indian pueblo. Here, eleven years ago, our native worker and some of the congregation were killed by the fanatics. The murderers were severely punished ; nevertheless, there has been bad blood from that day to this—the Romanists afraid of the Protestants, and the latter fearing the former. The Romanists have a school in this place kept by a man named Ignacio Vilches, a native of Zitacuaro. He has shown himself a friend of Guerara, and the latter has even entered the school and addressed the children. This man and his wife came over to see us and to invite us by all means to visit Agnacatillan, as the chief men of the place wished to have an interview with us. So we arrived about five o'clock on Sunday afternoon, after a beautiful ride that reminded me of the road to Emmaus. We found Agnacatillan the rockiest town I ever saw. Imagine every street paved with cobble stones as large as one's head and slippery with the time and constant wear. As we didn't want either Prince or Muchaeho—our horses—to break their valuable knees, which they were in danger of doing in sliding five feet at a time, we got down and entered on foot.

We have a little church here, erected in memory of the martyrs, and it was all decorated with the beautiful blossoms of the Noche Buena tree, in honor of our arrival. After supper came our meeting, and there were present the principal men of the town—three as hard-looking old Indians as one could find in a day's ride, one of them an assassin of our brethren and all of them pretty well animated by copious draughts of "mescal." As soon as they entered an animated discussion arose. It was some time before I arrived at a state in which I could, as it is vulgarly said, "Catch on," but afterwards I understood it thus : there is bad blood between Romanists and Protestants, and so they thought it best, poor ignorant Indians, that they are to do all in their power to conciliate the Protestants. I preached to them on Mark 10, taking for my subject, "Brotherly love and fanaticism." At the close all seemed satisfied. The "principal men" gave me an "abrazo," and said they were satisfied that no list was being formed.

Next morning they wanted us to stay, saying that they were preparing us a "firsta." The music (one of those bands that delights the aborigines by its joyful noise) was tuned up ; the turkeys were preparing themselves to die and the women were preparing the pepper for the succulent "mole." The Romanist school-teacher also invited us to examine his school. But we declined all with thanks, and went our way, one of our Roman Catholic friends acting as guide, from seven in the morning until twelve at noon. It was in this village that the chief elder, Mercelino Alezria (*i. e.*, happiness), was made local magistrate. The Indians, Romanists, are wont, on assuming this office, to take down an image from the family altar, and carry it through the streets and all the rest turn in with lighted candles and follow it. Said Alezria, "I have no image. I will bring out my family Bible, which is the fountain of all liberty. I will place it in state on a table and carry it in procession. He did so, and all the Indians turned out as usual and followed it with lighted candles. Was this due to an excess of lower criticism ?

At La Mohmera we held our Bible convention. This opened on February 2 and continued for two days. We studied Ephesians.

PUBLICATION AND SABBATH-SCHOOL WORK.

GLIMPSES OF THE FIELD OF WORK.

The friends of Presbyterian Sabbath-school Missions will, we are sure, read with great interest the following communications from our missionary brethren on the field. The first is from New Mexico, a territory of our country which to the great majority of us is really an unknown land. It lies directly south of Colorado and a portion of its southern border is the dividing line between the United States and Mexico. A large part of the population is of Spanish or Indian descent, and the Spanish language is spoken by about two-thirds. The principal industries are cattle, sheep and goat raising and wool growing. Part of the territory is very mountainous, the farms are small, and agricultural methods somewhat primitive. Irrigation by water ditches, however, is general in the farming regions.

The Rev. C. K. Powell, our synodical missionary in Colorado, makes occasional visits to New Mexico, and his descriptions are always interesting. In a recent communication he says:

NOTES OF A TRIP INTO NEW MEXICO.

As an illustration of the work, let me tell you of a three days' trip down into New Mexico in company with Rev. M. D. J. Sanchez and Elder Francisco Estrada, both of our San Juan church, one the pastor and the other superintendent of the Sabbath-school.

Several weeks ago Mr. Sanchez had a letter from four Mexican men in a plaza called Vallecitos, asking him to come to them, as Peter did to Cornelius, saying that they had been meeting together for several months and studying their Bibles. This convinced them of the futility and falseness of Catholicism and they wanted to be shown the way more perfectly. Vallecitos is eighty miles from here and our engagements elsewhere only permitted three days for the entire trip, and as it was to be over mountain roads, with steep inclines and rocky surfaces, we did not feel sure that we could make it. However, we started Wednesday morning at four o'clock and it was a steady climb all the way from 7800 feet to over 9000. At ten o'clock we camped for dinner by a nice little spring, made our coffee and had lunch while the horses fed and rested. At 11.30 we were again on the way, tarrying to feed the horses preparatory to the final long and steep pull at 3 P.M., and at 6.30 P.M. we were in Vallecitos, Plaza Cañon. I had my stereopticon with me and while Mrs. Montoya prepared supper (they killed a kid for the occasion—goat raising and small grain farming are the chief occupations of the people), the men went out to invite the people to the meeting and I put up my apparatus. At 9 P.M. they came until the little log cabin had thirty-six people crowded into it. The pictures were in the life of Joseph, presenting him as a type of Christ. The interest was intense. After the meeting we gave away a great deal of Spanish literature in the shape of tracts and books and, when requested, copies of the New Testament. After the meeting we went to where we were staying, and the head of the house brought out his old Bible and we answered questions until midnight. We were of course very tired, for the ride had been hard and the sun was literally scorching in its intensity and we told them we must go to bed. So we crawled in between our bedding, laid on the ground with no roof but God's own blue star-studded canopy, lit by the matchless moon of this clear mountain clime. But they came around our bed and talked of the "Old, Old Story" until after 2 o'clock, when we finally got to sleep.

The sun aroused us at 5 A.M., and our first meeting was at 10 A.M. After this we drove four miles up the cañon and had a meeting at 1 P.M. in a place where but a year or so before two Protestant missionaries were stoned out of town. We visited all the people and the little private school and had an audience inside the hall of over twenty and nearly as many outside. I preached to them from John 20: 30, 31, and no interruption occurred until one old lady sprang up and stopped Mr. Sanchez, who was interpreting for me, and denounced us as having no respect for the priests and Mary, etc., though we had never mentioned either. Mr. Sanchez started a hymn and she started out into the street.

We disposed of much literature and many Bibles and Testaments here. Driving back, we had a meeting in another place at 3 P.M., and at this meeting ten signified their desire to accept Christ, be baptized and unite with the church. All this was arranged for and I organized them into a Sunday-school, with two teachers and twenty-five

scholars, supplying them with literature from Old Mexico, also hymn books and Bibles from our stock. They are all very poor people.

We had a service at 8.30, when I gave my stereopticon views of the life of Christ. And about seventy-five were present, packing the room. We had a very touching farewell service with the brethren afterward, and then about midnight we were in bed again, but this time under a clouded sky and cold wind. The next morning found us on the way at 4.20 and at 7.30 we reached Las Tuzas (the Prairie Dogs), and while I got breakfast Mr. Sanchez aroused the people, for we have a Presbyterian organization here in the little adobe village. At 8.30 we had them gathered to a service, when we baptized two children and gave them the gospel. I found that they had once had a Sabbath-school and knew how to conduct it, so, after some further instruction, I organized a Sabbath-school here with two teachers and twenty-three scholars. We had a very precious time with this little flock, which had had no preaching for a year.

We repeated the experience of the first day, arriving at San Juan at 7 P.M., tired, hungry, happy.

These people are breaking away from priestcraft and superstition and the Spirit is working mightily.

PENCILINGS OF AN EARNEST WORKER.

Rev. Joseph Brown, our synodical missionary in Wisconsin, keeps a journal and prints portions of the same for distribution. The matters of fact recorded are interspersed with quaint and characteristic comments. Thus:

"Sojourned for the night in the manse of Rev. James S. Wilson, the worthy pastor of the Presbyterian Church. A little time spent with our pastors is time well spent when used to an advantage." The qualifications here are very finely put. At the meeting of the various presbyteries the one subject always noted by Mr. Brown is that of Presbyterian Sabbath-school missions. Thus at La Crosse Presbytery: "Rev. T. Hill, in his Report of Church Narrative, concluded the same by specially noting the importance of Sunday-school missionary work as the great means for reaching the families in our farming districts destitute of all means of grace." At Milwaukee Presbytery: "The heart of the presbytery beats true to this branch of our Church's work. Pleasant intercourse with all the brethren. How good and helpful this is!" Then after a survey of the mission fields of the suburbs of Milwaukee: "Was much impressed with the outlook. What is now wanted is a fit man for this work." Mr. Brown's energy, tact, sound judgment and fidelity are well known throughout Wisconsin, where his name, at least among Presbyterians, is a household word.

A GOOD STORY OF PROGRESS.

Mr. John H. Leas, our missionary in Mankato Presbytery, Minn., organized a Sabbath-school last year at Green Valley, six miles northeast of Marshall. From this beginning a Presbyterian church has already been organized and grouped with the church at Marshall, which will relieve the Home Mission Board of their grant to the latter. Special meetings were held at the beginning of this year, at which thirty-nine persons found Christ, thirty-seven uniting with the church. Some of the cases of conversion were striking. The missionary writes:

A little girl of five years had been praying for me for more than a week, when she saw her father go forward at one of the meetings. She told her mother she knew the Lord would use Mr. Leas in showing papa the way to Christ. Two drinking men were won, and both of them with their wives and children unite with us.

The school was originally organized as a Bible school, and then was changed to Presbyterian. I recently organized a C. E. Society with thirty active members.

My report of undeveloped schools will show the responsibility which rests on us here of caring for these new-born babes. They are looking to us and not to other denominations for aid, and if we can care for them southwestern Minnesota will soon be strongly Presbyterian.

A SABBATH-DAY'S WORK.

One of the greatest charms of a Christian Sabbath is the opportunity it gives to the child of God to engage in His special service. To ministers and missionaries in active work the day is one of glorious privilege—a field day in very truth. One of our missionaries in Wisconsin—Rev. James M. Bain—thus describes the work of a certain Sabbath-day which may be taken as a sample of others:

My first appointment was at 10 A.M. and, although it was rainy, a goodly number were in attendance. At this place, three years ago, we had organized a school which did excellent work for two years, but then stopped. Being a good fishing point, the young people mostly spent Sunday on the

ponds or along the streams. To-day it was my privilege to reorganize the school, which I did after the morning service. Then I drove three miles to dinner, and after duly refreshing myself and my horse I drove another six miles to the afternoon appointment. It was still raining, but I found a house filled with children and their parents. They knew little about either Sabbath-school or church, having neither within several miles. Here I organized another school, but had some difficulty in finding officers. Another ride of seven miles brought me to another beautiful village, where I preached for the good pastor of a Presbyterian church, and thus a day of holy privilege was brought to a close.

WORK THAT RICHLY PAYS.

The cashier of a bank in Minnesota, who is also the superintendent of a Sabbath-school, writes to us about the results of our work in his town. First, he acknowledges the receipt of a forty-volume library which the Board donated to the school. He praises the books and thanks the donors, and then adds:

Your Board started the work here with a school in August, 1894. Now we have a brick and stone building worth $2700, all paid for, a membership (church) of sixty-six, all without help from the Home Board so far, and preaching has been sustained over three years. We shall always cherish a most kindly interest in your Board and endeavor to add more to its support than we have.

A THRILLING EXPERIENCE.

The Rev. M. G. Mann, our missionary in Walla Walla Presbytery, while on his travels last May, near the junction of the Alpowa creek with the Snake river encountered a cloudburst. He had just eaten his dinner at a farmhouse and was reading a book, when he heard a prolonged noise as of thunder. The owner of the house ran in and excitedly cried out that there was a cloudburst somewhere, and that they must immediately betake themselves to the trees. Mr. Mann shall tell the rest of the story:

There was no way to escape to the mountains. The road was already a running stream, carrying boulders and débris. I climbed into an apple tree, and had hardly got into it when I heard and saw the rush of a mighty wave approaching, carrying on its crest large trees, fences, etc. The waters were three or four feet high and in some places covered the valley from mountain to mountain, and large boulders rushed past through the orchard, striking the trees. Not knowing whether we might not also experience a miniature Johnstown and Connemaugh, I fervently prayed and resolved that if God would deliver me from this raging flood I would dedicate myself and my services more entirely to him. As though my vows were accepted, I felt a large boulder lodge against the tree in which I had taken refuge, and another and another holding down the brush so that the waters could not uproot the tree. In front of me, in the line of the current, there lodged two large trees, forming a barricade of brush and rock in the shape of an inverted Λ, and thus there was complete protection. After about two hours the sun came out, the waters subsided, and I came down from my perch and sought a dry place on *terra firma*. The devastation was immense—a severe loss to the farmers and fruit raisers—but no lives were lost. The same cloudburst almost destroyed the valley of the Assotin, washing away houses and orchards. I hastened in the evening over the "divide" toward Lewiston to look after our Sabbath-school at Vineland.

IN THE NORTH CAROLINA FIELD.

One of our colored missionaries in North Carolina having planned to travel through a district where the smallpox was raging, took the precaution to be vaccinated, and then visited 326 families, organized two schools and delivered thirty-four public addresses, within one month, traveling 905 miles. He could have organized more schools but thought it unwise to do so in private dwellings—in fact, the feeling of the community was against this course. One school was organized in a vacant shanty loaned by the owner, but as soon as the house is let the school will have to stop.

In another district visited by this brother, the people had suffered from forest fires and many persons had lost their all. A barrel of clothing arrived at this time, the gift of the First Church, Elizabeth, N. J., and the missionary was able to give timely assistance to some of the sufferers.

This good brother pleads for chapels. He says that $25 will enable him in many cases to build a suitable chapel, land and labor and some of the building material being donated on the spot.



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1844 - 1898

APPROPRIATIONS FROM GENERAL, LOAN AND MANSE FUNDS.

YEAR	NEW YORK	NEW JERSEY	PENNSYLVANIA	MARYLAND	OHIO	INDIANA	ILLINOIS	MISSOURI	IOWA	KENTUCKY	VIRGINIA	MISSISSIPPI	ARKANSAS	TEXAS	GEORGIA	ALABAMA	TENNESSEE	LOUISIANA	DELAWARE	MICHIGAN	WISCONSIN	NORTH CAROLINA	CALIFORNIA	SOUTH CAROLINA	FLORIDA	MINNESOTA	OREGON	NEBRASKA	INDIAN TERRITORY	KANSAS	WASHINGTON	NEW ENGLAND	DISTRICT OF COLUMBIA	SOUTH DAKOTA	COLORADO	WEST VIRGINIA	NEW MEXICO	WYOMING	NEVADA	UTAH	MONTANA	NORTH DAKOTA	ARIZONA	IDAHO	ALASKA	OKLAHOMA TERRITORY	TOTAL APPROPRIATIONS	PAYMENTS BY YEARS	VALUE OF PROPERTY BENEFITED EACH YEAR	YEAR
1845	2	2	5	1	9	7	1	3	3	2	5	2																																			42	$ 2730	$ 10920 00	1845
1846		1	9	3	5	6	2	2	1		1	1	2	3																																	36	3020	12080 00	1846
1847	2	2	5	1	6	5	4	6	4	1	6	1				1	1	2																													47	4975	19900 00	1847
1848	2	3	6	1	8	9	2	3			3	2	4	2			1	1	2																													49	6080	24320 00	1848
1849	4	4	5	1	7	11	7	3	3	2			1		3				1	1	2																											55	8840	35360 00	1849
1850	4	4	3	1	9	4	5	2	5	2	4	4				1	1	1	1	1	3	1	2																									58	9618	94	38476 00	1850
1851	2	2	1	1	1	2	1		1			2	2	2	3						1			1	1																							23	3140	12560 00	1851
1852	1	2	1		1	2	1		1				1	1							1		1			1																					14	2270	9080 00	1852
1853	4	4	1		8	8	2	4	1		1		2	2	2						2				2	1																						44	6982	60	27932 00	1853
1854		1	6	1	5	4	5	2	4	3	2	2			1		3			1	6	1			1	4																						52	6625	72	26504 00	1854
1855	5	2	7	1	5	6	7	5	5	1	1	2	1	1	1	2	1		1	3	10	1			1		1																					70	4886	65	19548 00	1855
1856	6	2	6	1	4	7	16	6	9	1	6	3	2	2	1		1	2	1	3	11	1			1	1	1																					94	8675	99	34704 00	1856
1857	8		10	1	14	6	12	6	13	1	2		1	2	1		1	2	1	4	7	1			1		1		1																			96	33543	88	134380 00	1857
1858	8	3	5	2	11	6	14	2	14	3	4	1	2	3	2	1	2		3	3	1		3		5		1																					97	33033	88	132112 00	1858
1859	11	2	5	1	9	7	14	5	8	4	4		4	2	2	1	1		1	2	7	1			1	1	1	1	3		2	1																101	33820	00	137820 00	1859
1860	8	5	10	2	13	5	14	6	8	2	2	2	1	2	2	2	1	3		4	4	1			1	1	4				1	1																106	34120	55	171056 00	1860
1861	5	1	5	4	10	6	18	2	8	2	5		1	3	1	1	1	1	1	2	4		2	1	1	3				3		3		2														96	34411	88	151688 00	1861
1862	8	2	9			8	5	11	3	7		1		3			1			3	2		2			4		1	2		1																73	33333	88	101236 00	1862
1863	4	2	2	1	7	6	15	2	5		1						1		1	2	8		2		1		1	1		1				1														66	33333	88	63588 00	1863
1864	7	4	4	1	8	5	14	4	6								1			2	3		1		2	1		4		1																	67	33333	88	52940 00	1864
1865	8	3	8	1	5	4	15	5	10											2	4		2		5		1		3		1	1		1	1												80	33333	88	83680 00	1865
1866	10	6	6		2	7	18	5	12		1						1	1	1	2	4		1		4				3		1	1		1			2										88	33333	88	123256 00	1866
1867	6	4	5		9	10	16	8	14		2						2			3	7	13	1	3	6				5		1	1																117	33333	88	181080 00	1867
1868	7	5	10	2	6	8	16	6	16	1					5		1			2	3	29	3	9	5				3		1	1																139	33333	88	338060 00	1868
1869	7	4	19			11	3	22	7	11	1				1			1		2	8	11	1	1	10		1		5		1																128	33333	88	345256 00	1869
1870	6	4	19			11	9	22	14	12	3	1			4		2			2	4	13	2		4		1		5		1					1	2	1	2	1							146	33333	88	416648 00	1870

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POYNETTE ACADEMY.

BY F.

This school, located at Poynette, Wis., has held steadily on its way through the disastrous financial crisis of the past few years. With no endowment and no resources except the allowance paid by the Board of Aid toward the salaries of the teachers, the farm lands which are worked



Poynette Academy.

by the students and an occasional scholarship, it has, through the good providence of God, gone on with its work of preparing young men and women for lives of Christian usefulness. Nearly all of the students received here have no money and no friends who are able or willing to assist them. The cruse of oil, however, has never run dry. The promoters of the work have often been comforted by the reflection that Elijah, when fed by the hand of God, received only bread and flesh, and moistened it with the water of the brook Cherith. Measured by that standard they have made no self-sacrifice. Measured by the American standard of living and working there has been self-denial on every side. When the stringent times came on, the management felt that the school was ready for advancement. Its methods had been tested and found practicable. They could with confidence ask the Lord's stewards to further and make permanent this work. It was soon evident that sails must be furled and preparations made to weather the gale. Expenses have been cut down year by year where cutting down had seemed impossible, and when the heavens grew black and no ray of light appeared they cried unto the Lord and he opened his hand and supplied the imperative need of the hour. In November of 1896 Dr. Green called the teachers together and told them he saw no way to pay them their full salaries for the year's work. He gave them the choice of quitting at once or working for what should come in. Without hesitation they agreed to go on with the work. They received in the end about two-thirds of their small salaries of $200 each. In spite of the past years of financial disaster on every hand, and the continual cry of hard times, the institution is in better condition for its work than ever before.

Its teachers are earnest, competent and faithful, teaching five full hours of sixty minutes each a day. Dr. Green and his wife live in the midst of the academy family, and give their time and strength to the work without salary. They have a small but, as a whole, earnest band of students, willing to work and sacrifice. There were forty-five students on the school roll during the past year. Thirty-six of this number have been members of the family, seventeen young women and nineteen young men. The young women have carried on the work of the house. The young men have provided the table with an abundance of good vegetables; sawed and split nearly all the wood used; taken care



Poynette Academy, Boys Plowing.



Poynette Academy, Girls Cooking.

of horses, cattle and pigs, in fact have done every variety of farm work; and built, from cellar to garret, with very little superintendence, a comfortable cottage dormitory for themselves.

Study and recitation have gone steadily forward since the second Wednesday of September, except two weeks' vacation at the holidays. The work done by the students has, as a rule, been very satisfactory. Good progress has been made in all departments. It is needless to say that they are a busy family. The study of the Bible is pursued daily, in connection with the study of mathematics, the languages and the sciences. While the Bible is the only text-book, it is taught in accordance with the Westminster Confession, and the aim is to develop and feed the spiritual nature. There can be no adequate spiritual growth until the soul rests upon the foundational facts in regard to its salvation, as they are laid down in Scripture. The faculty desire above all things that these truths become bone, sinew and muscle in the characters of the young Christian graduates of Poynette Academy. It was these truths that built up the men who laid the foundation of our present civilization, and who in every mission field of the Church have stood in the midst of dangers and have counted not their lives dear unto themselves.

No effort has been made for the past three years to secure students. The financial outlook did not warrant it. Yet the school has varied very little in numbers. Those who have applied for admission have been received only after careful inquiry as to character and promise. It is the purpose to retain only those who are studious and industrious, and who thus make good use of the advantages received. The students are largely from the great working class. Before they came to the academy they were obliged to support themselves. A young man in northern Wisconsin applied for admission last December. Before the letter of acceptance reached him there came a letter from his mother in a distant State. She was ill and needing money. He immediately sent her all the money he had and went to work in the woods to again earn money for books, clothes and railway fare to Poynette.

The young men continue to go out on Sunday to the small churches and school-houses in the vicinity, conduct Sunday-schools, and some of the more mature among them preach with acceptance to the people.

What are the aims of this institution? 1. The trustees are urgently desirous to pay off the small debt upon the property, about one-half the original purchase money of the first fifty acres. 2. An adequate number of scholarships of $75 each is needed to secure comfortable sustentation for whatever promising and impecunious students may apply for admission to the school. If churches, Sunday-schools and benevolent individuals, in sufficient number, would carry these scholarships year by year, the work could be done; some have been thus assisting the institution. The Sunday-school of the Third Presbyterian Church of Chicago have carried a scholarship for a number of years. When one student graduates, another is at once placed to their



Poynette Academy, Boys Clearing Land.

credit. Three most excellent young men, earnest Christians, have thus been carried through their academic course by that Sunday-school. The ladies of that church have given valuable assistance to the students by sending every year a box of bedding, table linen and second-hand clothing. The Woman's Benevolent Society of Dr. Parkhurst's church have also assisted in both these ways. Other churches, societies and Sunday-schools have given assistance, but not in sufficient numbers nor with regularity. What the writer urges is that this help be given annually. Dr. Green has borne the financial strain of carrying this work for thirteen years. Only faith grounded upon the word and attributes of a prayer-hearing God could have sustained him. It is time those who love that God and his word come to his help, relieve his anxieties and make permanent this work to which he has given the consecrated talents with which years of Christian experience and work have enriched him. His associates are ready to spend and be spent, if only they are not compelled to face financial disaster year after year.

Men have said to me repeatedly: "If only I had known such a school as Poynette Academy when I was a young man!" And the heart of the writer has reëchoed the wish.

MINISTERIAL RELIEF.

HOW GOES THE BATTLE?

When we heard that Dewey was ordered to Manila to destroy the Spanish fleet, how eagerly we all watched the papers for the latest news! When Cervera's fleet came across the ocean, how we wondered what his destination was, and when at last he was bottled up at Santiago, how anxious we all were to know whether he would come out into the open sea to attack our fleet, or whether Sampson would have to risk an entrance through the narrow, fortified channel to attack Cervera in Santiago Bay! We were all *interested* in the outcome of the great battle which we knew must sooner or later take place. We could scarcely wait for the morning and evening papers to appear to learn the latest news from the opposing fleets. And when the army under Shafter began the attack upon Santiago, how eagerly we scanned the papers to know the progress made by the brave boys engaged in the tremendous conflict! We were all interested in the progress made in reducing the stronghold of the Spanish army.

And now when the war is over, how deeply we sympathize with valiant men who gained our victories, and how bitterly we condemn the carelessness in our officials through which our men have been needlessly exposed and have been compelled to endure unspeakable privations and inexpressible sufferings!

We have many old soldiers in our Church who have nobly fought our battles for us, enduring unutterable hardships, whilst, perhaps, we have enjoyed the comforts and luxuries of happy homes, and now in their old days they are neglected and are left to suffer untold privations when by a little thoughtfulness and effort on the part of church sessions abundant supplies for these old soldiers could readily be secured.

ARE WE DOING ALL WE CAN?

September, the month set apart by our General Assembly as the time for taking a collection for the Board of Ministerial Relief, has come and gone and as yet very few churches have sent in their collections for this hallowed cause.

Our hearts were greatly cheered last year by having 594 more churches contribute to this Board than ever contributed in any one year in the history of its work. This shows most satisfactorily what can be done by an earnest general effort throughout our presbyteries. The collections from churches and contributions from individuals amounted to $10,893 more than during the previous year. This greatly gladdened all our hearts. We cannot expect more than $70,000 from our Permanent Fund during the present year, and we need and must have in addition to that amount $125,000. This large sum cannot be raised without a serious and prayerful effort. Unless there

is a persistent work all along the line the churches will again become careless, and the church collections will fall off as they did from 1888 to 1897.

THE PEOPLE NEED INFORMATION.

The report of the Standing Committee on the Board of Relief unanimously adopted by the last General Assembly says: "It is believed that if the congregations were informed of the exact condition of things, and of the imperative need for increasingly larger collections, the Board of Ministerial Relief would be able to care adequately for the aged and honored ministers and missionaries and their dependent households. No cause could appeal more tenderly to the hearts and consciences of the people."

But how are the people to be informed? Listen! "The Assembly urges pastors to preach upon this subject, and to enforce the claims of our Church's venerable and helpless wards and it is believed that the facts will appeal potently to the generosity of hearers."

But how are our ministers to obtain the information to give the people to induce them to be magnanimous and warm-hearted and open-handed in contributing to the Board of Relief?

Listen! "The Assembly most earnestly and affectionately asks the synods, presbyteries, sessions, and especially the pastors of churches to consider the facts printed in the annual report of the Board, and to give a full presentation of them in the judicatories of the Church and before the people."

Turn, then, to your volume of annual reports and study carefully what is contained in the report of the Board of Relief, and, if you please, read the address of the Corresponding Secretary of the Board, delivered before the last General Assembly, and bound up with the annual report, and you will find suggestions enough to enable you easily to prepare a sermon for your people, which will, we are sure, secure a generous collection for this sacred cause.

NEGLECT OF CHURCHES.

Whilst 4126 churches contributed to the Board of Relief last year there were 3198 churches in the presbyteries asking aid which did not contribute a single dollar to this blessed cause!

Twenty-one synods included in this year's report have more non-contributing than contributing churches!

One hundred and three presbyteries have more non-contributing than contributing churches!

This condition of things can be greatly improved by closer oversight of the churches by the presbyteries, but, oh, how much depends upon the pastor of each church! If the pastor is determined to have a collection for his aged and suffering brethren and the families of his departed comrades, there are few sessions so disobedient to the directions of the General Assembly as to interpose any objections, and the people, when the cause is fairly presented, feel it to be a sweet privilege to give something every year to the relief of the honored men who have been their pastors or helpers in the divine life.

Tell the people that we have 103 ministers on the honorably retired roll whose average age is over seventy-eight and whose average time of active service has been over forty-five years. Is any man or woman in the Presbyterian Church willing to see these aged and honored men suffer when it is so easy for our great Church to prevent their suffering by even a basket collection from each church every year?

MINISTERING WOMEN.

"The Assembly also urges pastors to call attention to the fact that the work of the Board of Ministerial Relief is not confined exclusively to ministering men. Among the annuitants the ministering women, missionaries both home and foreign, and the widows of clergymen considerably outnumber the men. Here is a field wherein 'woman's work for woman' may have abundant exercise. While money is the chief requirement, boxes of clothing and household supplies will go far to piece out the scanty income of many families."

Of the 875 families on the roll of the Board of Relief, 472 are headed by the names of widows.

The average amount paid to families last year was only $205. Who begrudges this small allowance to a minister's family left without sufficient means of support?

Tell the people that the payments of the Board are increasing at the rate of nearly $6000 a year! Our roll is thus rapidly and steadily enlarging and there must be a

steady increase in our church collections or the small average of $205 a year to each family under the care of the Board will have to be diminished.

Presbyteries sometimes complain that the families they recommend for aid receive so small an allowance. The Board can distribute only what it receives, and in making the distribution each year of the limited amount of money sent to its treasury, it must make it fairly and proportionately among 875 families according to the absolute necessities of each case, all things considered, which are presented to the Board by the various presbyteries. It would please every member of the Board greatly if the churches would place it in their power to increase greatly the average amount given to each family. Will you help them to increase that amount?

ARE YOU INTERESTED?

When the war was raging with Spain you were interested because your friends were in the war, or because your patriotism had been stirred, or because you wished to see the cruelties of a tyrannical power stopped, and you read and read the news from the fields of battle with ever-increasing interest, and the more you became informed about the facts of the war and the work to be accomplished, the more interested you became.

So it will be in regard to the holy cause of Ministerial Relief. The more you read and become informed, the more interested you will become, and the more you will be willing to lend a helping hand to relieve your suffering friends. May God help us all to do our duty.

FREEDMEN.

WHY WE SAY NO.

The uniform answer to the numerous appeals for help for *new work*, or for expansion of work already under the care of the Freedmen's Board, is No; and the reason for saying No is the existence of the large and embarrassing debt of $58,000. Until this debt is overtaken and canceled the same answer must continue to be given.

The main effort of all friends of our work this year should be concentrated on this one thing—the wiping out of the debt. This can be done by having each church give this year just *seven cents more* per member than it gave last year. With the help of the Women's Society, the Young People's societies, and the Sabbath-school superintendents, it is quite within the power of the pastors to make this reasonably small increase in their contributions, and thus put the Board and its work in a position and condition where it can say *Yes* to at least some of the urgent calls for aid that weigh upon hearts of those who have the work in charge.

SAMPLE APPEALS.

The following are fair examples of appeals to which we are compelled to turn a deaf ear, because our debt of $58,000 stands in the way. No. 1:

"I have been trying in the name of the Lord to hold on to the work in ——— which was organized last spring, but at this time the way has become so dark that I cannot see my way. There is no one who has come to help me. I have no means of support. The Board has not taken this work in charge, and it is not well known yet among the churches. It was organized by the ——— Presbytery, and according to the desire of the people I came here on the 15th of June and have been struggling ever since. I came right out of the theological seminary. I did not expect to get anything for my work. I came that the people might have the gospel as plain as I could give it to them.

"The times are so hard here that the people are not able to board me. They are doing all they can do, I believe. I have helped to make up my board until now, nearly two months, and have come to begging the Board in the name of God to do something for me now. I am in no situation where I can help myself. This little Presbyterian church has to hold its services in a hall and pay rent for the same. The prospects for a good Presbyterian church here are very good. The people come anxious for instruction. We have a nice Sabbath-school. We hope that the time may soon

come when we can have a church here in which to worship. I am doing everything I can in the name of the Lord to keep this little flock together. Please let me hear from you at once."

This good brother heard "*at once*" that we could do nothing. He appealed to us "in the name of God," and so in order that we in the future may help him, and many other such pressing cases, the Board appeals "in the name of God," to the friends of our work, to help us this year to pay off our obstructing debt by giving *seven cents* per church member *more* this year than last. No. 2:

"It has been my sincere desire and hope that the Board may be able to give us a measure of relief from the burden of this work. My energies were taxed to the utmost this past year to bring the school up, which under the blessing of God we accomplished—but at the expense of my health. The warning came early in the spring, and the last month, May, was the hardest that I had ever experienced, and several times it looked as if I would have to give up, but I pushed on and closed the year most successfully. Our commencement was attended by the largest audience we have yet had. In the audience were some of our leading white citizens and most prominent educators of the city. All were enthusiastic in their praises.

"We need enlargement, which comes from efficient teachers. The reputation of the school is being established, and if we had help in the way of teachers what a force we could exert for the improvement of the minds and hearts of our people! Will it not be possible for the Board to give us ten dollars a month for six months toward the salary of another teacher? My wife has assisted me, but her health is declining because she has to do all her own work and cooking in addition to what help she renders me in the school. Our physician has already advised against it. What to do perplexes me. The experiment of turning people away from the school proved detrimental to the work in that it robbed us of the very class we need and must build upon.

"While the Board requires six months each year, I have taught for eight and a half months. In the five years I have been here I have taught at least twelve months more than the maximum time required for schools of this grade. To abandon the work is suicidal; to allow it to suffer for want of sufficient help is equally as bad—for the result is the same. May not the Board supply the need; it will give standing to the school. My earnest desire is to see the work grow.

"The other consideration is my health, which has been impaired for some time—due to the close confinement of the schoolroom six hours daily and the amount of other work I must do daily. For the past two months I have been in a precarious state. The run-down condition I was in made me a victim of disease. During the whole of June I was hardly able to keep on my feet, notwithstanding I was under the physician and taking medicine. Finally when July came I began to fail, and gradually I gave way till the 8th of July when I was hardly able to go around. Our communion was the second Sunday. I got up Sabbath morning and went to church and ordained an elder, and at 3 P.M. we had a most delightful service with a good audience. The Spirit filled our hearts with hope and love, and while I was sick I mentioned to the audience the uplifting influence of the Spirit. I went home and about 6 o'clock I had a chill and suffered severely from pain. When our physician was called in my temperature was nearly 104 and for three weeks I was in bed with an attack of fever. I am now getting around again and I hope soon to be well. I am grateful that my life has been spared, to my family and to the cause of Christ.

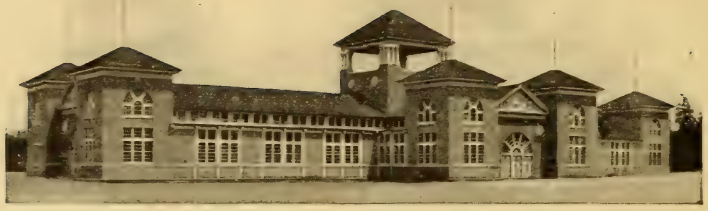
"I feel considerable apprehension about my work this winter and I hope if there is any way by which I can be helped I shall be in some way relieved."

No one can read this good man's letter without seeing that he was overworked, and that he by all means should have an assistant. Our *debt* is in the way. Help us pay our debt by giving seven cents more per member than last year, and we will next year be able to give this school an additional teacher, and help other schools in the same way, of which this is *but a sample*. No. 3:

"I write to inform you that I am still at my post, and have been for the last nine years, without stopping for any rest whatever. I am truly glad to say to you, and to all the members of the Board, that the blessed Lord has and is blessing our efforts here. It is true we have had and are having some bitters with our sweets. But we feel we have had enough bitters to enable us to enjoy the sweets as we could not otherwise have enjoyed them.

"The hand of God has been manifest in all our efforts. In this I know you will rejoice. God be pleased.

"But there is much land to be possessed and much work to be done. Being encouraged by passed blessings from God and favors from kind



Negro Building at the Atlanta Exposition.

friends, I am endeavoring to do more for the uplifting of suffering humanity and the cause of our blessed Master. This is an important point, and our work here has been suffering for the last nine years or more for the want of a good school.

"I have resolved, God willing, to open a school here this fall, sink or swim. It is an indispensable necessity to the success of our work. God in his providence has provided us with a place in which to have our school—the basement of our church. This is a very great advantage and seems to indicate to us to go forward. You must know that this means an additional hardship and sacrifice to me and my family, as there will be no compensation to me for my labor and time. I am now making every effort possible to get things in readiness for work in October.

"I have a young lady of considerable experience in teaching and general church work with me now as one of my family at my own expense. She is a most excellent young lady, and the very one I will need to help me in my work. We hope to raise $100 here on the field, and we hope the Board will help us get the rest. You knowing the importance of this work and having interest and confidence both in the work and in myself, I have felt that my endeavors would have your approbation. I believe that no money will be spent anywhere else to more advantage or that greater and wider results will follow."

What this brother says is all true. He will open his school, "God willing." Our debt will be paid this year, "God willing," but until it is paid we cannot lift a hand toward any work, new or old, that will call for the expenditure of more money than last year. *The debt must be paid first.*

The Rev. Oscar Roberts, writing from Africa, gives this sketch of San Juan, a Mabeya: He knows a little English, and I learned from him a few Mabeya words. He has an exalted idea of his linguistic abilities, for he could speak four other dialects beside his own. He was for a time in our school, but did not stay long enough to learn to read, though he enjoyed the Bible lessons. San Juan was a trial to most of the others, but as it happened he was as kind to me as a man could be. Several times he paddled my canoe for me free of charge up the river to another preaching station. The trouble was that he and the other oarsmen yelled constantly as an accompaniment to their strokes. I tried to quiet them out of regard for the Sabbath; but they said that it was of no use, that canoes would not go unless they sang as they paddled, and so they yelled.

On one trip to Ngumba, he suddenly remembered that his father had not returned the goods due for a tusk of ivory purchased in the next town through which we had to pass on the return trip to the beach. So he and some of his fellow-townsmen went around the town by another path and met us near the river below. On that trip he left some of his fish at the beach to supply his mother while he was away, and I well remember how faithfully he cared for her in sickness. His love for his mother was a rare exception among the Mabeyas.

At a time when there was sorrow in my own life, San Juan and some others from his town came out of their way to say, "Vi guga ngwong pe passe we" (we feel sorry for you). It was a little thing, but it showed the awakening of kind thoughtfulness.

HOME MISSIONS.

NOTES.

"Come Over and Help Us."

Two ministers of the Synod of North Dakota were delegated by their brethren to present the claims of their synod to the Board. Their story was very much like many others that come before it. If the people to whom God has entrusted wealth could know of the need of the gospel in many parts of our land, it does seem as though they must respond to such calls. The Board of Home Missions stands like Paul and hears the pleading cries of "come over and help us." Our Macedonian cries come just now from North Dakota, Idaho, Washington, Oregon, Indian Territory, and other places. The spirit with which these requests are presented is very delightful. There are no complaints of the past neglect, but strong cryings for the present and future.

The Needs of North Dakota.

The northern middle section of North Dakota has been receiving a vast increase of population during the past few months; and what makes the cry from that region more pathetic is because it is a regular home-thrust, for they are nearly all Americans. As many as thirty car loads passed through Grand Forks en route in one day this summer. While this was exceptionally large, yet it presents the largeness of the emigration and the need of the immediate care of the Church. Six additional ministers are needed at once to take care, in part, of these people, but first the money must be pledged for their support. It will cost about $2500 to start in this field.

Large Parishes.

In Idaho $2000 are needed to care for four new missionaries to occupy four very attractive fields, each field covering as large an area as some of our smaller States. One of our missionaries sends a description of a portion of Idaho, as follows: "The open treeless prairie on the plateau of the mountain across which my wife and I drove a year and a half ago in any direction for miles without our way being obstructed by a fence, is now laid off in farms with fine improvements, large barns, fair houses, and a good schoolhouse, while their crops are simply immense. It looks more like Illinois or Iowa than the far West. And in all this length and breadth, an area of sixty by seventy miles, 4200 square miles, we have but the one white minister. There is room for at least four, and the preaching stations now occupied by our Sabbath-schools demand two more missionaries at once. The people are eager for our work to begin. They will raise $150 to $300 on each of these two charges, with two new towns in one charge and three country places in the other; all have post-offices and give us fine audiences, thirty, forty, sixty, seventy people at a time.

"Oh, if you could see it as I do, with these thousands of homes spread out before you, surrounded with the richest fields of waving grain, you would bestir yourselves to occupy these fields even if we had to pay the entire cost. But they are willing to help themselves as far as they are able."

The New Assistant Secretary.

We are happy to announce that the Rev. John Dixon, D.D., has accepted his election to the assistant secretaryship of the Board of Home Missions, subject, of course, to the action of his presbytery in dissolving his present pastoral relations. It is not doubted what the action of his presbytery will be, and it is hoped that by the time this magazine is in the hands of its readers, Dr. Dixon will have entered on his new and important work. The Board and the Church are to be congratulated upon this accession to our Home Mission force.

The Debt.

Men of affairs tell us that our country is entering upon an era of unexampled prosperity. It is not too much to expect that the kingdom of our Lord will have its full share of this prosperity, whatever may be its measure. The first privilege and duty of our Church is to rid the Home Board of the debt which has so long hindered its progress. We propose at once to begin a campaign for this purpose, and we propose to stick to it until the consummation is reached. We have received thus far over

$14,000 from the 3d of July offering. Less than one thousand churches and Sunday-schools are, so far, represented in this effort. We expect all the churches to have some share, large or small, in this movement to set our work free from the incubus of past obligations. The increase during the year, thus far, has been gratifying. Let us pray for the spirit of liberality and consecration to home missions that without burden of debt we may advance to the wonderful opportunities opening up before us for home mission work.

Alaska.

The needs of this new territory appeal strongly to our missionary spirit. Our work in Dawson City, where a good church had been organized, has been turned over to our Canadian friends, in whose territory it is situated. In exchange their work at Skaguay has been given to us. The Rev. S. Hall Young, who organized the church at Dawson City, has been appointed special missionary to the Yukon, with instructions to carefully survey the ground, select points of vantage, and hold them by such occasional services as he can give, until reinforcements can be sent on. This work is of the first importance. Several points on the Yukon are already in view. Mr. Young is especially adapted by his knowledge of Alaska for that prospecting work. The Board is also planning to send a few new men into southern Alaska.

Fall Meetings of Synods.

It is our earnest desire that at each synodical meeting this fall there shall be a special service in the interest of our cause. Providence appeals for this in a remarkable way. We are planning to have some representative of the Board present at every synod. May we not ask that such meetings will be occasions not only of fresh enthusiasm for home missions, but of most earnest prayer for the special favor of God upon this cause at this time?

Carpet or Matting Needed.

Rev. F. A. Mitchell, of Gibbon, Neb., writes that they very much need a carpet or matting for the aisles of their church, and would be glad to accept same, even if second-hand. Some church or family may have such as is wanted, and we suggest that in case any should be willing to send it, that first they write to him at the above address; second, that they be sure it is worth sending, if second-hand; and third, that they also pay the expenses of shipment.

Organ Needed.

The church at Harrington, Wash., has been erecting a new edifice. It is about finished, and they need an organ. The effort made in building has left them without ability to purchase one. If any church or individual has such an instrument that they will donate to this needy field, they can correspond with the minister, Rev. L. E. Jesseph, at the above address.

Who will Respond?

We call attention to the letter of the Rev. E. J. Thompson, D.D., of Oregon, who tells of their pressing need of $1000 just now, and the good it will do.

Indian Work in the Indian Territory.

The Rev. F. W. Hawley writes: "I give the following facts which are as near correct as I could get them:

"1. The Choctaws number about 17,800. Among them we have three ordained full-blood Choctaw preachers and two licentiates. Aside from these we have two interpreters; making seven preachers and helpers. We have sixteen Choctaw churches, with a total membership of 483.

"2. Cherokees number about 27,000. We have one ordained Cherokee preacher and one native helper. We have seven Cherokee churches, with a total membership of 178. This includes merely the full-blood churches. We have a number of English-speaking Cherokees in all our churches in the Cherokee nation. They are not included in the above number.

"3. Seminoles number about 2900. We have two full-blood Seminole ministers and three Seminole churches, with a total membership of ninety-three. There are three Sunday-schools, with a membership of about 150.

"4. Creeks number about 13,860. We have one ordained Creek minister and one licentiate. We have but two regularly organized churches, with a total membership of thirty-nine. Our Sunday-school numbers ninety-five. We have mission schools as follows: (1) Anadarko, among Kiowas and Comanches and Wichita Indians, attendance forty-four. (2) Dwight, among Cherokees, attendance seventy-one. (3)

Elmspring, attendance fifty-nine. (4) Park Hill, attendance 133. (5) Tahlequah, attendance 186. (6) Muskogee, among the Creeks, attendance 240. (7) Tulsa, attendance 135. Total attendance in the mission schools, 868.

"Many of these pupils are Indians, while a great many of them are whites.

"We have within the bounds of the synod about 70,000 Indians. Our Church has had missions established for nearly 100 years, and has done a great work among them. The other Churches are going beyond us, some of them, in the number of churches and ministers working among the Indians. But our own Church is doing a splendid work. There are a number of tribes of Indians here that we are doing nothing for. Osages, 1629; Kaws, 208; Poncas, 602; Otoes, 350; Tonkawas, 53; Sac and Foxes, 495; Kickapoes, 255; Cheyennes, 2089; Arapahoes, 2005; Apaches, 300; Quapaws, 239; Wyandottes, 319; Senecas, 312, and others.

"Aside from those Indians there is a population of some 400,000 to 600,000 whites in the Indian Territory. And many of them are the poor ignorant whites whose children are growing up in ignorance and vice without church or school. We want many more of both churches and schools to properly evangelize and care for the people."

Porto Rico.

It is too early yet to say what will be the eastern or the western boundary lines of the United States a few months hence. It is not doubted that the rich and beautiful island of Porto Rico will be a part of our domain. The cession of that island and the small islands around it to the United States will be our first demand of Spain, and it is understood will not be resisted. What missionary operations our Church may undertake there cannot just now be said, but it is an item of interest to know that several capable men have applied to the Board of Home Missions for permission to enter that field and a good-sized check has been sent to our treasury for the beginning of our work there.

An Opportunity.

Will not some one, after reading the interesting letter from Rev. T. M. Gunn, D.D., about the newly opened work in the mining town of Republic, Wash., send $500 to secure a man for that new church? This sum given for the opening up of new work would prove a blessing to thousands, and lay solid foundations for the future good of a number of places in our country.

The Mormon Question.

The Independent under date of March 3, 1898, published a symposium on "The Mormon Question." It is very valuable for the amount of information given and also because the authors of the articles are men fully acquainted with the system about which they write, made so by years of residence in Utah and special study of Mormon methods and doctrines. We advise all who can to read their statements.

ENTHUSIASM.

Those who have witnessed the receptions given by the people of this country to the returned soldiers and sailors know what is meant by the word "enthusiasm."

Those who have witnessed a so-called scientific game of football know what is meant by enthusiasm and zeal, both on the part of the players and of the partisans looking on. The onlookers seem to enter into the spirit of the game to such a degree that the success or failure of their particular team becomes almost a personal triumph or defeat.

This is the kind of enthusiasm we claim this present year from the members of the Presbyterian Church for Home Missions.

The last General Assembly evidently had this in mind when it took action as follows: "When now we turn our eyes to the future, it is clear that the Church should enter upon the work, forgetting the things which are behind, and press forward. . . . . Let the past years of criticism, controversy and change suffice. . . . . Now is the time for confidence, increased offerings and more earnest prayer, and if these are given to the Board and its work . . . . greater things will be accomplished than the Church has ever attempted for the great cause of Home Missions."

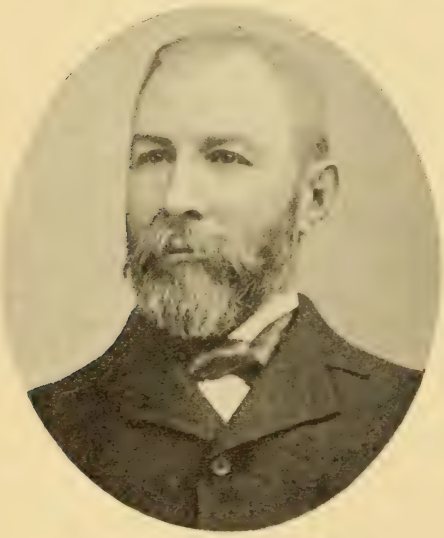
We expect to push forward with renewed zeal, and are confident that our beloved Church will be loyal to this great effort to save our land for Christ.

Let every one give something, adding a prayer and words of cheer.

REV. JOHN DIXON, D.D.

REV. W. H. ROBERTS, D.D., LL.D.

Presbyterians generally are to be congratulated upon the fact that the pastor of the First Presbyterian Church of Trenton, N. J., has accepted the responsible position of assistant secretary of the Board of Home Missions. The Rev. John Dixon, D.D., was born at Galt, Ontario, Can., January 25, 1847. He graduated at the Princeton Theological Seminary, after a full three-years' course of study, in 1873, and was ordained by the Presbytery of Boston, on June 19, of the same year, as pastor of the First Church, Providence, R. I. He remained at Providence until 1877, when he accepted the pastorate of the Westminster Church, Yonkers, N. Y. From the latter charge he removed to Trenton, N. J., in 1884, being at first associate pastor with the Rev. John Hall, D.D., and afterwards sole pastor. He received the degree of Doctor of Divinity from Lafayette College in 1889. In all his pastorates, Dr. Dixon has rendered admirable service, and won the warm and permanent regard of all with whom he has been associated. As a preacher he is Scriptural, logical, clear, sensible and direct. But while successful as a pastor and preacher, Dr. Dixon has also been eminently useful as a man of affairs. The number of responsible positions, other than the pulpit, occupied by him is the evidence of this fact. He is a trustee of Princeton University, of Princeton Theological Seminary, of the John C. Green School at Lawrenceville, N. J., and of the General Assembly of the Presbyterian Church. He is also the chairman of the Committee on Synodical Home Missions of the Synod of New Jersey, and in this position has had an influential part in bringing about the successful administration of home mission affairs in that synod. If New Jersey, above any other of the synods, has made a great success of its synodical home work, it has been owing in large part to his ability and fidelity. As a member of Presbytery, Synod and General Assembly, Dr. Dixon has also rendered important service. He was chairman of the Assembly's Committee on Theological Seminaries at the Washington Assembly of 1893, and in the Assembly of 1898 he was the chairman of the Committee on Home Missions. The special service rendered by him, however, to the Church at the last Assembly was in connection with the report of the Committee on Bills and Overtures in the McGiffert case. At the request of Dr. Sheldon Jackson, Dr. Dixon made the closing speech, and the address was so notable for clearness, directness and cogency that it secured an almost unanimous vote for the report adopted by the Assembly. Theologically, Dr. Dixon is a Princeton conservative. He holds his opinions always with due regard for the convictions of others, and exhibits in their maintenance unfailing courtesy. Indeed, the leading characteristics in connection with public affairs of the new secretary are courtesy, tact, executive ability and, above all, good sense. Dr. Charles L. Thompson could not have secured a more competent and acceptable fellow-laborer. Large things are expected of Dr. Dixon, and many and earnest should be the prayers offered in his behalf, as he labors in the great work for the welfare of souls which have been entrusted to our Board of Home Missions. We lift up for him the prayer of Moses, "Let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."



Rev. John Dixon, D.D.

Concert of Prayer For Church Work at Home.

October.—THE MORMONS.

(*a*) Their peculiar doctrines.
(*b*) Their method and zeal in propagating them.
(*c*) Their unpatriotic attitude toward the government of the United States.
(*d*) Our responsibility.

THE MORMONS.

Much has been written about Mormonism during the past twenty years, but, as it is a constant menace to our institutions, it is necessary to state and restate their peculiar tenets and practices in order to keep the people continually informed as to the dangers from this source to our religion and our nation.

Their peculiar doctrines are so many and so varied that it will be impossible in the brief space allotted to do more than simply note a few of them.

They believe:

1. God has a body like any ordinary man.
2. There are many gods.
3. Adam was a god, and the only one with whom they are directly related.
4. Christ was the Son of God only in the same sense that other men are children of their earthly fathers.
5. The Holy Spirit is a man with bodily parts.
6. God was a polygamist with 100 wives; Christ also was a polygamist, with Mary, Martha and others as his plural wives, who are still his wives in heaven. Adam was a polygamist.
7. All Mormons are sons of God in the same sense as Christ. Hence all are equally divine.
8. Polygamy is a revelation made to Joseph Smith by God and therefore right, although the "Book of Mormon" (their Bible) condemns it.
9. Woman is only permitted to enter perfect blessedness through her husband. Hence to be sure of heaven she may be married (or sealed) to more than one man. Marriages continue in heaven and also unrestricted polygamy.
10. They believe in the Bible (at least, they claim to), as a preliminary revelation and only as it does not contradict the "Book of Mormon," which is a peculiar revelation to them and of primary authority.
11. They believe in special revelations, healing power, and the gift of prophecy.
12. The Mormons are to be not only the ecclesiastical rulers of the world, but the temporal also. Therefore all nations and rulers not Mormon are enemies and to be converted or exterminated.
13. Baptism will wash away the sins of not only the living, but the dead also; *i. e.*, one may be baptized for dead relatives or friends, and thereby gain entrance for them into heaven.
14. They believe in the absolute and despotic power of the priesthoods, of which there are two: Aaronic (secular) and Melchisidic (spiritual). John the Baptist ordained Joseph Smith to the Aaronic; Peter, James and John ordained him to the Melchisidic in 1829.
15. In Blood Atonement; now made inoperative by the United States laws.

It seems hardly possible that in this age of civilization any enlightened person can believe such teachings. But those who have visited Utah and looked into the faces of the immense audiences gathered in the larger cities and towns cannot but see that there are great numbers who at least outwardly fervently adhere to these teachings. We remember hearing Dr. H. H. Jessup of Syria, in a speech at the General Assembly, make a comparison of the doctrines and practices of the Mormons and the Mohammedans. We were startled at their similarity, the same vindictive spirit, the same sensual habits, the same degradation of woman.

It would be interesting to elaborate each of the peculiar doctrines stated above, but we refer the readers to the tracts which can be obtained by sending to the Board of Home Missions. Two of these, namely, "Mormon Articles of Faith Explained" and "Ten Reasons," are especially commended.

While in Utah a number of years ago we visited the tabernacle at Logan on a Sabbath afternoon. A man was making an address to the five or six hundred people present, most of whom were women and children. His subject was the Aaronic and Melchisidic priesthood and revelations. The main part of his discourse was a relation of his dreams. We remember two of them, which were as follows: "I dreamed that I was in a large square room with walls

of stone. The place was dark and the walls dripping with dampness, and from all sides serpents were stretching out their heads, and writhing and hissing. In the midst of this room stood my old father in mortal agony and fear. Upon seeing me he cried out, ' Oh, my son, won't you take me out of this horrible place?' Now my father, when he was alive, was a good man, but he never became a Mormon. I asked him if he would become a Mormon and keep the vows of Mormonism. He promised. Then I told him not to be afraid, for none of these serpents could hurt me because I was a priest forever of the order of Melchisidic, and that I would take him out very soon if he remained steadfastly in the faith. Then I had another vision. I stood outside a great walled inclosure. The wall was so high that those inside the inclosure could not get out. I climbed upon the top and looking over inside saw a vast graveyard and a great many of my friends and relations whom I had known during their lifetime wandering among the tombs. They had been there a long time, and were groaning, weeping and praying to get out, but there was no way of escape for them. I called to them and asked them if they really wanted to get out, and they cried out the louder, ' Oh, save us from this awful place.' I asked them if they would be good Mormons, and upon their promise to be so I told them to wait a few days and I would get them out. So, my friends, a short time after seeing these visions I went down into the waters of baptism for the dead, and was baptized for each one of them, and now they are every one, father and all, out of those horrible places and happy in heaven. Now learn by these visions and these happy results of baptism for the dead to pay your fees, and be baptized again and again until every one of your friends is delivered from such surroundings." Stranger even than these visions and their teachings was the sight of the audience receiving and believing such nonsense.

Their Propaganda.—There are about 200,000 Mormons in Utah and the contiguous States and Territories. These numbers are being constantly augmented by new converts coming from all parts of our own land and from many foreign lands. Their zeal in propagating their faith among all



Chapel and Parsonage, Spanish Fork, Utah.



Hungerford Academy and Church, Springville, Utah.

peoples is certainly to be commended. It is not known just how many missionaries they have, but certainly there are not less than 2000. Most of these are at work in our own land, and wherever they can get an audience they begin and keep at their work as long as they are successful or permitted. As soon as their practices are fully known they are often driven away by indignant citizens. Their arguments are specious, and the unlearned and unwary are often caught with their sophistries. The peculiar doctrines are not usually taught outside of the Rocky Mountain regions. The poor deluded women are often in this way duped into a polygamous marriage, which is not known as such until too late, when for their children's sake they keep silence.

We had often wondered how the Mormon Church could command the services of so many missionaries to go wherever sent without money or support of any kind, until their method was communicated to us by one who knew. When a Mormon begins to prosper in worldly goods and shows some ability to tell what he knows about the glories of being a Mormon, the authorities send him on a mission and give him directions when and where to go. If he refuses, his business will be ruined and his goods confiscated (not openly, but in a way known to the "saints"), and he and his family reduced to poverty and given over to "the buffetings of Satan" until repentance is shown. If, on the other hand, he accepts, he knows that this means for him an advancement in Church and State, which will be in proportion to his success in winning converts; and this means wealth and power. For both wealth and power are in the hands of the priesthood or church authorities.

Their Unpatriotic Attitude Toward the United States Government.—One of their fundamental doctrines is—we only, are the saints and all other religious sects are merely human. Such also are republics, states, kingdoms, etc., etc., and therefore must be "dissolved and blended forever in one consolidated, universal, eternal government of the saints of the Most High." With such a doctrine there can be only disloyalty to all other systems of religion and government; and that this has been and is the practice of the Mormons is evidenced in their constituting the State of Deseret in 1849, keeping it in operation in the face of the authority of the United States, enacting laws for a number of years, and rebelling against the United States and resisting by armed force, when in 1857 Brigham Young

declared Utah to be under martial law, burned Forts Bridger and Supply, captured and burned three supply trains of Gen. A. S. Johnston's army, and appropriated several hundred horses and cattle; and in the Mountain Meadow massacre of 130 peaceful emigrants in the same year, besides the killing of Dr. Robinson in Salt Lake City in 1866, and of numerous other persons summarily disposed of by the "Danites." The open and continued rebellion against the law of the United States government about polygamy shows their determined attitude toward all law and government. The Mormons are required to take an oath of obedience to the Church, and dare not refuse any direction it may give them, even to the taking up of arms against the country. "They believe not only in Church and State, but in such union as completely merges the State in the Church."

Dr. Joseph Nimmo, Jr., in 1886, collated many important facts which are published in his booklet, "The Mormon Usurpation." We quote from it the following:

"And now as the result of somewhat careful inquiries in Utah, and of historic researches there and among the archives of the government at Washington, I have arrived at the following conclusions:

"First, that there has been during the past forty years an absolute domination of an ecclesiastical organization over the political affairs of the Territory of Utah.

"Second, that this organization with its following is disloyal to the government of the United States.

"In a word, I have become convinced that the practical domination of a despotic hierarchy over governmental affairs is, by far, the greater evil in Utah. . . . .

"Upon the ground of its assumed divine origin, it has from the beginning set itself up above all human law. Nor has it disguised its contempt for that which, to the rest of the world, is implied by the word 'civilization.' For the ministrations of the medical profession, it has substituted the laying on of hands by the priesthood, and it has tabooed the legal profession and all the established methods of jurisprudence, in order that justice might be administered among its followers by alleged revelations and inspired utterances of its priesthood. Claiming as its charter of government direct authority from Almighty God, it has from the beginning assumed to be the only legitimate government on earth, and has openly and arrogantly declared all other governments to be merely human and therefore iniquitous. It asserts the supposititious revelations made to Joseph Smith to be of higher authority than the laws of the United States. This was the boastful utterance of Mormonism in its infancy at Kirtland, O., and it is the reply which the Mormon apostles and high priests gave to the judge of the Supreme Court of the District of Utah, when asked if they had anything to say why the judgment of the court should not be pronounced against them for the crime of polygamy. . . . .

"The following extract from the report of the judges (United States judges sent out by appointment of the President in 1851) is clearly descriptive of the genius of Mormonism:

"'We found on our arrival that almost the entire population consisted of a people called Mormons; and the Mormon Church overshadowing and controlling the opinions, the actions, the property and even the lives of its members; usurping and exacting the functions of legislation and the judicial business of the Territory; organizing and commanding the military, disposing of the public lands upon its own terms, coining money stamped "Holiness to the Lord," and forcing its circulation at a standard fifteen or twenty per cent. above its real value; openly sanctioning and defending the practice of polygamy, or a plurality of wives; exacting the tenth part of everything from its members; penetrating and supervising the social and business circles, and inculcating and requiring as an article of religious faith implicit obedience to the counsels of the Church, as paramount to all the obligations of morality, society, allegiance and of law.'

"They also stated in their report that 'at public meetings the national government and its officers were denounced in language so vulgar and obscene that decency would blush to hear it.'"

We also quote from an article by Judge C. C. Goodwin, of Salt Lake City:

"The Mormons have a 'celestial kingdom of God,' and a 'kingdom of God on earth.' This latter means the rule of its

people in temporal things; and the dream of the Mormon leaders is, that under this rule the governments on the earth will one by one be brought, until the whole world will be subjugated. They teach explicitly that every government framed by man is illegal; declare that their government was given them direct from heaven; that the president and apostles of their Church stand on earth the direct vice-regents of the Almighty; and that, by revelations, dreams and other jugglery, they are at all times endowed with the wisdom to guide their people aright in all things, temporal as well as spiritual. Their leaders claim to be infallible, not in the sense of a court of last appeal, but as men inspired, who catch the thoughts and pronounce the words of Deity.

"Toward the United States the Mormon power observes the forms of republican polity, while in fact it is a despotism as absolute in its control over its own people as ever existed on the earth."

Our Responsibility.—There are several ways by which the people of the United States and the Christian Church can meet and overcome these difficulties in Utah. The United States might send an army and put down all the authority and power of the priesthood, and so reorganize the laws of the State as to give just judgments in all legal cases and punish all crime and all disobedience of law. It might inaugurate a system of immigration by which a great multitude could move into that beautiful land and thus overshadow the Mormon element and be in control of the moral and political situation. In order to sustain such an immigration, an irrigating canal might be built through the length and breadth of the region, and Utah would become one of the most fertile States in the Union, capable of sustaining an immense population. Schools, of primary and higher grades, might be multiplied until the system of education was made complete. The Christian Church might send in missionaries to establish Christian schools, build churches, and preach the cardinal doctrines of salvation through Christ, until the people become enlightened and Christianized.

The United States Government has permitted these people not only to get a footing in Utah, but to become almost permanently fixed, and the responsibility therefore is very great upon the nation to see that this awful blight is removed. The Christian Churches have been working for twenty or more years in their quiet though efficient way to overcome these difficulties, not by force, but by the power of the gospel. But the Christian Church has not fully met its responsibility, and much more could be done and ought to be done. With the following suggestive thought we close:

Rev. Galen M. Hardy, St. George, Utah, writes: "Capable men should be sent all over the United States who could warn the Christian Church against the pernicious doctrines of the people who call themselves Latter Day Saints. To them polygamy is an eternal principle, and will expire when their man-god is dethroned and not before. Christians of the true faith should everywhere unite, and missionaries armed with the 'Book of Mormon,' 'The Doctrines and Covenants,' and 'The Voice of Warning,' and other Mormon works should expose the real facts of Utah's great heresy. In the Reformation of the sixteenth century men far apart reached the same conclusions. It was because God moved upon minds in different parts of Europe. It is so to-day in different parts of the United States concerning Mormonism. Minds are waking up to the duty of the Church to meet this enemy with his own weapons. 'Give light, and darkness will recede,' was the theory of Erasmus. Let us give the light."

Letters.

THE NEW CHURCH OF REPUBLIC—A WIDE FIELD AND PLENTY OF WORK.

Rev. Thomas M. Gunn, D.D., *Seattle, Wash.*:—On July 1, I ran, via the Spokane & Northern Railway, one hundred miles to Myers Falls, thence to Kettle Falls, where I took a pony trail forty miles across the mountains to the new mining centre "Republic." This is located exactly in the centre of the great Colville Indian Reservation. The trail ascended 5000 feet, and the forty-mile ride occupied just twelve hours. The place is situated in the midst of a very beautiful valley, nestled low down among the hills, which retreated in an amphitheatre on every side until topped by the mountain ranges, 5000 to 7000 feet high. It is

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in the San Poil Valley on a stream that goes directly south for about forty-five miles, where it empties into the Columbia.

The compact little settlement has about 1000 people. Its unpainted houses are all new, most of them having been erected within the past sixty days. About one-third of the people are living in tents. The soil is not open for settlement. The only legitimate enterprise for the white man as yet is mining and those pursuits which are incidental thereto. About 300 mining claims are located in and around the town, and twice as many in the near vicinity. There is but one shipping mine, the "Republic," which gives name to the place. Its ores are high grade, yielding $200 per ton. Its shafts, tunnels and mill have cost about $200,000. Their pay roll is about $5000 per month. The cost of the development of about twenty of the most promising "prospects" so far has been over $200,000, and these manifest equal values in their ores. The original "camp" is only one year old, and, although the new town is less than ninety days old, plans are already developed for electric light and a system of water works. They have telephone communication with Spokane, with a local exchange of twenty-seven phones. Two railway lines are projected to reach this place and are competing for the priority of entrance.

On the day of my arrival, the south half of the Reservation was thrown open to mining entry and about 200 hundred prospectors left Republic, but their places were speedily supplied. I have thus dwelt upon my description of the location and resources of Republic to show you that in all human reason there must soon be here a permanent city of some thousands of inhabitants. The adjacent region, when thrown open to settlement, will sustain a dense agricultural population.

On May 1, this place was put in charge of our minister at Loomis, sixty miles away, across a mountain range 7000 feet high, which is impassable in winter. He can give the place but one Sabbath a month, and that during the summer. I met this pastor, Rev. J. E. Stewart, July 2, at Republic, and we remained there for two Sabbaths. He had the work well in hand, and seemed to be acquainted with everybody and to be cordially appreciated. We held daily meetings through the week, and on Wednesday, July 6, we organized with seventeen members, elected two elders and three trustees, had them incorporated, accepted lots centrally located, and raised a subscription of over $200 for building. We expect to have a building erected in September.

Mr. Stewart's field is so large, sixty-five miles east and west and seventy north and south, that he must be relieved of this part of the field. Success in the above organization was largely due to his efficient work. We can hold the situation with our present forces for a month or so, but an additional missionary is needed and should be sent at once.

After our work at Republic I accompanied Mr. Stewart to his home. For a little over thirty-five miles we had only one pony between us, but through Mr. Stewart's extensive acquaintance we reached our destination, after two days of traveling, in fairly comfortable condition. The people were highly appreciative of our visits wherever we went. I spent one Sabbath at Loomis, and, although many of the people were absent camping, we had excellent audiences on the Sabbath, and there were evidences on every hand of deep and earnest piety. Our Church as yet has no church building because titles cannot be secured to land, but plans are maturing and the trustees assure me of a building within a year. The eldership of this church is remarkable, being composed of men of piety, who have the confidence of every one, and who maintain the services in the absence of the pastor. A general spirit of revival is manifest throughout the entire parish. The western part of this parish extends through a valley, well settled and highly cultivated. In this he has three preaching places, and could as easily have as many more. There is abundant work in this region for two ministers for their entire time, so that instead of one man we should have three.

On the Monday following, I was taken thirty-five miles in a private carriage through the length of this parish from north to south, calling on various families and becoming acquainted with the character of the field. In the Okanagan Valley there are pastured about 6000 cattle and as many horses, also a large number of sheep. The agricultural part is much the smaller part of their resources. Mining promises to be one of their chief developments. The largest mine, that of Palmer Mountain at Loomis, has a large tunnel over 1000 feet, crossing many veins of rich ore. The valley abounds in irrigated land, and is set with fruit. In a few years they hope for railroad communication. The river, with a small improvement, estimated at $30,000, would be navigable for 100 miles.

THE OLD FOES OF RELIGION.

Rev. Geo. A. Hutchison, *Woddington, Cal.:* —We have the old foes of religion to contend with. The valley has Spiritualists, Christian Scientists, Mormons, Romanists and worldlings on every hand. Sabbath desecration common; old-

fashioned family religion scarce. Yet there are true servants of God here and we have some encouragement.

MONTANA.

Rev. James B. Butter, *Philipsburg:*—We have quite a number of Chinese in our town, and my wife has been endeavoring to do some missionary work among them by giving them religious literature in their own language, for which she sent to China.

BAD HAIL-STORMS, BUT NOT DISCOURAGED.

Rev. Wm. J. Hill, *Huron, S. D.:*—I received five members at one communion service, and at one I baptized three baby boys. Generally the prospects are good and the people hopeful. But some of our churches suffered severe reverses. On July 22 and 26, hail-storms swept the congregations of Rose Hill and Hitchcock, leaving only ruin and disappointment. The storm that swept Hitchcock was fifty by six miles in extent. The Rose Hill storm was ten by two. I drove across some of the wheat fields, and the destruction is complete. This falls hard on both of these churches, and especially Hitchcock, which was making extensive improvements on their church building, and because of unusual good prospects had subscribed more than they will be able to pay. But they have become accustomed to this kind of experience and they do not propose to give up. Thank God, the work in our presbytery is in good shape.

NEW MEXICAN MISSION.

Rev. A. Moss Merwin, *Pasadena, Cal.:*—In Los Angeles we have opened another mission where services are held during the week. The attendance ranges from fifteen to twenty. Most of these hearers have never attended meetings of this nature. At Main street, where Sunday night services were begun last quarter, the interest continues. A Mexican family living in the outskirts of the town, unable to read or write, had not been to any religious services for twelve years. They come regularly now to our services, and appear anxious to know and do the will of God.

The addition to the Spanish Home is progressing favorably, and will doubtless be ready for occupation September 1. We regret exceedingly the resignation of Miss Ida Boone, after so many years of faithful labor, as teacher of the Spanish day-school.

Ten additions to the three Spanish churches, eight on confession of faith. Of these five had been occasional hearers for several years.

A RICH HARVEST—A SPIRITUAL ONE EXPECTED.

Rev. Robert L. Wheeler, D.D., *South Omaha, Neb.:*—Hardly had we adjourned from our spring meeting of presbytery before the news of Admiral Dewey before the gates of Manila, with triumphant flag, so caught up the thought of the people that little else was of interest save the latest news from the scene of the Spanish-American conflict. The pulse of Nebraska people found expression in Senator Thurston's speech, and the home burial of his wife, whose heart broke in behalf of Cuba, added solemn dignity to splendid words. Then came the enlisting of over 4000 of our boys, and as many homes felt a keener touch of the spirit of the times, as they marched to the seaboard.

The astonishing celerity with which State and nation have made history in the past three months are without precedent, and also without precedent in its effect on the heart of the Church. Both flag and Bible look larger to our people than ever, carrying with it a reverential respect for the church and an interest in missions. We believe with these influences at work—a great crop of cereals and faithfulness to God, that the West will move more swiftly toward the taking of prairie and city for Christ—there is a "sound of going in the top of the mulberries," and his prophets are faithful to the signs above and the opportunities at hand. The harvest is ripe white, the reapers are placed—shall not the Lord of the harvest bless?

ONE OF OUR MISSIONARIES IN THE SOUTHERN MOUNTAINS.

There are two communities in the very midst of the mountains that are asking for Presbyterian work. It is a remarkable thing for the mountaineers to ask for Presbyterian work, for we usually encounter prejudice when first introduced to a community. They certainly need Presbyterianism. Think of a place where there are 380 church members and less than a hundred of them trying to live as Christians. A drunken spree by a coterie of the church members is not an unusual thing, and is winked at by the church authorities. The teacher in one of the public schools, for the past three years, was frequently drunk in the schoolroom. The better class of people say, "Come in with a Presbyterian church and make us better people." There are nearly four hundred children of school age in these districts. They are literally swarming up and down the creeks that have cut out cañons through the mountains. There is no school building. About 150 of the 400, not the "upper 400,"

have been crowded into the church for a four or five months' school each year.

DEATH OF A MISSIONARY.

Rev. Newton H. Bell, *Minneapolis, Minn.:*—It is the quiet season, and the months have passed without marked interest, except the sudden death of Rev. J. F. Montman, who had just entered on his ministry at Rushmore and Summit Lake with most auspicious beginning.

A number of vacant fields have found pastors, but others have become vacant. The instability of pastorates is a constant trial to the pastor-at-large, and renders his work more imperative in order to keep the churches from discouragements and disintegration. Within a year no less than thirty of our home mission fields have changed ministers, and some of them twice. During the past three months I have visited eighteen different fields and attended forty-eight services. Abundant harvests ought to encourage our weak fields and increase their thank offerings for God's great goodness and grace.

A NEW CHURCH HOME.

Rev. Samuel Ollerenshaw, *Algona, Ia.:*—Hitherto this church has been renting the Swedish Methodist church to hold their meetings in. The church home when finished will cost $3000, and will seat about 400 of a congregation. To the above given amount the church, although largely composed of working people, has subscribed over $1000, the remainder being obtained from the business men of Algona and from the Board of Church Erection. We should have been deterred from entering upon this enterprise had we not been encouraged to do so by the citizens and members of other churches in Algona. The general opinion is, and openly expressed, that a Presbyterian church is needed in Algona to offset a liberalism which is prevailing among the young and instilled into them by teachers who are affected by the spirit of the age. At our last communion three persons were received into membership by letter. For the aid rendered by the Board the churches of Algona and Irvington return their sincere thanks.

GOD'S GOODNESS MANIFEST.

Rev. John M. Linn, *Inwood, Ia.:*—We hold a young men's meeting every Sunday at 3 P.M., alternating in the M. E. church and ours. These meetings are doing much good. Our community is wonderfully evangelized and consecrated. Order, purity and good-will reign among us. I am preaching the pure gospel. It is getting lodgment and I trust a large place among the mighty motives behind the will in not a few hearts. May the Holy Spirit sweep our hearts clean and substitute his own sweet strong grace for our selfishness and ambition.

We have added a young doctor and his wife (a splendid addition) to our membership and our C. E. society.

The harvest has made our people very busy. It is well gathered and soon will be in stack. It is a fine crop.

Our hearts are full of a sense of the goodness of God.

COMMUNION SET WANTED.

Rev. N. G. Lacey, *Wentworth, S. D.:*—We have on foot a movement to build a church. This we hope to do before Christmas. Our schoolhouse is entirely too small to hold our attendance. The congregations are growing at each place and the brethren are much encouraged and we expect great things in the future. The Sunday-school at Wentworth took up a S.S. Patriotic Offering for the Home Mission Board to the amount of $3.50. We expect to raise twenty or thirty dollars from these fields as our offering to the Home Board. We are greatly in need of a communion service; we would greatly appreciate one from some church that has laid aside the old one and secured a new one. Perhaps some one has taken up the individual service; if so, we would appreciate the old one.

OPEN DOORS—NO MONEY TO ENTER.

Rev. E. J. Thompson, D.D., *Corvalis, Oreg.:*—There are doors standing wide open that we are very anxious to enter, and if we cannot do it soon shall lose some of the most important points and opportunities that will offer themselves to our Church in this rapidly growing and promising Willamette Valley—the garden of the world. This presbytery should have at its command at once $1000 more, and in ten years the Board would receive in return $11,000. The time now is opportune, the fields are indeed white to the harvest and if allowed to go ungathered the Presbyterian Church will lose golden chances for doing great things for the Master, and gaining large influence in this soon to become one of the richest sections of the great Pacific Northwest. But I feel assured that our noble Board of Home Missions will do all that our beloved Church will permit them to do. Well do I know that the responsibility rests with the Church and not with the Board.

CHANGING CONDITIONS AND PEOPLE.

Rev. D. M. Butt, *Britton, S. D.*:—This quarter ends eleven years of service under the Board in the same field, and covers my whole ministry. When I came here we had only a partial organization, worshiping in an unplastered schoolhouse room. So in looking back I can see progress, not as much as I had anticipated, for we have had discouragements of every kind. Years of poor crops caused many removals, and most of these were our best members, but what was our loss was some other church's gain. The work has not been easy, for this field is acknowledged to be one of the hardest in the State. Nine different Methodist ministers have been in the field since I came. I have buried the majority of the dead in our cemetery. Since here, I have preached three times a day the year round, taught a class, driving twenty-two miles a Sunday. It is telling on me so that I cannot do as much without being tired, but I keep at it. I have had calls to better churches, but it was at times when my people were having poor crops and I preferred to suffer with them.

WHO HAS THE $150 TO GIVE?

Rev. Kenneth McAulay, *Crawfordsville, Ia.*:—We want a prayer-meeting room very much. Our church is so large and so built that we could put a partition in one end and yet seat 230 people. I could not ask our people to do it now, for we are small in number and built a parsonage two years ago. I have been praying for two years that some one would give us $150 for that purpose, thus giving us a small room for prayer meeting and Christian Endeavor meetings.

OPENING FIELDS.

Rev. R. N. Adams, D.D., *Minneapolis, Minn.*:—I have traveled during the past two months over 3000 miles by rail and between 200 and 300 miles in a private conveyance. I have just returned from a trip in the northern part of the State. It was really the most trying trip I have made since I have been in the work. Two new railroads are now in the process of construction, one from Duluth through the Indian Reservation to Fosston near the northwestern boundary of the State, and the other from Brainerd through Walker and Bermidji to Park Rapids. Along these lines new towns are springing up and people are coming in by families and by colonies. During the trip referred to I traveled 125 miles by stage over the roughest road I think I have ever seen. Our visit was a little premature, yet we succeeded in doing some valuable preparatory work. We have a church organized at Bermidji and a building erected and paid for though it is not quite finished. Bermidji is a county seat situated on one of the most beautiful lakes of the State known by the same name, and is the centre of a wide area of country. The cars from Duluth to Bermidji, a distance of about 300 miles, are now running.

DIFFERENT MODES OF PREACHING THE WORD.

Rev. W. H. McCuskey, *Volga, Ia.*:—At our last communion service we had twelve additions to our church, eleven by profession and one by letter, seven receiving baptism. This was the result in part at least of two weeks' revival meetings in the M. E. church conducted by a lady evangelist. Although several of these had not attended the meetings, yet we are persuaded to believe that influences therefrom became gospel messengers urging the heart of each to a decision, and like Mary of old they have, I trust, chosen that good part which shall not be taken away from them. These are encouragements in the work, and incite to greater perseverance and give hope for the future.

Our little town has also been moved by a very sad providence within the last few days, not only by the death of one of our prominent citizens, who was a regular attendant at our services, but also by an engine breaking through a bridge and killing two men instantly. Thus providence is also preaching the word to the people.

A BLESSED INCREASE.

Rev. J. R. N. Bell, *Hollister, Cal.*:—The Lord has blessed our labors even beyond our expectations. The congregation has increased from twenty-three to an average of 140. Sunday-school has nearly doubled; the C. E. is well attended; prayer meetings and Bible study (midweek) are of special interest, and the ladies' newly organized San Grael Society is doing excellent work. From seventy-five to eighty attend the quarterly communions, and at the last one nine were added to the church, six on profession of faith and three by letter.

NEW MEMBERS RECEIVED AND DEBTS REDUCED.

Rev. Henry S. Killen, *Highlands Sta., Denver, Colo.*:—During the past three months our church has progressed in all respects, ten new members having been received. The prayer meetings have been unusually well attended, and we are much encouraged in the work. We have also raised almost $300 on our church debt, reducing it to a little over $200. We hope by the end of the

year to have wiped it out entirely. We greatly appreciate the aid given us by the Board of Home Missions in the past, and our prayers and efforts encourage us to hope that in the near future we may be self-supporting.

THE NEZ PERCE INDIANS ARE LIBERAL.

Rev. Jas. Hays, *Kamiah, Ida.:*—During the quarter some of my helpers accompanied me on a missionary trip among the Umatillas. We were there about two weeks and administered communion. We left one of our number, Licentiate Caleb McAtee, to care for that church for six months.

A few days ago I sent fifty-one dollars to the Home Board. Our Sabbath-school sent a separate twenty dollars. Our C. E. also sent eleven dollars, making altogether eighty-two dollars this quarter to the Home Board from our church. We sent the Board of Publication and Sabbath-school Work $23.

SCRIPTURAL METHODS THE BEST.

Rev. J. P. Stoops, *Monrovia, Cal.:*—The entire work of the church is most encouraging. During the past year a comfortable house of worship was erected and dedicated free of debt. All offerings were voluntary, and the people gave most liberally and willingly according to the Scriptural method. Not one cent of the money was raised by fairs or entertainments, and already the people have been blessed spiritually. Despite the fact that the people bore the expense of building, their contributions to the various Boards of the Church were almost doubled during the past year. New members were received into church membership at each communion since the beginning of the year.

We earnestly pray that God may continue to lead us, keep us very close to himself and enable us to do his will and work.

LARGE INGATHERING AMONG THE FRENCH.

Rev. Louis Martin, *Neuchatel, Kans.:*—At the general meeting of the congregation, thirty-three persons manifested the desire to become regular members of the church, accepted the confession of faith and promised to obey the rules of the Presbyterian Church. Since then two more persons have made application to join the church. They will be received in full standing in two or three weeks.

LABORING WITH HIS HANDS AS WELL AS HEART AND HEAD.

Rev. Jno. R. Vance, *Pomeroy, Ia.:*—During the spring I filled up the lot between the church and the manse, getting our members who had teams to draw the dirt from a large ditch, 107 loads, and then seeded the lawn down, and now we have a beautiful lawn. I also had the parsonage painted, with some help put on two coats of good white lead and oil, and with a nice green lawn carefully mowed twice a week, and a freshly painted manse trimmed in slate with Indian red sash, with a row of young trees planted this spring along the front walk, it is often said "the Presbyterian property looks $200 better than it did a year ago." We have every reason to be encouraged; everything appears to work in harmony.

NEW CHURCH EDIFICE.

Rev. Andrew C. McIver, *Marlette, Mich.:*—At Flynn we have been building a new brick church twenty-eight by forty-two, which was dedicated July 31. It will cost $1600. The work shall be more efficiently carried on henceforth. The schoolhouse was too small, and it was difficult to have service at the hour best suited to our people. The congregation is much encouraged and is going forward with greater zeal than ever.

DEATH OF A GOOD MAN.

Rev. Alva A. Hurd, *Springwater, Oreg.:*—Three members were secured in April to unite with us on confession and eight in May, so there has been an increase of eleven. One of the new members is the postmaster and merchant here in this country field.

The community was much impressed with the death of a good man here, not a member of our church, but very radiant in his dying testimonies. He was a Seventh-day Adventist, but in his last days he emphasized the all-important things. No wonder three of this man's family were brought in, two sons and a daughter. That sect has no church here, but the good man had been too tenacious in his preferences to unite with us. However, he became very tender and hopeful, was ripe for glory in his sickness and spoke of the hope brighter every day.

PLENTY OF EARTHLY TREASURE—HOPE OF SPIRITUAL HARVEST.

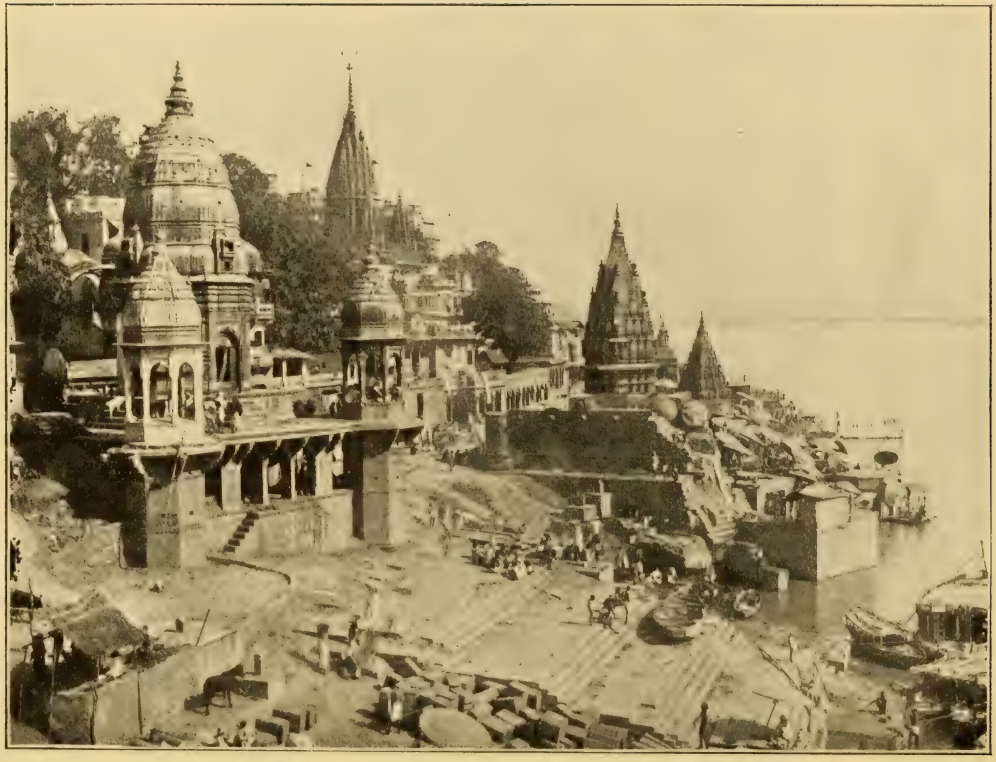
Rev. S. H. Weller, *South Butte, Mont.:*—There is an unusual air of secularity about everything here. This is reputed the largest "mining" town in the world. The wealth that makes this town continuously prosperous is not *imported*, but *dug out of the ground*. Except as outside conditions affect the price of copper or silver, local busi-

ness interests are unaffected by what the great outside world is doing. The mineral harvest here, unlike the grain harvest elsewhere, has no ups and downs. It is something steady and reliable. Last year's net output in this city was $35,000,000, and the figures vary little from year to year. The trend is toward an increase rather than a falling off each year. Most Christians hereabouts have "prospects," or are connected with those who have, and the ever-present thought of possible riches in the near future has, I am sure, a chilling effect upon the piety of those whose avowed chief concern is about the treasure laid up in the next life.

We have next to no Sabbath. Many of the members are connected with the mines as employés, and must work or lose their living. Sabbath desecration is paralyzing upon the church, especially in its influences upon children. The condition of things, while making church work more difficult, makes it all the more important. In my little parish I have between forty and fifty families connected either with the church or Sabbath-school. I have devoted considerable of my time to visiting among these. For the first two months I had not a single accession to the church. They hesitated "because we want to know," say they, "whether the work is temporary or permanent." In the last month I have received six adults, heads of families. Many more ought to be brought in within the next six months.

APPOINTMENTS.

W. M. Sutherland, Fulton,	Cal.
J. P. Stoops, Monrovia, 1st,	"
J. N. Elliott, El Monte, 1st,	"
F. Johnston, Elsinore, 1st,	"
E. R. Mills, Glendale, 1st,	"
F. H. Robinson, West Berkeley,	"
D. M. Marshman, Fall River Mills, 1st, and station,	"
H. N. Bevier, San Francisco, Memorial,	"
J. Hunter, Golden Gate,	"
F. Moore, Fossil Creek and stations,	Colo.
W. G. Kiery, Holyoke, 1st,	"
H. A. Bradford, Wray, 1st, and Vernon,	"
G. E. Tuttle, Elbert, 1st, Elizabeth and station,	"
B. F. Powelson, Gunnison,	"
W. F. Price, Walsenburg, 1st, and station,	"
A. W. Mackay, Hastings, 1st,	"
H. Taylor, El Moro and Engle,	"
L. M. Bernal, Trinidad, Spanish,	"
L. P. Davidson, Tulsa, 1st,	I. T.
E. M. Landis, Sallisaw, 1st, and stations,	"
W. M. Grafton, Des Moines, Highland Park,	Iowa.
H. Quickenden, Colfax, 1st,	"
D. W. McMillan, Earlham, 1st,	"
W. E. McLeod, Lime Springs, 1st,	"
D. W. Casset, Hazleton, Otterville and station,	"
E. C. Wolters, Independence and Rowley, German,	"
A. N. Smith, Atalissa, 1st, and station,	"
J. H. Carpenter, Union Township, 1st,	Iowa.
W. S. Smalley, Neosho Falls,	Kans.
A. G. Alexander, Argonia and Freeport,	"
W. W. Kilpatrick, Scandia, Bellville and Scotch Plains,	"
B. F. McMillan, Glasco, 1st,	"
C. P. Graham, Mankato, Otego, Providence and Burr Oak,	"
S. G. Palmer, Port Huron, 1st,	Mich.
G. D. Sherman, Evart, 1st,	"
W. H. Culver, St. Ignace, 1st,	"
J. K. MacGillivray, Detour, 1st,	"
J. W. Dallas, Calkinsville, 1st,	"
A. H. Carver, Duluth, Lakeside,	Minn.
O. G. Dale, Lakefield and stations,	"
E. A. Oldenburg, Montgomery, 1st Bohemian, and New Prague,	"
G. E. Johnson, Heron Lake, 1st,	"
J. Zoll, Bermidji,	"
C. C. McKinney, Browningtown and Montrose,	Mo.
L. Keeler, Linneus, Bethel and Centre,	"
W. A. Jackson, Kimmswick, Windsor Harbor and Sulphur Springs,	"
D. Willson, Hamilton, Spring Hill and stations,	Mont.
G. McV. Fisher, Kalispel,	"
W. N. Steele, Hansen,	Neb.
J. M. Stewart, Culbertson, 1st,	"
C. Lepeltak, Mt. Carmel, Mt. Zion, Samaritan, Grand View and Harrison,	"
C. M. Junkin, Adams, 1st,	"
F. D. Haner, Atkinson and O'Neil,	"
J. C. Giffen, Wakefield, 1st,	"
W. T. Findley, Winnebago, Indian and station,	"
D. M. McIntosh, Hartington, 1st, and St. James,	"
W. B. Lower, Florence, 1st, and station,	"
J. R. Driver, Grand View and station,	"
K. McKay, Houlton, 1st, Littleton and Montecello,	Me.
W. C. Lyon, La Moure, 1st,	N. D.
J. F. Cheeseman, Courtenay, Glenfield and Dover,	"
D. H. Devor, Ellendale,	"
S. Harris, Northwood and St. Andrews,	"
D. Matheson, Walhalla, 1st, and stations,	"
D. Finlayson, Cummings Mission Station,	"
F. H. Fruiht, Damascus, Trinity, German,	Oreg.
R. A. Smith, Woodburn, 1st, and station,	"
J. Thompson, Brownsville, 1st, and station,	"
S. Tunkansayciye, Pajutazee, Indian,	S. D.
L. Mazawakinyanna, Lake Traverse, Indian,	"
J. Eastman, Flandreau, 1st, Indian,	"
S. Millett, Andover and Pierpont,	"
A. Gertsch, Emery, 1st, German,	"
J. P. MacPhie, Harriman, 1st,	Tenn.
W. R. Dawson, So. Knoxville and New Prospect,	"
E. W. Elliott, Jeroldstown and Clover Bottom,	"
T. Hickling, La Porte and Webster,	Tex.
J. Anderson, St. Joe, 1st,	"
A. H. Burkholder, Ridgefield, Woodland and station,	Wash.
T. G. Watson, Carbonado, 1st,	"
J. C. Willert, Tacoma, Calvary,	"
J. A. Laurie, Jr., Fairhaven, 1st,	"
I. Wheelis, Everson, Nooksack City and Clearbrook,	"
M. M. Marshall, Waterville, 1st, and stations,	"
J. A. Rodgers, Nezperce, 1st, and station,	Ida.
J. B. Stevens, Maiden Rock and station,	Wis.
W. McCoy, Eau Claire, 2d,	"
M. P. McClure, Kilbourn,	"
J. W. Robb, Packwaukee and Buffalo,	"
S. H. Young, Yukon Valley and vicinity,	Alaska.
E. Marsden, Saxman and vicinity,	"
F. Moore, Juneau, Indian,	"



Benares, India.

Young People's Christian Endeavor.

One Board a month is likely to prove an attractive study for Presbyterian young people. See missionary program on page 352.

* * *

With such an article for study as that by Dr. Roberts on page 347, Christian Training Course work should open with enthusiasm.

* * *

Notice the statement on page 351 withdrawing the recommendation of Mr. Torrey's "How to Bring Men to Christ." A series of articles will be offered in place of the book.

* * *

"Hints on Home Mission Work for Presbyterian Young People," is a suggestive leaflet for those who are young in this work, issued by the Woman's Board of Home Missions, and sent free on receipt of postage.

* * *

Mr. Moody declares that he does not any longer sing "Hold the fort." He believes that Christians should engage in the conflict outside the fort. It is unreasonable, he says, to build beautiful churches and keep them closed six days of the week.

* * *

The General Assembly of 1898 adopted this resolution: "That this Assembly recognizes the great work accomplished by the young people of our church, and hereby expresses its appreciation of their earnest spirit and faithful labors, and bids them Godspeed in their work."

* * *

Seventy-two churches have grown out of the school work carried on during the past nineteen years by the Woman's Board of Home Missions. Of these, twenty-seven are among the Mormons, twenty-one among the Mexicans, six in Alaska, four among the Mountaineers, fourteen among the Indians.

* * *

A Presbyterian Christian Endeavor society in Buffalo kept track of its members during their vacations by means of a letter sent by the lookout committee to each person who expected to be absent. This note expressed a desire to keep in touch with the absent members, and to write them a letter at least once during their absence. It called for information as to when the Endeavorer would go, when he would return, and what his address would be while away. The letters received in reply were used for brightening up the midsummer meetings.—*Christian Endeavor World.*

* * *

A boy in Manitoba, ten years of age, who has not the use of his hands, but writes with his toes, earns money for the mission band of which he is president by selling specimens of his writing at ten cents per name. In this way he has raised forty dollars, and has raised for missions during the year $160.

* * *

A writer in *Home Mission Monthly* believes there would be more satisfactory results if the young people who get up pleasing socials and entertainments in the church would put as much interest and talent into getting up a "Missionary Hour"—no collection—which will interest sufficiently to induce pledges of systematic giving.

* * *

At a presbyterial roll-call, where each organization working for or contributing to home missions responded by presenting a two minute report of work done and methods used, a mission band reported that at one of their meetings each member brought a leadpencil. These were sent to one of our mission schools, where they were most gratefully received.

* * *

Several presbyteries overtured the last General Assembly to take such steps as are necessary to recall the direction to the Young People's societies and Sabbath-schools to contribute their missionary offerings through the Women's Boards, and leave them free to use either channel, as they may choose.

The Assembly made the following answer: "The alleged direction referred to in these overtures was merely a request of the Foreign Board and not of the Assembly, and in such request the reservation was distinctly made that every presbytery should take such action as it might deem wise, and that every Young People's society and Sabbath-school should, subject to the advice and consent of their respective church sessions and presbyteries, determine for themselves the channels

through which their foreign missionary offerings shall be sent to the treasurer of the Assembly's Board; and, therefore, the Assembly deems it unnecessary to take any action or to disturb the arrangement now existing between its Board and the Women's Auxiliary Boards.

* * *

It has been the purpose of the student missionary campaign in the Epworth League to plant a missionary library, organize a missionary committee, and inaugurate systematic giving for foreign missions in two thousand Leagues during the past summer. The leaders of the movement appeal to missionaries on the field for more literature—the actual daily experiences of the missionary, whether in the form of story, biography or well-told incident.

* * *

Because members of the Woman's Missionary Society help the church support the other eight Boards by contributing to the collections for each of these Boards, the church should also help the Woman's Missionary Society in the work of supporting the Woman's Board. This, says *Home Mission Monthly*, is the argument used by the session of an Oregon church, which has placed the Woman's Board of Home Missions on its list for an annual collection.

* * *

The *Presbyterial Record* is issued by the Woman's Missionary society of the Presbytery of Steuben to preserve in permanent form the reports and correspondence read at the annual meeting of the society. In her "Greeting" the president of the society says: "Let us develop our methods and improve, where it is possible, all the machinery for raising the money necessary to our work. But let us remember that after all these things are only the means to an end. Let us look through them on to the ultimate object of all our mission work, the winning of souls for whom Christ Jesus came to die that they and we in the beauty of his righteousness may shine as the stars forever and ever."

PRESBYTERIAN CHINESE MISSION.

For thirteen years this Mission, now situated at 53 Fifth avenue, New York, had been under the care of the Rev. Hiue Kin, who was converted in the Chinese mission in California in 1874. While pursuing a theological course in Lane Seminary, Cincinnati, he was called to inaugurate an evangelistic movement among his own countrymen in this city in connection with Sunday-school work already established. During these years many have been led to Christ, and are to-day worthy members of the Church. Others have returned to China to identify themselves with missionary enterprises there, and still others are in their native land standing for the work of Christ, although not openly professing to be his followers.

The record of the Sabbath-school for the past year shows a total attendance of 4260, with an enrollment of 303 and an average attendance of 81.

The attendance at the afternoon service has been thirty, and the Sabbath evening Bible class twenty-five. The Y. M. C. A. meetings, which are conducted by the members themselves, are full of interest and good results.

There is a Monday evening and a day school both fairly well attended. One of the new features this year has been the organizing of our Chinese Christian Endeavor society. One new Chinese Sabbath-school has been organized during the year.

The Mission has contributed this year $661.69 toward Christian work.

Fourteen of the young men have been hopefully converted. Nine have united with Dr. George Alexander's Church on University Place, and two have joined other churches.

There is also a Chinese missionary society connected with the Mission, which supports three day schools in China. The work is truly promising, and with God's blessing we are looking forward to better things.

A VISIT TO SERAMPORE, INDIA.

MRS. HELEN H. HOLCOMB.

The town of Serampore, on the right bank of the river Hugli, and about sixteen miles distant from Calcutta, is of special interest, as having been the home of the illustrious trio of missionaries, Carey, Marshman and Ward. It is a long, straggling town and bears a look of decay, but probably no other spot in India is so full of interest to the Christian pilgrim. To Serampore came Messrs. Marshman and Ward, when on their arrival in India in the autumn of 1799 they were not permitted to settle in British territory; and here, two months later, they were joined by William Carey, who had landed in India six years before, and, as an indigo manufacturer, had been allowed to reside in the British dominions, while his Christian employer, respecting his character as an ambassador for Christ, had in no way hindered him from preaching the gospel to the people around him, and in the jungles of Mudnabathy he began the work of translating the Scriptures into the Bengali language.

Colonel Bie, the governor of Serampore, who

had enjoyed the ministrations of Schwartz, had invited the missionaries to make Serampore their headquarters, promising them not only that protection under the Danish crown which had been denied them by their own government, but all the assistance in his power.

To this haven came Adoniram Judson and his gifted wife, Ann Hassaltine, Mr. Newell and the saintly Harriet Newell, when the opposition to the settlement of missionaries in British territory was at its height, and here they remained until they could be conveyed to the Isle of France, where Mrs. Newell soon found a grave. In Serampore for a time lived Henry Martyn, "saint and scholar."

Paying a visit not long since to this historic spot, we drove at once from the railway station to the college built by the famous "missionary trio." Our conveyance halted before one of the dwellings adjoining the college. We were welcomed by one of the professors of the college and soon found ourselves beneath the roof where the last years of Dr. Carey were spent and from whence he passed from earth to heaven. When we had breakfasted we were conducted through the college. In front of this noble building flows the river Hugli and on the opposite bank, set in the midst of an extensive park, is the elegant country residence of the viceroy of India. On the second floor of the college is the library, and here may be found copies of the translations of the sacred Scriptures made into so many of the languages of India, by the first missionaries of Serampore, chiefly by Dr. Carey. Here too are found copies of the grammars and dictionaries which they prepared. In this room stands the pulpit from which Dr. Carey and his associates preached in the Danish church for over thirty years, "without fee or reward." In the centre of a small room, opening out of the spacious library, is a table around which are grouped four chairs, each with a history. One of these was the study chair of Dr. Carey; a second was the library chair of Dr. Marshman; a third had been used by Mr. Ward and the fourth had belonged to Hannah Marshman, "the first woman missionary to India."

When the illustrious trio lived in Serampore, Mr. Ward had charge of the printing presses. In reference to this department of work, Mr. Ward wrote to a friend: "To give to a man a New Testament who never saw it, to give him these everlasting lines which an angel would be glad to read—this, this is my blessed work."

For twelve years the great printing house was a scene of incessant activity. Then it was destroyed by fire. Every effort was made on the discovery of the fire to extinguish it, but in vain, and at midnight the roof fell in. Dr. Carey was at the time in Calcutta, and when there was no longer any hope of saving the building, Dr. Marshman hurried to the capital to break as gently as he could the news of the terrible disaster to his colleague. When the two returned to Serampore and in company walked over the smoking ruins, tears burst from the eyes of Dr. Carey. "The Lord has laid me low," he said, "that I may look more simply to him."

Before the fire was extinguished, these undaunted men were planning for the continuance of their work. The masses of molten lead were at once made over to the type-casters. Happily the presses were uninjured and these were set up in a long, low building on the premises which had just been made vacant, and at the end of thirty days two editions of the New Testament were put to press.

The missionaries since their arrival had done all in their power to discontinue the horrid rite of *sati*, widow-burning, and from Serampore was sent to Lord Wellesly, viceroy of India, the first formal remonstrance on the subject. But it was not until a quarter of a century later, when Lord William Bentinck was viceroy, that the atrocious rite was abolished. The regulation prohibiting *sati* was passed on Saturday, the 4th of December, 1829. On the afternoon of that day the secretary to government despatched the paper to Dr. Carey at Serampore to be translated into Bengali. It reached him on the Sabbath, and, instead of going into the pulpit as was his custom, he sent for his *pandit* and completed the translation before the sun went down. "It was a work of mercy," he said, "since the delay of a day might cost the life of two victims." We can imagine that when he came forth from his study on the evening of that memorable day, his face shone with a new radiance.

The house which, when Serampore was a Danish possession, served as the official residence of the governor, is now used as a courthouse by the British. The handsome iron gates guarding the entrance to the grounds are the very same which so long ago swung open to admit the "missionary brotherhood," when in times of perplexity and trial they sought the counsel and the sympathy of the friendly Danish governor, and never sought in vain.

Near the Danish government house is the church built by the Danish government and in which Dr. Carey and his colleagues preached for more than thirty years. Its doors stood open and we entered. In the wall on the right of the entrance a black marble tablet has been inserted, which bears the following inscription:

In memory of William Carey, D.D., Joshua Marshman, D.D., and the Rev. William Ward, the

Serampore missionaries who, in addition to their many other labors in the cause of religion and humanity, from the opening of this church in 1805 to the end of their lives, gave their faithful and gratuitous ministrations to the congregation here assembling.

On the same shady street, facing the river and between the Danish church and the mission college, is the mission chapel, hallowed by so many tender and sacred associations. When in 1801 the first edition of the Bengali New Testament issued from the Serampore press, the first bound copy was brought to this chapel and placed upon the communion table, around which gathered the members of the mission family and the converts from heathenism, while a brief service of thanksgiving was held. In this chapel, after the death of Dr. Carey in 1834, Dr. Marshman and the Rev. John Mack, who had come out from Scotland in 1821 to join the "Serampore brotherhood," preached sermons relating to the life and work of the great missionary. Dr. Marshman survived his beloved colleague only three years. Less than a week before the end came he asked to be carried to the chapel at the hour of the weekly meeting for prayer. Seated in his arm-chair in the midst of the congregation, in a firm voice he gave out the hymn which he and his colleagues had so often used that it had been called "the chant of the Serampore missionaries"—"O Lord, our God, arise."

Standing near the pulpit on the occasion of our visit, the whole touching scene passed in imagination before us, the dying saint lifting up his voice for the last time in the loved sanctuary, the weeping people and the tender farewell look bestowed upon the flock, as the dying shepherd was carried away to return no more.

A marble tablet on the right of the pulpit in the chapel bears this inscription :

"This tablet is erected to the memory of the Serampore missionaries, William Carey, Joshua Marshman, William Ward, and their faithful and beloved associate, John Mack, in the chapel consecrated by their ministrations."

On the opposite side of the pulpit is a tablet on which is inscribed the following :

"In memory of Hannah Marshman, widow of Joshua Marshman, the last surviving member of the missionary family at Serampore. She arrived in this settlement in October, 1799, and opened a seminary to aid in the support of the mission in May, 1800. After having consecrated her life and property to this sacred cause and exhibited an example of humble piety and angelic benevolence for forty-seven years, she was removed to her eternal rest, at the age of eighty, March 5, 1847."

A short drive from the college brings the visitor to the Aldeen House, where, until his death in 1812, lived the Rev. David Brown, between whom and the Serampore missionaries a warm friendship existed. In May, 1806, the Rev. Henry Martyn arrived in Calcutta as a military chaplain. For some time Mr. Martyn lived at Aldeen House with Mr. Brown, maintaining a most friendly intercourse with the Serampore missionaries. Of him, Dr. Carey wrote in one of his letters, "a young clergyman, Mr. Martyn, is lately arrived, who is possessed of a truly missionary spirit."

At the southern extremity of the grounds in which Aldeen House was situated was a spacious temple, from which the idol had been removed, and which had been abandoned because of the encroachments of the river. This temple Mr. Brown converted into a dwelling and Henry Martyn made it for a time his residence, and it became known in consequence as Henry Martyn's Pagoda.

One apartment was furnished with an organ and used as a Christian sanctuary. Before leaving Serampore we paid a visit to this historic pagoda. The open platform facing the river, where Henry Martyn used to sit in the cool of the day, has long since disappeared, and the whole temple is in a dilapidated condition, but it will ever be a place of interest to the Christian pilgrim. Aldeen House still stands, and as we viewed it from the pagoda we thought of those who so long since trod the path leading from it to the temple—Martyn, Brown, Heber and others of kindred spirit.

In the upper veranda of the house adjoining the college and which had been the residence of Dr. Carey for several years prior to his death, the aged saint worked at his desk almost to the end, and here, when able to do so, he received visitors in the evening. To this house, during Dr. Carey's last illness, came Alexander Duff, the ardent young missionary who was just entering upon his brilliant career in India. On one of these visits, if not indeed on the last visit paid by Mr. Duff to the dying saint, after prayer had been offered and the good-byes spoken, a feeble voice recalled the visitor. Bending over the couch of the invalid, Mr. Duff heard these words: "You have been speaking about Dr. Carey, Dr. Carey. When I am gone say nothing about Dr. Carey. Speak about Dr. Carey's Saviour." From a scene so hallowed this zealous young servant of the Master went forth to do most valiant service.

The message that Dr. Carey left as a legacy to Alexander Duff is the message which he and those who labored with him in Serampore, by the record of their saintly lives, have left to all who bear the Christian name : Speak for Christ, live for Christ.

Jhansi, India.

THE BOARD OF EDUCATION.



The efforts of individuals, of presbyteries and synods and of voluntary societies to make provision for the education of young men who seemed called of God to preach the gospel culminated in the organization by the General Assembly, in 1819, of the Board of Education.

This Board, located in Philadelphia, is composed of nine ministers and nine elders; three of each class being chosen by the Assembly every year to serve for three years. The Rev. George D. Baker, D.D., is president, and the Rev. James M. Crowell, D.D., vice-president.

The Rev. Edward B. Hodge, D D., a nephew of Dr. Charles Hodge, and son-in-law of Dr. Cortlandt Van Rensselaer, after a pastorate of thirty years in Burlington, N. J., was chosen in 1893 to succeed Dr. D. W. Poor as corresponding secretary. As a member of the Board for fifteen years, he was in hearty sympathy with its methods. A man of dignified Christian courtesy, honored and beloved throughout the Church, his administration has been eminently successful. Mr. Jacob Wilson, the genial treasurer, with more that thirty years' experience in the service of the Board, is highly esteemed for his sterling character.

The design of the seal is a pulpit recess or architectural tabernacle, within which, upon a Bible and hymn book laid on a pulpit, stands a burning candle. The motto, "Aliis inserviendo consumor"—"I am consumed in serving others"—is the verbal interpretation of the burning candle. Surrounding this illumined tabernacle are seven stars, types of the messengers or "angels" of the churches (Rev. 1 : 20). The olive wreath on the base of the field symbolizes peace and the gospel. The above figures strikingly represent the office of all who have devoted themselves to the Christian ministry.

The preaching of the Word is the chief instrumentality for the extension and upbuilding of the kingdom of Christ. Our Lord himself trained a body of men for that work, and the Church, recognizing the duty of supplying the means for its own extension, is following his example. Since an educated ministry is essential to the prosperity of the Church, this recruiting agency, which attempts to furnish an adequate supply of devoted, well-trained ministers, seems to occupy a position of vast importance and great responsibility.

Without the aid afforded by the Board, many young men of superior gifts and sincere piety would be lost to the ministry, because unable to obtain the costly preparation for ordination which the Church requires. Nearly one-half of the ministers of our Church have been under the care of this Board.



Edward B. Hodge, D.D.

The Rev. Matthew B. Hope, who was

corresponding secretary, 1841–44, said of the Board of Education that it had been providentially placed "at the fountain head of streams of Christian influence that are to fertilize and beautify the earth. To convey these streams to every portion of the globe is the important work of the Boards of Missions, but to stand at the head and regulate the supply is not less important. The cause of Education lies at the very basis of the whole structure of benevolence. It deeply concerns the extent and power of the agency which under God is to wield the destinies of the Church and the world."



Geo. D. Baker, D.D.

When the engineer on a ferryboat suddenly died, a serious accident was avoided because there was a man on board ready to take his place. Back of every man who occupies a post of great responsibility should stand another man trained and ready to take his place. It is the mission of the Board of Education to have another man ready—ready to take charge of newly organized churches, to take possession of the unevangelized regions of our own land and to carry the gospel message to foreign countries. The average annual loss to our church by death and dismissal is 174, and there are three new Presbyterian churches organized every week.

The Board of Education is an integral part of a system of eight agencies of our Church, closely bound together, and each essential to the successful working of all the rest. The work of Sabbath-school missions, effort in behalf of the Freedmen, home and foreign missionary work, the building of houses of worship and manses, the equipping of colleges and academies, all imply and demand that there shall be men enough ready to carry on the work of evangelization and upbuilding. The vital force of the Church is crippled if the work of ministerial education is neglected.



Mr. Jacob Wilson.

It was the opinion of Dr. Charles Hodge that no other human agency had ever accomplished so large an amount of good at so small an expense and with so few failures.

The above summary and the article on pages 285–292, prepared especially for the November meeting of the Christian Training Course, are given one month in advance that there may be time for preparation. Make an enlarged reproduction of the seal for use at the meeting. Write to Dr. Hodge for literature to use in connection with this magazine. Secure from the pastor, if possible, a file of recent "Reports" of the Board of Education. An abstract of the annual report may be found in each volume of the "Minutes of the General Assembly."

THE WESTMINSTER STANDARDS AND THE FORMATION OF THE AMERICAN REPUBLIC.

REV. WM. HENRY ROBERTS, D.D., LL.D.

[This address in full and as a separate publication can be had from the *Presbyterian Board of Publication and Sabbath-school Work.*]

The predominant influence in the history of mankind has always been that resident in ideas. All forms of human organization, religious, social, political, are the outgrowth of the ideas which constitute their formative principles. This is true whatever the character of the organizations, whether they be societies, communities, nations, or churches. The State as well as the Church, empires equally with republics, tyrannies equally with popular governments, are the results of the dominance of ideas in the human mind. It is this fact which gives to truth its supreme worth, and which confers upon all sacrifices made for principle an inestimable value.

The power resident in ideas finds marked illustration in the Protestant Reformation, which began its beneficent revolutionary work in the early years of the sixteenth century. That Reformation took as formative truths the sovereignty of God over human affairs, the sovereignty of the Holy Scriptures as God's law over faith and conduct, the direct responsibility of the individual to God, and the fact that in his dealings with men God is no respecter of persons. Further, truth, when accepted, affects all the interests of men, material, mental and political, as well as spiritual. The cardinal tenets of the Protestant Reformation became, therefore, irrepressible and aggressive political forces, maintaining and securing the rights of man to equality before the law, to liberty, and to a voice in the government under which he lives.

The ideas which caused and controlled the Reformation found expression two hundred and fifty years ago in the Westminster Standards. Doctrinally, the system of thought found in them bears the name of Calvinism, from its chief theologian, John Calvin of Geneva. Politically, the system is the chief source of modern republican government. That Calvinism and republicanism are related to each other as cause and effect is acknowledged by authorities who are not Presbyterians. Isaac Taylor calls republicanism the Presbyterian principle. Bishop Horsley declares that "Calvin was unquestionably in theory a republican," and adds that "so wedded was he to this notion, that he endeavored to fashion the government of all the Protestant Churches upon republican principles." This thought is still further carried forward by Bancroft when he speaks of "the political character of Calvinism, which with one consent and with instinctive judgment the monarchs of that day feared as republicanism." Leopold Von Ranke, the German historian, gives his weighty judgment in the words, "John Calvin was the virtual founder of America." Lord Macaulay writes that the ministers of the Church of Scotland inherited the republican opinions of Knox, and also states that the Long Parliament, which was controlled by Presbyterians, "is justly entitled to the reverence and gratitude of all in every part of the world who enjoy the blessings of constitutional freedom." The Long Parliament was the body which gave existence to the Westminster Assembly, and Macaulay's testimony therefore points to the intimate connection between Calvinistic doctrine and constitutional government. These extracts from the writings of men who were not themselves Presbyterians indicate clearly the political influence of the doctrinal ideas contained in the Westminster Standards.

The Westminster Standards were the common doctrinal standards of all the Calvinists of Great, Britain and Ireland. The English Calvinists commonly known as Puritans, early found a home on American shores, and the Scotch, Dutch, Scotch-Irish, French and German settlers, who were of the Protestant faith, were their natural allies. It is important to a clear understanding of the influence of Westminster in American Colonial history to know that the majority of the early settlers of this country, from Massachusetts to Delaware inclusive, and also in parts of Maryland, Virginia, and the Carolinas, were Calvinists. They brought with them to this land those doctrinal ideas which exalt in the human mind the sovereignty of God, which bring all lives and institutions to the test of the Holy Scripture, which teach that the divine being is no respecter of persons, and which lead logically to the conclusion that all men are born free and equal. Further, the early British settlers, whether Presbyterians or Puritans, were all believers in the Westminster Confession. The Congregationalists of New England adopted it for doctrine in 1648, one year after its completion at London; the Baptists also adopted it in 1677 except as to Baptist peculiarities; the Presbyterians always maintained it vigorously for both doctrine and government; and the Reformed Dutch were in full sympathy w

the Presbyterians. To put the situation concisely, about the year 1700 the American Colonists were divided into two great sections, the one Episcopalians and Monarchists, the other Calvinists and believers in popular government. From Boston to the Potomac, Puritan and Presbyterian Calvinists were in the ascendant, and from the Potomac southward the majority of the people were of opposite tendencies. Naturally between these parties conflicts arose, caused by their fundamental differences in religion, in church government, and in the views which they held of the rights of the people. Into a lengthy and adequate consideration of these differences the limits of space forbid entrance. A concise statement of several particulars, each of which is intimately connected as a fundamental factor with the formation of the American Republic, must suffice for present purposes.

One of the initial points of difference between the Calvinists and other of the early American settlers had to do with popular education. We to-day believe that the education of all citizens is fundamental to the welfare of the Republic. This principle, however, it should be understood, is a logical result of Calvinistic thought and practice. Calvinists, taught by the Holy Scriptures, made religion a personal matter, not between man and the Church, but between the soul and God, and necessitated personal knowledge on the part of human beings of God's Word as the law of faith and life. Education in religious truth became therefore a cardinal principle of the Calvinists, and the steps were easy and swift from it to secular and popular education. This logical connection between Calvinism and education is acknowledged by our historian Bancroft, who says that Calvin was the "first founder of the public school system." It is also shown by the history of popular education. A high authority states that Presbyterian Scotland "is entitled to the credit of having first established schools for primary instruction to be supported at the public expense." The Scotch system of free education was founded in 1567, fifty years before the American Calvinist colonies had been established. Presbyterian Holland followed closely in the footsteps of Scotland, and the first settlers in New England and the Middle States, being themselves Calvinists, naturally proceeded at once, like their European brethren of similar faith, to care for the interests of education. Harvard, Yale, and Princeton Universities were all founded by men who believed in the Westminster Confession, and as early as 1647 Massachusetts and Connecticut established public school systems. In some other colonies, however, a very different state of affairs was to be found. An Episcopal governor of Virginia, in 1661, thanked God that there were in that region neither "free schools nor printing." Steadily year by year, however, the belief in popular education, nurtured by our Calvinistic ancestors, by men who believed in the Westminster Confession and in the canons of the Synod of Dort, spread throughout the colonies, and to-day the right of all persons to become through instruction intelligent citizens is everywhere recognized in this great republic. Is education one of the foundation stones of the nation? Then honor to whom honor is due, to the men who believed in the application of Calvinistic principles to secular education.

Another cardinal principle of the government of this American nation is the separation of Church and State, with its resulting absolute religious freedom for the individual. This characteristic of the organization of the republic is also a logical outcome of Calvinistic doctrine. Establishments of religion are found in Europe, even in such Presbyterian lands as Scotland and Holland, but they are survivals from a past age, and are not a rightful development from the great Calvinistic principle, that "God alone is Lord of the conscience." This was seen clearly in the American colonies first by the Dutch settlers in New York, who were Presbyterians, then by the Baptists, who equally with the Presbyterians are Calvinists. The English-speaking American Presbyterians quickly recognized the full force of the principle, and as early as 1729 the General Synod of the Presbyterian Church declared that the Church should be independent of the State. This Scriptural position was antagonized, however, at the first by the Congregationalists in New England, and then by the Episcopalians in all the colonies where they were in authority. Gradually, however, the principle of untrammeled religious liberty won its way to recognition in New England, and the acknowledgment of it, there and in other parts of the country, was hastened by the attempts made from 1750 onward to establish the Episcopal Church in the colonies. United resistance to such attempts was first organized in 1766, ten years prior to the Declaration of Independence, and in part by the General Synod of the Presbyterian Church. A petition had been sent by Episcopalians, in the year just named, from a convention held in New York, to the British government, for the appointment of bishops for America. Presbyterians and Congregationalists, Dutch, German and French Protestants, had experienced the baneful power of established Epis-

copal Churches on the other side of the Atlantic. American Calvinists could not forget the awful butcheries of the Spanish tyrants in the Netherlands, the terrible devastation wrought in the valley of the Rhine, the 100,000 victims of the massacre of St. Bartholomew, or the 18,000 covenanters who in Scotland, during a few brief years, were either massacred by dragoons or executed by the agents of ecclesiastical tyranny. The moment, therefore, that religious liberty was seriously threatened by the schemes of a Church which at that time was ultra-loyal to the British crown, American Calvinists joined forces, and from New England to South Carolina never wavered a hair's-breadth from a thoroughgoing devotion to the cause of religious liberty. They stood shoulder to shoulder in opposition to ecclesiastical tyranny, and their courage and high intelligence secured for the republic that religious freedom which is now a leading characteristic of our national life.

Having dealt with religious liberty, it is natural now to turn to the consideration of the specific relation of the American Presbyterian Church to the civil liberty which was secured by the independence of the United States. The opening of the Revolutionary struggle found the Presbyterian ministers and churches ranged solidly on the side of the colonies. In 1775 the General Synod issued a pastoral letter, an extract from which indicates the spirit prevailing in the Church, and reads, "Be careful to maintain the union which at present subsists through all the colonies. In particular, as the Continental Congress, now sitting at Philadelphia, consists of delegates chosen in the most free and unbiased manner by the people . . . . adhere firmly to their resolutions, and let it be seen that they are able to bring out the whole strength of this vast country to carry them into execution." Contemporary with this letter of the Synod was the famous Mecklenburgh Declaration of Independence, renouncing all allegiance to Great Britain, passed by a convention in western North Carolina, composed of delegates nearly all Presbyterians, and forestalling the action of the Colonial Congress in the same line by more than a year. Further, in the sessions of the Continental Congress, the influence of no delegate exceeded that wielded by the Rev. John Witherspoon, president of Princeton College, the only clerical signer of the Declaration of Independence. Under his leadership the American Presbyterian Church never faltered in her devotion to the cause of the independence of these United States. So resolute and aggressive were its members in their opposition to the English government, that the colonial cause was repeatedly spoken of in Great Britain as the Presbyterian Rebellion. At the close of the war, in 1783, the General Synod addressed a letter to its churches, congratulating them on the "general and almost universal attachment of the Presbyterian body to the cause of liberty and the rights of mankind." What was true of the Presbyterian was true of the other Calvinistic Churches of the land, of the Congregational and also of the German and Dutch Reformed. It is estimated that of the 3,000,000 Americans at the time of the American Revolution, 900,000 were of Scotch or Scotch-Irish origin; that the German and Dutch Calvinists numbered 400,000, and the Puritan English 600,000. If the believers in the Westminster Standards and cognate creeds had been on the side of George III in 1776, the result would have been other than it was. But they stood where thoroughgoing Calvinists must ever stand, with the people and against tyrants, and therefore under the blessing of God the American colonies became free and independent States.

We pass now to a fact which in connection with the influence of the Presbyterian Church upon the republic is quite as important as any yet dealt with, the position of the Church for three-quarters of a century as the sole representative upon this continent of a representative popular government as now organized in this nation. From 1706 to the opening of the revolutionary struggle, the only body in existence which stood for our present national political organization was the General Synod of the American Presbyterian Church. It alone among ecclesiastical and political colonial organizations exercised authority, derived from the colonists themselves, over bodies of Americans scattered through all the colonies from New England to Georgia. The colonies in the seventeenth and eighteenth centuries, it is to be remembered, while all dependent upon Great Britain, were independent of each other. Such a body as the Continental Congress did not exist until 1774. The religious condition of the country was similar to the political. The Congregational Churches of New England had no connection with each other, and had no power apart from the civil government. The Episcopal Church was without organization in the colonies, was dependent for support and a ministry on the Established Church of England, and was filled with an intense loyalty to the British monarchy. The Reformed Dutch Church did not become an efficient and independent organization until 1771, and the German Reformed Church did not attain to that condition until 1793. The Baptist

Churches were separate organizations, the Methodists were practically unknown, and the Quakers were non-combatants. But in the midst of these disunited ecclesiastical units one body of American Christians stood out in marked contrast. The General Synod of the Presbyterian Church was not dependent for its existence upon any European Church, was efficiently organized, and had jurisdiction over churches in the majority of the colonies. Every year Presbyterian ministers and elders from the different colonies came up to the cities of Philadelphia or New York, to consider not only the religious interests of their people, but likewise educational and at times political questions. It was impossible, at that date, it must be remembered, to separate these latter issues from the affairs of the Church, for the country was under the English government, the Episcopal Church was the only Church to which that government was favorable, and Christians of other beliefs were compelled to act vigorously and unitedly in the maintenance of both their religious and secular interests. And the Presbyterian Church, filled with the spirit of liberty, intensely loyal to its convictions of truth, and gathering every year in its General Synod, became through that body a bond of union and correspondence between large elements in the population of the divided colonies. Is it any wonder that under its fostering influence the sentiments of true liberty, as well as the tenets of a sound gospel, were preached throughout the territory, from Long Island to South Carolina, and that above all a feeling of unity between the colonies began slowly but surely to assert itself? The United States of America owe much to that oldest of American Republics, the Presbyterian Church.

The influence of the Presbyterian Church was zealously employed, at the close of the war for independence, to bring the colonies into a closer union. The main hindrance to the formation of the Federal Union, as it now exists, lay in the reluctance of many of the States to yield to a general government any of the powers which they possessed. The Federal party in its advocacy of union had no more earnest and eloquent supporters than John Witherspoon, Elias Boudinot, and other Presbyterian members of the Continental Congress. In this they were aided by many who had come to the views which they as Presbyterians had always maintained. Slowly but surely ideas of government, in harmony with those of the Westminster Standards, were accepted as formative principles for the government of the United States, and that by many persons not connected with the Presbyterian Church. Among these were the great leaders in the Constitutional Convention, James Madison, a graduate of Princeton, who sat as a student under Witherspoon; Alexander Hamilton, of Scotch parentage, and whose familiarity with Presbyterian government is fully attested, and above all George Washington, who, though an Episcopalian, had so great a regard for the Presbyterian Church and its services to the country, that he not only partook of holy communion with its members, but gave public expression to his high esteem. Indeed, at one time so marked was the respect for the Church during revolutionary days, that it was feared by Christians of other denominations that it might become in America, what it was in Scotland, the Established Church, and so widespread was the feeling of alarm that the General Synod felt compelled to pass a deliverance setting forth its views in relation to religious freedom. Great, however, as was the influence of the Presbyterian Church in those trying times, its ministers and members were always true to their own principles. Presbyterians both in the Old World and the New had been accustomed to representative government, to the subordination of the parts to the whole, and to the rule of majorities for more than two centuries prior to the American Revolution. They knew the value of unity to popular government, and they labored earnestly and persistently until their governmental principles were all accepted by the American people, and the divided colonies became the United States of America. It is not that the claim is made, that either the principles of the Calvinistic creed or of the Presbyterian government, were the sole source from which sprang the government of this great Republic, but it is asserted that mightiest among the forces which made the colonies a nation were the governmental principles found in the Westminster Standards. Our historian Bancroft says, "the Revolution of 1776, so far as it was affected by religion, was a Presbyterian measure. It was the natural outgrowth of the principles which the Presbyterianism of the Old World planted in her sons, the English Puritans, the Scotch Covenanters, the French Huguenots, the Dutch Calvinists, and the Presbyterians of Ulster." The elements of popular government were, without question found in many of the colonies, especially in New England, but the federal principle, whose acknowledgment resulted in the American nation, through the adoption of the Constitution of 1788, was found previous to that year in full operation upon this continent only in the American Presbyterian Church, and had in it its most practical and successful advocate. Chief among the blessings which

Presbyterians aided in bestowing upon this country was and is the Federal Union.

Such is the relation of the Westminster Standards to our national life; such is the answer which as Presbyterians we give to the question, What have the principles of these Standards done for the Republic? To-day, as we look over our broad national domain, as we see the 70,000,000 of our inhabitants in the enjoyment of education, of religious freedom, of civil liberty, of the blessings which the Federal Union has secured to the nation, we can say, This hath Westminster, hath Calvinism wrought! This, too, is our answer to the assertion made by some ill-informed persons, in whose minds prejudice has usurped the throne of sound reason, the assertion that Calvinism is dead. Dead! Calvinism dead! The fundamental principles of Westminster are maintained to-day in this land not only by the Presbyterian and the Reformed Churches, but also by the Baptists, Congregationalists, and many Episcopalians. The majority of American Protestants are Calvinists. Calvinism dead! It will cease to be both life and power only when popular education shall give place to popular ignorance, when civil and religious liberty shall vanish, when the Republic shall be shattered into separate and warring nationalities, and when the very life shall have perished from government of the people, by the people, and for the people. But never shall such changes be. Oh, America, America! The sovereign hand of the Almighty rocked thy cradle, the eternal purpose sustained and nurtured thy founders, and we believe that the unchangeable divine decree hath ordained thee to be an indestructible union of indestructible States, the leader of the hopes of mankind, the majority of thy citizens servants of God and lovers of humanity, until the hour when God shall in truth dwell with men, and all mankind shall be his people.

QUESTIONS FOR THE OCTOBER MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. What work is our Church doing among the Indians in the Indian Territory? Page 326.
2. Describe the spiritual destitution among the whites in that Territory. Page 327.
3. What is the outlook for mission work in Porto Rico? Page 327.
4. The Mormon articles of faith are what? Page 329.
5. How many Mormons are there in Utah and vicinity? Page 330.
6. How are Mormon missionaries recruited? Page 331.
7. In what respects have the Mormons shown their lack of patriotism? Pages 331, 332.
8. How does a Sabbath-school missionary describe the hunger for the gospel which he found in New Mexico? Page 313.
9. What incident illustrates the character of the students at Poynette Academy? Page 319.
10. Why does the Freedmen's Board say No to appeals for help? Page 322.
11. What is said of the contributions last year to the cause of Ministerial Relief? Page 320.
12. Glean some facts regarding Church Erection from the tabular statement on pages 316, 317.

WORK ABROAD.

13. Where was the first band of Student Volunteers organized? Page 300.
14. Describe the origin and growth of the missionary training school at Cornwall, Conn. Page 301.
15. How did William E. Dodge earn money for this school? Page 302.
16. Why was the school finally discontinued? Page 303.
17. What was the influence of the Hawaiian, Obookiah, in this country? Pages 301-303.
18. What are the evidences of the weakness of China? Page 283.
19. In what is China strong? Page 283.
20. What real progress has China made? Pages 283, 284.
21. How does the tribal relation in Africa hinder the advancement of the Mabeya? Page 308.
22. Describe their lack of truthfulness. Page 309.
23. How did the Koreans in the city of Kimhai secure a house of worship? Page 310.
24. How does a missionary testify to the value of a student conference in Lahore? Page 310.
25. How did an elder in a Mexican village, on assuming the duties of local magistrate, honor the Bible? Page 312.
26. Describe the character and work of Christian Frederick Schwartz. Page 299.

THE CHRISTIAN TRAINING COURSE.

It has been decided to furnish for the Christian Training Course a series of articles on "How to Bring Men to Christ," for use instead of Mr. Torrey's book. These will be prepared by various pastors and will follow the topics already printed in the September number. This will make the purchase of the book unnecessary. The first article will appear in November.

CHRISTIAN TRAINING COURSE PROGRAMS.

OUTLINE D. PROGRAM No. 1, OCTOBER, 1898.

I. Biblical—30 Minutes.

1. Hymn. Biblical Leader in charge.

2. Prayer.

3. Biblical Study. Studies in Evangelism. Study I—General Conditions of Success.

1. The Worker must be a Converted Person. See Psa. 66: 16; 34: 11; Andrew, Philip. Cite other texts, experience and incidents.

2. A Love for Souls. How get it? (1) By the Holy Spirit. (2) Example of Jesus. (3) Man's need. (4) Our experience. Find texts.

3. A Working Knowledge of the Bible.

4. Prayer. Give requests.

5. The Holy Spirit over all.

The pressing need of such work by lay-workers is steadily increasing. Ought not church officers, Sunday-school teachers, leaders of societies and bands, to know something about Evangelism? To say nothing of other church members! This first study may be profitably treated as a conference, the leader calling up the points and the audience joining in the discussion. This will require no text-book. The pastor or some experienced leader should conduct the conference.

4. Prayer. Have many brief prayers.

Historical—30 Minutes.

5. Hymn. Historical Leader in charge.

6. Historical Study. American Presbyterianism. Study I—The Westminster Standards and the Formation of the Republic.

Required reading. See THE CHURCH AT HOME AND ABROAD, October, 1898, pp. 347-351; article by the Rev. Wm. Henry Roberts, D.D. The items of the program follow paragraphs of the article.

1. The Grand Ideas of the Reformation. ¶ 1. Idea as related to action. The Sovereignty of God, Authority of Scripture, Responsibility of the Individual, Equality of Men.

2. Relation of Calvinism to Republicanism. ¶ 2. Emphasize the quotations, Taylor, Horseley, Bancroft, Von Ranke, Macaulay.

3. Westminster Doctrine and Our Early Settlers. ¶ 3. Calvinists in majority. The two differing sections.

4. Calvinism and Popular Education. ¶ 4. See Bancroft's testimony. The Scotch system in 1567. New England system in 1647. Contrast Virginia in 1651.

5. Calvinism and the Separation of Church and State. ¶ 5. First the Presbyterian Dutch. The year 1729. Later struggles.

6. The American Presbyterian Church Solid for Civil Liberty. ¶ 6. General Synod's pastoral letter. Mecklenburgh Declaration. Rev. Dr. John Witherspoon.

7. Our Church as the Sole Example of Republican Unity from 1706 to 1774. ¶ 7. A wonderful fact. Our rightful pride. Why other Churches did not stand for this.

8. Presbyterian Aid in the Formation of the Federal Union. ¶ 8. Prominent Presbyterians in the Federal party. Synod's noble disclaimer. Bancroft again.

9. The Splendid Summary. ¶ 9. Every word of this admirable article should be read to all our people, and the article circulated through all our churches. This topic is one of the most important, most interesting, most fruitful.

7. Prayer. For our Church and our Country.

8. Hymn.

OUTLINE D. PROGRAM No. 2, OCTOBER, 1898.

I. Doctrinal—15 Minutes.

1. Hymn. The Pastor in charge.

2. Prayer.

3. Doctrinal Study. The Shorter Catechism.

Ques. 96. What is the Lord's Supper? Answer in unison. Proof? (y) 1 Cor. 11: 23-26; (z) Acts 3: 21; 1 Cor. 10: 16.

Ques. 97. What is required to the worthy receiving of the Lord's Supper? Let one answer. Proof? (a) 1 Cor. 11: 27, 31, 32; Rom. 6: 17, 18.

Ques. 98. What is Prayer? Let one answer. Proof? (b) Ps. 10: 17; Ps. 145: 19; (c) 1 Jno. 5: 14; (d) Jno. 16: 23; (e) 1 Jno. 1: 9; (f) Phil. 4: 6.

Ques. 99. What rule hath God given for our direction in prayer? Let one answer. Proof? (g) Rom. 8: 26; Ps. 119: 170; (h) Matt. 6: 9-13.

Other Scriptures related may easily be found and will be profitable to read.

II. Missionary—45 Minutes.

4. Hymn. Missionary Leader in charge.

Missionary Study. Missionary Expansion. Study I—The Reformation and its Influence. Beginning at Jerusalem.

Required reading. Graham's *Missionary Expansion of the Reformed Churches*, chapters ii, iii.

The secret of the missionary march of Christianity, p. 6. How was the forward movement checked? p. 7. The outlook at the end of the fifteenth century? p. 7. Gleams of light before the Reformation, pp. 7, 8. Why was not the Reformation followed by aggressive missionary work in non-Christian lands? pp. 9, 10. Influence of the Reformation on the ultimate evangelization of the world, pp. 10, 11.

Let the leader appoint some one in advance to present a summary of the chapter, "Beginning at Jerusalem."

Study II—Medical Missions.

Required reading. THE CHURCH AT HOME AND ABROAD, October, 1898, pp. 304-308. Which missionary Board has the largest medical mission work? p. 304. Medical missions are justified by the following considerations: (1) It is a clearly warrantable form of humanitarian effort; (2) By the training of native physicians the good accomplished is perpetuated and extended; (3) Medical missions release mankind from the bondage of heathen superstition; (4) Rectify the social wrongs of woman; (5) Open the way for the preaching of the gospel, pp. 304-307.

Study II (alternate)—The Board of Publication and Sabbath-school Work.

Required reading. THE CHURCH AT HOME AND ABROAD, September, 1898, pp. 251-253 and 191-198.

Employ a local artist to make a drawing of the seal, large enough to be seen in any part of the room. Assign to five persons the following points: Origin and history of the Board; Business department; Editorial department; Sabbath-school and Missionary department; Twentieth Century movement.

PRESBYTERIAN ENDEAVORERS.

San Francisco, Cal.

Westminster.—At the semi-annual meeting of the Young People's Association of the Presbytery of San Francisco, held with this church, the program consisted of papers and talks on the following topics: "Our Commander," "Our Book of Tactics, the Bible," "Our Campaign," "Our Army, the Young People," "Our Sinews of War, the Treasury," "Our Defenses." An enjoyable social followed.

Shanghai, China.

Fifty children from heathen homes, who can read the Bible, are gathered by Mrs. Mary A. Posey every Tuesday afternoon into a Junior Endeavor society. Mrs. Posey, who once thought she was happiest when a teacher at home with her primary classes, now finds her greatest joy in unfolding the truth to listening souls. She writes that she does not have to wait for the recompense of reward, but has the hundredfold now.

Englewood, Ill.

First.—An impetus was given to the work of the Endeavor society by a rally of South Side Christian Endeavorers, at which ten societies were represented.

Dubuque, Ia.

First.—The Endeavor society held, July 24, a Havergal meeting, at which the life of Miss Havergal was presented, and all the hymns used were of her composition.

Oelwein, Ia.

A number of the young people meet with the pastor every Monday afternoon to recite the Catechism and listen to an explanation of the meaning of the answers.

Arkansas City, Kans.

At the district Christian Endeavor convention held with this church in August, stirring missionary addresses were made by Field Secretary Thomas Marshall, D.D.

Pittsburg, Kans.

Of the last Christian Endeavor business meeting, the pastor writes: It was well attended and in all hearts there was an earnest spirit of loyalty to Christ and devotion to his cause. August having been more or less of a vacation month, instead of the usual monthly reports the chairman of each committee read a brief paper on some practical topic relating to committee work. For example, the chairman of the prayer meeting committee spoke upon the "The Leader's Preparation;" the chairman of the lookout committee had for the subject of her paper, "How Can I Win Others to the Saviour?" while the social committee's chairman read us some practical suggestions on "Improving the Social Atmosphere of Our Society and Church." Our society is alive and we feel the need of becoming more and more so in order to do our part in welcoming the next Fifth District Convention which meets in Pittsburg.

Mexico.

Of the Bible convention mentioned at the bottom of page 212 Mr. Johnson writes:

Each night we held an evangelistic service and each session was preceded by an examination on one of the chapters of the book. The attendance at all the sessions averaged thirty-five. In the evening it rose to eighty and the interest was well sustained. The native workers go for their subjects in a more Biblical manner than formerly.

The rest of our trip was taken up with the meeting of presbytery which was the first held in Guerrero, and that too in a place where not so many years ago they burned down our church and stabbed Mr. Zaroleta. The Roman Catholics even helped us now, one giving us a fat ram and another barbecuing it for us. Some gave turkeys and others gave horse feed. All contributed beds and service.

Cranbury, N. J.

This church has just adopted as its own missionary the Rev. E. L. Mattox, of Hangchow, China. A portion of the salary is contributed by the Christian Endeavor society.

Albuquerque, N. M.

The Training School.—A significant scene in this school for Mexican boys is thus described in *Home Mission Monthly:* Eight or ten of the Christian boys gathered in Mr. Ross' office to pray with and for a boy who had been recalled to his home in the north, among the bigoted Penitentes, away from the uplifting influences of the school. They prayed for strength for him to withstand the demoralizing temptations to which he returned. It was young, struggling, Protestant New Mexico, raised up by Christian training, pleading for its sin-beleaguered brotherhood, hidden away by thousands in neglected valleys of the Rocky Mountain districts, as dangerous to soul health as the trenches in front of Santiago.

Avoca, N. Y.

On four successive Sunday mornings, while the pastor was absent on his vacation, the church service was conducted by the Christian Endeavorers.

Chazy, N. Y.

The young men of the pastor's Bible class are working with new life and growing zeal as a result of the organization of a Brotherhood of Andrew and Philip.

Mexico, N. Y.

This church has just sent out its first foreign missionary. The Rev. George E. Stone, one of the young men of the church, has accepted a call to go to Arabia under the Board of Missions of the Reformed Church. He is to be located at Bahrein, an island in the Persian Gulf.

Concord, N. C.

Two young ladies, former pupils at the Laura Sunderland Memorial School, have organized an Endeavor society in a schoolhouse and have carried on weekly meetings with encouraging results. They have also conducted a successful temperance society which has worked a reformation in the place. Many men, long intemperate, are standing firmly by the pledges they have taken.

Plymouth, O.

The young people of the Christian Endeavor society proved the warmth of their attachment to the church by providing a new furnace when the house of worship was repaired and beautified.

Teheran, Persia.

Much of the work for women is done through the Women's Christian Endeavor society, by means of which the timid, faithful women have been helped in their own spiritual lives and in their efforts to help others.

Huron, S. D.

Huron College.—"The Value of a Christian College" was the theme of a discourse by Pastor Van der Las on "college rallying day." This new institution in Huron stands for the best things in culture, morals and life, and the church is feeling a responsibility for its support.

Miller, S. D.

Mr. Bell, a student in the Western Theological Seminary who spent the summer vacation with this church, had the pleasure of seeing two members of the Endeavor society welcomed to church membership in August.

TWO NEW BOOKS.

In its review of "From Tonquin to India," by Prince Henri d' Orleans, the *Literary World* says: There is no feature in all the narrative that makes a more distinct impression than the pictures afforded of the missionaries and their labors in this out-of-the-way district of the world; French Roman Catholic missionaries, chiefly self-exiled, some of them without sight of a Western face for many, many years until this expedition came this way; heroic, devoted men, who for the love of Christ and the cross have buried themselves among these ignorant and degraded people to plant the seeds of a new civilization. The histories of mankind afford nothing which surpasses the sacrifice and the consecration of such pioneers of Christianity. [Dodd, Mead & Co. $5.00.]

The world has no ideal for the fine art of giving. If it has any motto bearing upon the subject, it reads something like this: "Give when you feel like it, or when it will advertise your business, or when it will add to your popularity. Give so that the world will know it and you receive credit for your generosity." How different the Christian ideal! The Master himself said, "Let not your left hand know what your right hand doeth." The story of the widow's mite illustrates the profound truth that it is not the amount of the gift which measures its value in the sight of God, but the ratio existing between it and that which remains in the hand of the giver and the spirit which prompts the act.—Dr. Spooner in *The New Pentecost.*

WITH THE MAGAZINES.

Alice C. Fletcher contributes to the *Journal of American Folk-Lore* for April–June, 1898, a paper of great interest on the songs and music of those Indians dwelling between the great lakes and the Pacific Ocean north of the fortieth parallel. "Indian songs," she says, "offer strong evidence that musical expression is a necessity in the nature of man; is the spontaneous utterance of feeling that lies outside the province of words.

Music enveloped the Indian's individual and social life like an atmosphere, for there was no important personal experience where it did not bear a part, nor was there any ceremonial where it was not essential to the expression of religious feeling. It was through music that the man reached out to come in touch with his fellow-beings, and through music, as through a medium, he communicated with those mysterious powers which he believed to have control of all nature, as well as of the destiny of man. Thus the songs of the tribe were coextensive with the life of the people.

The Indian's ever-present consciousness of the mysterious forces which encompassed him dominated his religious ceremonies, his habits, and his customs. He undertook nothing without first appealing to the unseen powers. He planted, he hunted,

he fashioned his tools and he decorated his wares with accompanying ceremonials which recognized that there were other factors, besides his own right hand, necessary to bring him success. The realization of a supernatural environment, and the belief that music was the medium of communication between man and the unseen world, gave to his songs a gravity which is so marked a characteristic of them.

Korea possesses a customs service that is excelled nowhere in the world. At its head are Englishmen, Frenchmen, Italians and representatives of other western lands who, while not interested in politics, exert a powerful influence for good upon the whole management of the country. The five open ports of Korea may expect to become model settlements, as three of them indeed already are. The growing import and export trade is slowly leavening the whole interior of Korea, and enlightenment cannot but result. The growing coastwise trade, by rendering local famines next to impossible, will make less probable such popular uprisings as that of the Tong-haks and the "Righteous Army," for these originated, as all uprisings in Korea do, in lack of food. This, in turn, should render less necessary the maintaining of a standing army. Only such force would be necessary as the thorough policing of the country would demand. The electric street car plant that is on its way from America will introduce the Koreans to the greatest mechanical mystery of the century, and, by showing them the limitations of their own knowledge and skill, will make them push forward to the attainment of better things.—Homer B. Hulbert in *North American Review*.

It is safe to say that the Christian Church in Korea has doubled its members in the past year. There are now, in round numbers, 5000 Protestants and 25,000 Catholics. The homes of the Christians are clean, the people who inhabit them happy; wife beating, a universal practice in Korea, has been banished. In one of the interior cities the Christians have, without foreign help, built a school to accommodate one hundred boys. Two thousand years ago, to the sick, the blind, the lame, the lepers, the suffering of every kind, there was no touch like that of Jesus of Nazareth. It will be an underestimate to say that 25,000 Koreans found relief from disease and suffering in Christian hospitals of Christ in this country in 1897. Christian medicine appeals probably in a special manner to the Koreans because of a national weakness for medicine in theory and practice. No country of Asia has paid more attention to medicine than Korea. For centuries the peninsula was the fruitful source whence, on the one hand, Japan came for medical knowledge and China for drugs. Christ and Christianity in the character of a physician has special attractions to the Koreans. There is a great demand for Bibles, and the church papers are well subscribed to by the natives.—*The Korean Repository*.

The trend of the century, writes Seth Low in the *Atlantic Monthly*, has been to a great increase in knowledge, which has been found to be, as of old, the knowledge of good and evil; this knowledge has become more and more the property of all men rather than of a few; as a result, the very increase of opportunity has led to the magnifying of the problems with which humanity is obliged to deal, and we find ourselves at the end of the century face to face with problems of world-wide importance and utmost difficulty, and with no means of coping with them other than the patient education of the masses of men.

Contemplating the perplexities of the coming century, the children of the universities should find it easy to keep heart, for . . . . in the atmosphere of the university they must have learned the essential nobility of the democratic spirit that so surely holds the future in its hands—the spirit that seeks, with the strength of all, to serve all and uplift all.

WORTH READING.

Civilization in the Western Soudan, by Rev. Canon C. H. Robinson. *The Nineteenth Century*, July, 1898.

Our Sister Republic, Mexico, by Carmen Harcourt. *Midland Monthly*, July, 1898.

Home in Mexico, by Marilla Adams. *The Chautauquan*, August, 1898.

The Women of Mexico, by Marilla Adams. *The Chautauquan*, September, 1898.

Lights and Shades of Spanish Character, by Irving Babbitt. *Atlantic Monthly*, August, 1898.

The Problem of the Philippines, by Sir Charles W. Dilke, John Barrett and Hugh H. Lusk. *North American Review*, September, 1898.

The Malay Pirates of the Philippines, by Prof. Dean C. Worcester. *The Century*, September, 1898.

Missionary Bibles at the Bible House, by Rev. A. R. Buckland, M.A. *The Quiver*, September, 1898.

Bible Study in Japan, by Rev. J. L. Dearing, of Yokohama. *The Biblical World*, August, 1898.

Northfield as a Dynamo. *The Church Economist*, September, 1898.

Our Pacific Paradise, by Kathryn Jarboe. *Munsey's Magazine*, September, 1898.

Education in Hawaii, by Mrs. Clara D. Marlin. *Education*, September, 1898.

The Vivisection of China, by Elisée Reclus. *Atlantic Monthly*, September, 1898.

Guatemala: A Central American Republic of To-day, by D. O. Kellogg. *Self-Culture*, September, 1898.

RECEIPTS.

Synod in SMALL CAPITALS ; Presbyteries in *italics ;* Churches in Roman.

☞ It is of great importance to the treasurers of all the Boards that when money is sent to them, the name of the church from whence it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e.g., Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

THE BOARD OF HOME MISSIONS.

COMPARATIVE STATEMENT OF RECEIPTS FOR MONTHS OF AUGUST, 1897 AND 1898.

	*CHURCHES.	* WOMAN'S BD. OF H. M.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1898—For Current Work....	$5,014 86	$6,902 57	$12,643 85	$1,738 84	$26,300 12
" " Debt.....	2,462 01			756 36	3,218 37
1898—Total August.....	7,476 87	6,902 57	12,643 85	2.495 20	29,518 49
1897— " "	5,646 76	5,927 07	9,342 47	2,223 60	23,139 90.
Gain.....	1,830 11	975 50	3,301 38	271 60	6,378 59
Loss.....					

COMPARATIVE STATEMENT OF RECEIPTS FOR FIVE MONTHS ENDING AUG. 31, 1897 AND 1898.

	*CHURCHES.	*WOMAN'S BD. OF H. M.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1898—For Current Work	$40,761 91	$56,676 30	$30,580 41	$21,891 93	$149,910 55
" " Debt.	32,700 94			9,583 42	42,284 36
1898 — Total, 5 mos.....	73,462 85	56,676 30	30,580 41	31,475 35	192,194 91
1897 — " "	46,319 25	53,902 16	34,817 54	17,634 55	152,673 50
Gain	27,143 60	2,774 14		13,840 80	39,521 41
Loss			4,237 13		

HARVEY C. OLIN, *Treasurer*,
Madison Square Branch P. O., Box 156, New York, N. Y.

*Under these headings are included the gifts of Sabbath-schools and Young People's Societies.

RECEIPTS FOR THE BOARD OF HOME MISSIONS, AUGUST, 1898.

NOTE.—All items marked * have been contributed as a "Patriotic Offering for Debt."

ATLANTIC.—*East Florida*—Hawthorne, 6.63; St. Augustine Memorial* (sab.-sch., 2.92), 14.40. *South Florida*—Altoona, 1.28; Orange Bend, 1.40; Punta Gorda, 4.34; Titusville, 1.80. 29 85

BALTIMORE.—*Baltimore*—Ashland, 3.25; Baltimore Boundary Avenue, 21.75; — Park, 11.02; Churchville, 26.18. *New Castle*—Buckingham* (sab.-sch., 4.60), 17.42; Cool Spring, 13; Wilmington Central* (sab.-sch., 38.04), 109.89. *Washington City*—Clifton, 6. 208 51

CALIFORNIA.—*Benicia*—Big Valley,* 1.25; Crescent City, 5; Point Arena,* 8.45; Santa Rosa, 2; Shiloh,* 2; Tomales,* 4.75; Vallejo Children's Day Col., 25.15. *Los Angeles*—Burbank,* 3.75; Cucamonga,* 10; El Cajon,* 16; Inglewood* (C. E., 2.83), 6.33; Lakeside, 2; Moneta Sta.,* 67 cts.; Pomona,* 40; Rivera, 6.75; San Gabriel Spanish,* 3; Santa Ana,* 18.59; Santa Monica,* 5. *San Francisco*—San Francisco Reformed French, 1. *San José*—Cambria C.E., 7. *Santa Barbara*—Simi Union sab.-sch , 2.32. *Stockton*—Fresno Armenian, 6; Woodbridge, 5. 180 01

COLORADO.—*Denver* — Georgetown, 5. *Pueblo* — Cañon City (sab.-sch., 24), 65; Colorado Springs 1st (*133.69), 195.89; — 2d, 10; Del Norte,* 2.10; Goldfield, 12; Monte Vista,* 19.70; Monument. 4; Pueblo 1st for Sustentation, 4.52; — Westminster,* 8.20. 326 41

ILLINOIS.—*Bloomington*—Mt. Carmel,* 5. *Chicago*—New Hope* (sab.-sch., 2.50; a member, 1), 3.50. *Freeport*—Middle Creek,* 8. *Peoria*—Elmira, 16.63; Salem,* 4.50. *Rock River*—Sterling Jr. C.E., 4.44. 42 07

INDIANA.—*Fort Wayne*—Elkhart, 9. *Logansport*—Logansport Broadway, 1. *Vincennes*—Evansville Grace sab.-sch., 40.54; — Walnut Street,* 19; Terre Haute Washington Avenue Int. C.E.,* 1.50. *White Water*—Greensburg,* 10.30. 81 34

INDIAN TERRITORY.—*Choctaw*— Mena, 2.50. *Oklahoma*—Mulhall,* 2. *Sequoyah*—Barren Fork, 2; Broken Arrow* (sab.-sch., 61 cts.), 3.36; Elm Spring, 2; White Water, 1. 12 86

IOWA.—*Cedar Rapids*—Linn Grove Y. P. Soc., 10. *Corning*

—Conway,* 4; Gravity,*1; Pilot Grove, 2. *Council Bluffs*—Menlo,* 10; Shelby,* 11.46. *Des Moines*—Dexter, 46; Laurel, 3; Newton sab.-sch.,* 10. *Dubuque*—Unity, 2.95. *Fort Dodge*—Estherville,* 10; Fonda C.E.,* 2; Irvington,* 2.50; Rolfe 2d,* 8.20. *Iowa*—Bentonsport, 5.04; Burlington 1st, 10.39; Fairfield, for debt, 8; Keokuk Westminster, 40.25; Wapella, 4.30. *Iowa City*—Brooklyn,* 8.58; Malcom, 10. *Sioux City*—Union Township, 8.52. *Waterloo*—Marshalltown,* 70; Morrison,* 8.10; West Friesland German, 20.
316 29

KANSAS.—*Emporia*—Clear Water (sab.-sch.,* 1), 5; Emporia Arundel Avenue sab.-sch., 1; Florence, 1.45; Indianola (C.E.,* 1; ch.,* 1), 5; Wichita Oak Street* (sab.-sch. Boys' Primary Class, 1; Mrs. L. Van Gundy, 1), 4; Winfield,* 6. *Highland*—Horton* (sab.-sch., 3.83), 13.50. *Larned*—Ellinwood, 5; Geneseo, 2; Great Bend, 10. *Neosho*—Carlyle, 3.70; Neosho Falls, 3.20; Oswego, 14. *Osborne*—Oberlin,* 9. *Solomon*—Fort Harker,* 5; Lincoln, 8; Manchester,* 12; Minneapolis sab.-sch., 3.33; Providence,* 6.15; Salina* sab.-sch., 4.50. *Topeka*—Edgerton, 4.40; Kansas City Western Highlands,* 7.96; Lowemont, 2. 136 19

KENTUCKY.—*Ebenezer*—Flemingsburg,* 21.73. 21 73

MICHIGAN.—*Detroit*—Detroit Covenant,* 5.20; Ypsilanti, 5. *Flint*—Bloomfield,* 2.50; Bridgehampton,* 4.69; Cass City,* 1.50; Lapeer* Free Will Offg., 12.31; Port Hope,* 3.50; Sanilac Centre, 4. *Grand Rapids*—Spring Lake,* 13. *Lake Superior*—Escanaba, 12.50; Ford River, 5.50. *Monroe*—Monroe, 18.91; Petersburg,* 1; Raisin, 4; Tecumseh, for Sustentation, 13.23. *Petoskey*—Lake City (*2.40), 7.61; McBain,* 6.10. 120 55

MINNESOTA.—*Mankato*—Heron Lake C.E., 50 cts.; Lake Crystal C.E.,* 1. *Minneapolis*—Maple Plain, 3.56. *Red River* Bethel, 7; Hallock, 3.50; Northcote, 3.50; Stevens, 3.75. *St. Cloud*—Ashbaugh Sta., 2.60; Wheaton, 2.50. *St. Paul*—Merriam Park,* 3; Shakopee, 2.80; St. Paul Central C.E., 12.50; — House of Hope, 50; —Westminster, 1.92. *Winona*—Caledonia, 6; — Hope, 3; Ebenezer, 3.53; Sheldon, 2.
112 66

MISSOURI.—*Ozark*—Eureka Springs, 6; Fordland, 1.50; Irwin, 6.78; Springfield 2d,* 4; White Oak,* 7.36. *Palmyra*—Birdseye Ridge,* 2; Canton, 2.65; Hannibal, 90; La Grange, 3.25; Marceline,* 3; New Cambria,* 11; Shelbyville, 3.50; Sullivan 1st,* 1.30. *Platte*—Martinsville, 2; Oregon (C. E., 5), 10; St. Joseph Westminster, 60.35. *St. Louis*—Emmanuel German W. M. S., 9; St. Louis West, 136.97. 360 66

MONTANA.—*Butte*—Dillon sab.-sch.,* 2.25. 2 25

NEBRASKA.—*Hastings*—Campbell German, 2; Hansen,* 4; Oxford* (sab.-sch., 1), 5.50; Republican City,* 20. *Kearney*—Gibbon* (sab.-sch. 1.39), 6.50; Lexington sab.-sch.,* 2.28; Shelton, 3.23. *Niobrara*—Bethany, 1.50; Elgin, 2.50; Inman, 2; Lambert, 4.50; O'Neill, 3; South Fork, 2; Stuart,* 1.72. *Omaha*—New Zion, 3.60. 64 33

NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 125; Perth Amboy, 10.91; Plainfield 1st C.E., 10; Rahway 1st, 93.70. *Jersey City*—Paterson 2d,* 22.57. *Monmouth*—Englishtown* (sab.-sch., 10), 20; Jacksonville,* 9; Manasquan C.E., 5.24; Providence,* 4. *Morris and Orange*—Mendham 1st C.E., 10; Mt. Olive,* 6. *Newark*—Bloomfield 1st,* 15.57; — Westminster, 12; Newark South Park W. H. M. S., 51.40. *New Brunswick*—Dutch Neck, 50; Hamilton Square, 26. *Newton*—Branchville, 25. *West Jersey*—Camden 2d, 2.66. 499 05

NEW MEXICO.—*Arizona*—Solomonville,* 6.80. *Rio Grande*—Albuquerque 1st (* 33), 43.15; —Spanish,* 3; Jarales Spanish,* 1; Laguna,* 2.50; Las Cruces Spanish,* 2.50; Las Placetas Spanish,* 1; Pajarito,* 2.40; Socorro 1st,*3; — Spanish,*15. *Santa Fé*—El Quemado,* 1; El Rito,* 11.15; Lumberton,* 4; Ocate,* 10; Santa Fé 1st, 3.50. 110 00

NEW YORK.—*Albany*—Albany 1st sab.-sch. Class No. 8,* 2; Jefferson, 7.80; Rockwell Falls, 2.25. *Binghamton*—Binghamton 1st C. E., 6; — Ross Memorial, 10. *Boston*—Bedford, 6; Boston 1st sab.-sch., 39; Londonderry,*10; New Boston, 8; Quincy, 20. *Brooklyn*—Brooklyn 1st City Park Branch, 10; — Throop Avenue Mission C.E., 5; West New Brighton Calvary, 28.15. *Buffalo*—Buffalo North, 78.69; —Westminster (*4), 88.31; East Hamburg (*15), 18; Old Town, 2.85; Oneville, 2.87; Tonawanda Mission, 1.25. *Champlain*—Beekmantown, 2.10; Chateaguay, 15.24; Fort Covington, 13; Port Henry, 5. *Columbia*—Canaan Centre, 5; Durham 1st, 7.50. *Geneva*—Geneva 1st, 25.55; — North sab.-sch., 14.69; Penn Yan,* 19.56. *Hudson*—Good Will, 9.61; Hamptonburg, 6; Hopewell, 30. *Long Island*—Bridgehampton, 30.25; Greenport,* 32; Setauket, 42.64. *Lyons*—Huron C.E., 5. *Nassau*—Huntington 1st, 149.27. *New York*—New York Fifth Avenue, 100; — Central Genl. Missy. Committee, 150; — Harlem sab.-sch., 34.65; — Washington Heights, 10. *Niagara*—North Tonawanda North C. E., 11.17; Tuscarora Indian, 3.07. *North River*—Cornwall on Hudson,* 7.12; Milton (sab.-sch., 2), 7. *Otsego*—Hobart (*2), 22. *Rochester*—Nunda C. E., 3; Ossian, 5; Rochester North, 27; Springwater, 5.50. *St. Lawrence*—Theresa A Friend, 11.03; Waddington Scotch, 55. *Steuben*—Prattsburg (sab.-sch., 9.02), 30.15. *Troy*—Argyle, 10; Cambridge, 100. *Utica*—Hamilton College, 16.50; Ilion, 25.17; Turin,* 12.58. *Westchester*—Holyoke, 10; Mt. Vernon 1st C.E., 25; New Haven 1st* (sab.-sch., 2.71; C.E., 10), 16.76; South Salem C.E., 12.14; Thompsonville, 15. 1483 42

NORTH DAKOTA.—*Pembina*—Canton,* 2.40; Crystal,* 2 60; Milton (sab.-sch., 1), 4; Neche,* 5. 14 00

OHIO.—*Athens*—Barlow, 6. *Chillicothe*—Hillsboro,* 21.50. *Cleveland*—Northfield,* 17.60. *Columbus*—Bethel, 3.64; Bremen, 1.85; Brush Creek, 7.32. *Dayton*—Troy,* 22.64. *Huron*—Chicago,* 13. *Mahoning*—Champion, 5; Lowell,* 3; Vienna,* 5; Warren,* 13.85; Youngstown, 28.45. *Marion*—Chesterville,* 9 20. *St. Clairsville*—Cambridge,* 12.60; Lore City, 4 35. *Steubenville*—Long's Run sab.-sch., 5. *Wooster*—Ashland, 20.33; Wooster Westminster (*5; Mrs. E. S. Houston, 5), 10. 210 33

OREGON.—*East Oregon*—Burns,* 5; Harney,* 7; La Grande,* 11; Monkland,* 6.17; Moro,* 6.18. *Southern Oregon*—Marshfield,* 6.66. *Willamette*—Crawfordsville, 5; Lafayette, 2; Mehama,* 1; Mill City,* 1.50; Spring Valley,* 10; Whiteson, 3.14. 64 65

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 9; — 1st German* (sab.-sch., 1.94), 15.36; Bull Creek, 11.12. *Butler*—Butler 2d,* 28.29; Grove City, 20.85; North Butler, 8; Portersville, 9.77; West Sunbury, 17.50. *Carlisle*—Duncannon (*11 82), 39 82; Landisburg, 2 33. *Chester*—Chichester Memorial, 4; East Whiteland sab.-sch., 8.87; Media sab.-sch., 25; Oxford 2d, 50 cts.; Toughkenamon, 2; Wayne sab.-sch.,* 44.21; West Chester 1st,* 22.45. *Clarion*—Adrian,* 7; Big Run,* 5. *Erie*—Georgetown, 4; Venango, 96 cts.; Warren* (C.E., 9.54), 80.72. *Huntingdon*—Bellefonte,* 278; East Waterford (C.E., 5.15; three children of sab.-sch., 60c.), 5.75; Fruit Hill* (Berwindale Branch, 3.10), 13; Gibson Memorial,* 7.10; Houtzdale, 6.20; Logan's Valley C.E., 5; Milroy, 16.85; Phillipsburg A Friend,* 20; Shellsburg* (Mrs. Mary Anna Hammaker, 50c.; Jr. C.E., 3), 3.50; Spring Mills C.E., 5; State College, 22 05. *Kittanning*—Ebenezer, 30; Glade Run, 32. *Lackawanna*—Athens (*10), 34; Brooklyn, 2.50; Montrose,* 34.95; Orwell (sab.-sch., 1.40), 5.40; Prompton (sab.-sch., 96c.; C. E., 39c.), 2.85. *Lehigh*—Catasauqua 1st,* 32; Easton 1st* (sab.-sch., 27.40), 54.80. *Northumberland*—Lewisburg,* 43.12. *Parkersburg*—Bethel, 3.40. *Philadelphia*—Philadelphia Atonement, 5.04; — Bethesda sab.-sch., 4 28; — Richmond sab.-sch., 10. *Philadelphia North*—Abington, 47; Germantown 1st, 50; Lower Providence, 25; Manayunk, 25; Thompson Memorial sab.-sch., 6. *Pittsburg*—Duquesne, 5.09; McKee's Rocks, 10; Mt. Olivet, 10; Mt. Pisgah (The Friday Afternoon Juvenile Class, 9; sab.-sch.,* 5; ch.,* 11), 25; Pittsburg 1st a Member,* 5; — Shady Side, 60.23; Sharon, 31. *Redstone*—Industry sab.-sch., 10; Long Run, 14.05; Rehoboth (W. H. M. S.,* 11.54; ch.,* 9.26), 24.11; Tyrone, 1.75. *Shenango*—Princeton,* 9; Rich Hill sab.-sch., 12. *Washington*—Cross Creek, 61.21; Forks of Wheeling,* 30; Pigeon Creek, 8; Wellsburg C. E.,* 6. *Wellsboro*—Elkland and Osceola* (sab.-sch., 4.42), 39.21. *Westminster*—Little Britain (*27.55), 42.55. 1600 74

SOUTH DAKOTA.—*Aberdeen*—La Grace, 5; Raymond,* 3.19. *Black Hills*—Carmel,* 2; Deadwood (sab.-sch.,* 1), 4 55; Englewood Sta.,* 1.50; Lead 1st* (sab.-sch., 1.45), 4.45; Minnesela,* 1; Vale,* 1. *Central Dakota*—Bancroft,* 1.02; Manchester* (sab.-sch., 53 cts.), 2.28; Wentworth sab.-sch.,* 3.50; Wolsey* (sab.-sch., 1.60; Jr. C. E., 2.50; L. A. Soc., 3), 7.10. *Southern Dakota*—Germantown, 10; Tyndall,* 2. 48 59

TENNESSEE.—*Holston*—Elizabethton,* 2.65. *Kingston*—Kismet, 2; Wartburg, 3. *Union*—Erin, 4; New Prospect, 2.30. 13 95

TEXAS.—*Austin*—Alpine, 16; Buttfield,* 1; Cibolo,* 4.25; Galveston St. Paul's Ger. sab.-sch., 6.25; Kerrville, 3; Pasadena 1st* (sab.-sch., 3), 5; Pearsall,* 10.75. *North Texas*—Jacksboro, 13. 59 25

UTAH.—*Boise*—Boise City 1st C.E., 6; Lower Boise,* 5.80. *Kendall*—Malad,* 3.16; Montpelier,* 10. *Utah*—Hyrum Emmanuel sab.-sch.,* 2.50. 27 46

WASHINGTON.—*Alaska*—Sitka Native,* 29. *Olympia*—Castle Rock,* 2.30; La Camas St. John's (*8), 13; Nisqually Indian, John Longford,* 35 cts.; South Bend,* 5; Tacoma 1st, 64.78; Toledo,* 1.25. *Spokane*—Cœur d'Alene, 3; Northport, 2. 120 68

WISCONSIN.—*Chippewa*—Baldwin (sab.-sch., 2.44), 2.87; Big River,* 14. *La Crosse*—Mauston 1st, 4. *Madison*—Belleville* (sab.-sch., 1.02; C.E., 1), 5.78; Eden Bohemian* (Endeavor Societies, 1; sab.-sch., 1), 5; Lima Centre (sab.-sch., 8.73), 12.24; Lowville,* 4.60; Marion German,* 4; Monroe,* 12; Muscoda Bohemian,* 2; Pardeeville,* 2.30; Platteville Ger.,* 6.50; Portage 1st sab.-sch., 2; Reedsburg C. E.,* 3.50; Rocky Run,* 1.90. *Milwaukee*—Racine 1st, 1053.80; Stone Bank, 1.30; Waukesha,* 69.75. 1207 54

Total	$7,475 37
Plus amount transferred from individuals	1 50
	$7,476 87
Woman's Board of Home Missions	6,902 57

LEGACIES.

Levi Phillips, late of Albany, N.Y., 800; Stephen Parsons, late of Pennsylvania, 1012.50; Martha Vanatta, late of New Jersey, 300; Susan L. McBeth, late of Idaho, 500; Margaret Neely, late of Jacksonville, Ill., 925; S. M. Burroughs, 6554.25; Miss Mary E. Greene, late of Newville, Pa., 100; Elisha Sanderson, late of New York, 2476.85.....$12,668 60
Less sundry legal expenses..... 24 75
——— $12,643 85

INDIVIDUALS, ETC.

Mrs. Althea N. Harvey, Germantown, Pa.,* 50; Rev. and Mrs. A. C. Reed, Manchester, Vt., 10; Margaret J. Ritchie, David City, Neb., 2.50; C. W. Loomis, Binghamton, N. Y. 30; Gift of Rev. W. A. Niles, D.D., dec'd, 25; Alanson Post, Fonda, Ia.,* 1; Miss Kate Kennedy, Embuda, N.M.,* 5; Rev. John M. Whitlock and family, Lumberton, N. M.,* 2.70; Miss S. M. Zuver, Penasco, N.M.,* 2; Rev. Dr. and Mrs. Shields, N. M.,* 2; Seama Mission Teachers, N. M.,* 2; Raymond H. Hughes, Altoona, Pa., 4; I. B. Davidson, Newville, Pa., 25; C. S. Linn Travis and family, Portland, Ore.,* 6; "A Friend," * 1; G. P. Reevs, Yonkers, N. Y., 25; Mrs. G. S. Jonett, Washington, D. C.,* 2; Rev. R. M. Badeau, Toledo, O.,* 1; Rev. J. A. Annin, Rolla, Mo.,* 11.66; Returned by a Missionary,* 35; "L.P.S.," 300; Alexander McDonald Kirkwood, 3.25; Miss M. B. Anderson, Jewett, O., 1; Rev. Paul D. Gardner, Mediapolis, Ia., 7.50; "Delaware,"* 50; Mary E. Sill, Geneva, N. Y., 5; Mrs. William Scott, Mendota, Ill.,* 5; Rev. and Mrs. W. F. Gates, Guatemala, C.A.,* 40; O. L. Hunter, Cumberland, O., 50; Mrs. S. A. McJunkin, Boston, Mass.,* 2; Society of Missionary Inquiry of Auburn Theological Seminary, 46.29; From a Friend, Cleveland, O., 103; "S.," 5; S. Mills Ely, Binghamton, N. Y., 14; Rev. John W. Little, Madison, Neb., 5; W. M. McNair, Springfield, O., 5; Rev. H. Keigwin, Orlando, Fla.,* 10; R. D. Douglas, New York City,* 500; Miss Mary Porter, West Virginia,* 1; Mrs. Isabella Pomeroy, West Virginia,* 1; Mrs. Mary A. Hilands, Culver, Kans.,* 25; S. Yandes, Indianapolis, Ind., 1000; Congregation and Church of East Bloomfield, N. Y., 18.30; Miss Emma Flattery, Petoskey, Mich.,* 1; Interest on Permanent Fund (Sustentation, 10.50), 55.50..... 2,496 70
Less amount transferred to churches... 1 50
——— $2,495 20

Total received for Home Missions, August, 1898..: $29,518 49
" during same period last year..... 23,139 90
" since April 1, 1898.....192,194 91
" during same period last year.....152,673 50

H. C. OLIN, *Treasurer*,

156 Fifth Avenue, New York.

Madison Square Branch P.O. Box 156.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, AUGUST, 1898.

BALTIMORE.—*Baltimore*—Ashland, 2. *New Castle*—Pencader, 10. *Washington City*—Washington City 4th, 10.60.

CALIFORNIA.—*Los Angeles*—Banning, 3; National City, 6; San Gorgonia, 3.46. *Oakland*—West Berkeley sab.-sch., 5. *San Francisco*—San Francisco Trinity sab.-sch., 20. *Santa Barbara*—Ventura sab.-sch., 6.76. *Stockton*—Woodbridge, 5.

ILLINOIS.—*Cairo*—Murphysboro, 13.10. *Chicago*—Austin, 25; Chicago Woodlawn Park sab.-sch., 20; Maywood, 18; Oak Park sab.-sch., 13. *Mattoon*—Assumption, 5.25. *Rock River*—Aledo Y. P. S., 50; Keithsburg, 2; Sterling Y. P. S., 4.43. *Schuyler*—Burton Memorial sab.-sch., 5.30; Prairie City, 13. *Springfield*—Springfield 2d, 35.14.

INDIANA.—*Crawfordsville*—Darlington, 7. *White Water*—Rushville, 13.50.

INDIAN TERRITORY.—*Sequoyah*—Barren Fork, 2.

IOWA.—*Corning*—Malvern, 9.97. *Dubuque*—Lansing German, 4. *Iowa*—Fort Madison Union sab.-sch., 15. *Waterloo*—Dysart, 90; East Friesland German, 25.

KANSAS.—*Emporia*—Wichita 1st, 200; — Oak Street, 10. *Neosho*—McCune, 3.50. *Osborne*—Smith Centre, 4.

MICHIGAN.—*Detroit*—Milford sab.-sch., 15. *Flint*—Lapeer, 8.65; Mundy, 5. *Petoskey*—Lake City, 11.69.

MINNESOTA.—*St. Cloud*—Litchfield, 17.19. *Winona*—Utica Union, 2.

MISSOURI.—*Kansas City*—Clinton, 13; Kansas City 1st sab.-sch., 31.65; Sunny Side, 3. *Ozark*—Eureka Springs, 5. *Platte*—Parkville, 6.71. *St. Louis*—St. Louis 2d German, 3.

NEBRASKA.—*Kearney*—Scotia, 4. *Nebraska City*—Goshen, 25; Stoddard sab.-sch., 3. *Omaha*—Omaha Clifton Hill, 5.

NEW JERSEY.—*Elizabeth*—Cranford, 34.38; Elizabeth 1st, 361.67; Plainfield 1st sab.-sch., 50. *Monmouth*—Cranbury 1st, 23; Cream Ridge, 8; Freehold, 169.45. *Morris and Orange*—Dilworthtown, 10; East Orange Bethel sab.-sch., 39.93; — Brick sab.-sch., 45; Summit Central, 86.75. *New Brunswick*—Ewing, 19.48; Kingston, 18; Trenton Prospect Street, 100. *Newton*—Greenwich sab.-sch., 35. *West Jersey*—Camden Grace, 6.86.

NEW YORK.—*Albany*—Mariaville, 6. *Brooklyn*—Brooklyn 3d, 29.69. *Buffalo*—Buffalo North, 98.95. *Chemung*—Elmira North sab.-sch., 2.02. *Hudson*—Cochecton, 9; Greenbush, 31.30; Hamptonburg, 6. *New York*—New York Bethany sab.-sch., 22. *North River*—Marlborough sab.-sch., 5; Milton, 8, sab.-sch., 2; Newburg Calvary, 10.46; Poughkeepsie sab.-sch., 115.15. *Otsego*—Cherry Valley, 7.12; Middlefield, 3.25. *St. Lawrence*—Brasher Falls, 5.50; Cape Vincent, 5.30; Hammond, 50; Potsdam, 50; Sackett's Harbor, 7.40. *Troy*—Cambridge, 9.92; Troy Memorial, 13.88. *Utica*—Clinton, 16.50; Turin, 6.19. *Westchester*—Holyoke, 15; New Rochelle 2d, 56.67; Peekskill 1st, 10.82.

OHIO.—*Athens*—Barlow, 7; Berea, 3.20; New Plymouth, 3.50; Veto, 10. *Cleveland*—Cleveland Bolton Avenue, 37.50; Guilford, 13.40. *Columbus*—Rush Creek, 3.47. *Dayton*—Yellow Springs, 8.03. *Maumee*—Toledo 1st, 20. *Portsmouth*—Decatur, 6. *St. Clairsville*—Wheeling Valley, 3. *Steubenville*—Deersfield, 5; East Liverpool 1st, 108.19; Long's Run, 11.20, sab.-sch., 5. *Zanesville*—Dresden, 30; Mt. Vernon sab.-sch., 25; Zanesville Putnam, 10.65.

OREGON.—*East Oregon*—Klikitat 1st, 3. *Southern Oregon*—Bandon, 3; Grant's Pass, 20. *Willamette*—Spring Valley, 3.

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 8; — Central, 12.38; Glasgow, 1. *Butler*—Butler 2d, 41.51. *Carlisle*—Chambersburg Falling Spring sab.-sch., 21.22; Lebanon Christ, 126.06; Middle Spring, 50. *Chester*—Bethany, 5; Dilworthtown, 14; Frazer sab.-sch., 8.88. *Clarion*—Penfield, 15; Reynoldsville sab.-sch., 4. *Erie*—Cambridge, 10; Erie Park, 52. *Huntingdon*—Bellefonte, 125; Birmingham, 10.40; Clearfield, 99.56, sab.-sch., 3.53. *Lackawanna*—Scranton Sumner Avenue, 1; Taylor, 10.45. *Lehigh*—Allen Township sab.-sch., 7; Mauch Chunk sab.-sch., 4.50; Pottsville 1st sab.-sch., 7.92. *Philadelphia*—Philadelphia Bethesda sab.-sch., 4.27. *Philadelphia North*—Doylestown, 25.81; Manayunk, 25; Overbrook sab.-sch., 50; Thompson Memorial, 7. *Pittsburg*—Long Island sab.-sch., 32.71; McKee's Rocks sab.-sch., 10; Pittsburg 3d sab.-sch., 31. *Redstone*—Long Run, 13.05. *Washington*—West Union, 6. *Wellsboro*—Coudersport, 14.30. *Westminster*—Little Britain, 15.

SOUTH DAKOTA.—*Southern Dakota*—Ebenezer, 2.

TENNESSEE.—*Union*—Rockford, 10.

TEXAS.—*Austin*—Pearsall, 15.

WISCONSIN.—*Winnebago*—Rural, 26; Wausaukee, 9.68.

MISCELLANEOUS.

R. Binsley, for salary of E. Johnson, 12.50; "Cash," 20; John Irwin, for work in Laos, 5; M. J. Ritchie, 2.50; Rev. A. C. Reed, 10; E. R. Hill, for Devi Dutta, 19; "M. L. R.," for native in India, 12; M. P. Gray, 1; Charles Bird, U. S. A., support of Mr. Chum, 6; Rev. L. K. Scott, 15; Mrs. J. H. Kerr, 92; C. B. Wilson, 1.45; John S. Merriman, 1; "One Drop," 5; "A Friend," support of Mr. Frazer and Dr. Johnson, 83.33; Mary B. Cratty, 5; "Friends, Bar Harbor," 25; C. K. Powell, for evangelistic work under Dr. Corbett, 2.50; W. E. Hunt, support of Cheater Lal, 5; "A Friend," 6; Rev. R. L. Adams, 5; Auburn Theological Seminary, 25 79; "A Friend," 50.25; "Bronx," 7.50; "A Friend," 3; F. L. S. and wife, 3; E. T. Barrows, for Bible work in Korea, 25; O. L. Hunter, 50; John W. Little, 5; McCormick Theological Seminary, 4.36; "A Friend, Brockport," for Med. Missions, 150; T. A. B. McKee, 25; McCormick Theological Seminary, for Mr. Brasbear's salary, 37.75; S. Yandes, 1000; E. Ackerman, for Bible work in Korea, 10; "Friend," 25; C. E. Society, Tripoli Girls' School, 18; Kamez-i-Khodavand, 46.37; Mrs. B. B. Brier, 10; Beirut Seminary, 9.73; John N. B. Smith, 35; Dr. and Mrs. S. F. Johnson, 23.57. $1,898 60

LEGACIES.

Stephen Parsons Estate	$1,012 50	
C. S. Van Deventer Estate	1,932 00	
S. M. Burroughs Estate	6,554 25	
Mary E. Greene Estate	100 00	
		$9,598 75

WOMEN'S BOARDS.

Woman's Presbyterian Board of Missions of the Northwest	$3,500 00	
Woman's Occidental Board of Foreign Missions	72 00	
Woman's Board of Foreign Missions of the Presbyterian Church	$2,000 00	
		$5,572 00

SUMMARY.

Total received during the month of August, 1898.	$21,262 66
Total received from May 1, 1898, to August 31, 1898	105,424 84
Total received from May 1, 1897, to August 31, 1897	119,897 86

CHAS. W. HAND, *Treasurer*,
156 Fifth Ave., New York.

RECEIPTS FOR THE BOARD OF EDUCATION, AUGUST, 1898.

BALTIMORE.— *Baltimore* — Deer Creek Harmony, 6.52; Fallston, 3; Franklinville, 4; Havre de Grace, 10. *Washington City*—Washington City Assembly, 10.

CALIFORNIA.—*Sacramento*—Sacramento Westminster, 8.04. *San José*—Milpitas, 2.

ILLINOIS.—*Alton*—Blair, 2.95; Steelville, 2. *Bloomington*—Gilman, 2.60. *Cairo*—Carmi, 30. *Chicago*—Chicago Hyde Park, 24.26; Evanston 1st, 45.21. *Rock River*—Norwood, 4.87. *Schuyler*—Kirkwood, 6; Prairie City, 3.

INDIANA.—*New Albany*—Walnut Ridge, 25 cts. *Vincennes*—Evansville Grace (sab.-sch., 75), 83.

IOWA.—*Iowa*— Burlington 1st, 2.01; Keokuk Westminster, 7.79. *Iowa City*—Scott, 2.50; West Branch, 5. *Waterloo*—West Friesland German, 9.

KANSAS.—*Highland*—Hiawatha, 12.10. *Topeka* — Kansas City 1st, 8.98; Wakarusa, 3.50.

MICHIGAN.—*Grand Rapids* — Grand Rapids 1st, 10.73. *Saginaw*—Emerson, 3.25.

MINNESOTA.—*Duluth*—McNair Memorial, 2. *St. Paul*—St. Paul Dayton Avenue, 22; — Goodrich Avenue, 2; — Westminster, 1.16.

MISSOURI.—*Platte*—Oregon, 8.

NEBRASKA.—*Kearney* — Gibbon, 4.60. *Nebraska City* — Adams, 5.

NEW JERSEY.—*Monmouth*—Beverly Y.P.S.C.E., 2. *New Brunswick*—Dutch Neck, 30. *Newton*—Harmony, 3.55.

NEW YORK.—*Albany*—Ballston Spa, 9; Charlton, 19.05; Jermain Memorial, 2.52. *Buffalo*—Buffalo North, 40.41. *Chemung*—Big Flats, 3. *Genesee*—Wyoming, 4.27. *Geneva*—Gorham, 5.50. *Hudson*—Chester sab.-sch., 2; Good Will, 1.86. *North River*—Highland Falls, 7.11. *Rochester*—Sparta 2d, 5. *Westchester*—Holyoke, 5; New Rochelle 2d, 3.22.

NORTH DAKOTA.—*Minnewaukon*—Rolla, 2.

OHIO.—*Cincinnati* — Wyoming, 27.97. *Cleveland* — Cleveland Bolton Avenue, 6. *Mahoning*—Coitsville, 2; Lowell, 3.50; Youngstown, 27.76. *St. Clairsville*—Crab Apple, 6.25. *Steubenville*— Corinth, 10. *Wooster*—Clear Fork, 4; Nashville, 2; Wooster 1st, 16.72.

PENNSYLVANIA.—*Allegheny* — Freedom, 8. *Blairsville*—Fairfield, 14.34. *Butler*—Buffalo, 2. *Carlisle*—Upper, 3; Upper Path Valley, 4. *Chester*—Unionville, 6. *Clarion*—Academia, 3.04. *Huntingdon*—Houtzdale, 1.20. *Kittanning*—Apollo, 12. *Lackawanna*—Brooklyn, 2.50; New Milford, 3.16; Orwell, 1. *Lehigh*—Mauch Chunk, 11.75. *Parkersburg*—Terra Alta, 2. *Philadelphia North*—Jenkintown Grace, 3; Langhorne, 11. *Pittsburg*—Cannonsburg Central, 7; Mt. Olivet, 3; Pittsburg Shady Side, 48.93. *Redstone*—Rehoboth, 7.05; Uniontown Central, 1.22. *Shenango*—Harlansburg, 3. *Washington*—Washington 3d, 8; West Liberty, 3.50. *Westminster*—Little Britain, 5; York Calvary, 15.56.

TENNESSEE.—*Union*—Knoxville Belle Avenue, 3.

TEXAS.—*Austin*—Austin 1st, 17.90.

WISCONSIN.—*Madison*—Richland Centre, 5.

Receipts from churches in August	$746 16
" " Sabbath-schools and Y.P. Societies..	79 00

MISCELLANEOUS.

H. J. Baird Huey, Phila., 1; Rev. W. F. Gates and wife, Guatemala, C. A., 10	11 00

INCOME ACCOUNT.

6.65; 6; 3; 75	90 65
Total receipts in August, 1898	$926 81
Total receipts from April 16, 1898	11,368 76

JACOB WILSON, *Treasurer*,
512 Witherspoon Building, Philadelphia.

RECEIPTS FOR SABBATH-SCHOOL WORK, JULY, 1898.

ATLANTIC. — *Atlantic*—Summerville sab.-sch., 1; Zion sab.-sch., 4. *East Florida*—Mars Hill sab.-sch., 1.36; St. Augustine Mather Perit sab.-sch., 3; Weirsdale sab.-sch., 3.75. *Fairfield*—Bethlehem No. 1 sab.-sch., 3.45; Hebron, 3.10; Ladson, 3; Mt. Carmel sab.-sch., 1.05; Mt. Olivet sab.-sch., 2.10; Lebanon sab.-sch., 4.10; Shiloh 2d sab.-sch., 2; Sumter 2d sab.-sch., 7; Dillard sab.-sch., 1; Good Hope, 2.71. *Knox*—Ebenezer 2d sab.-sch., 2. *McClelland*—Bowers sab.-sch., 3; Mount Lebanon View sab.-sch., 3; Mount Zion sab.-sch., 7; Pleasant View sab.-sch., 4.65; Salem sab.-sch., 2.50; Walker's Chapel sab.-sch., 6; Sloan's Chapel, 5.30; Springfield sab.-sch., 1. *South Florida*—Lake Mary sab.-sch., 61 cts.; Upsala Swedish sab.-sch., 1 55. 79 23

BALTIMORE.—*Baltimore*—Baltimore 2d sab.-sch., 47.12; — Canton sab.-sch., 3.30; — La Fayette Square sab.-sch., 22.65; — Park sab.-sch., 12; — Walbrook, 15; Bethel sab.-sch., 31.25; Cumberland sab.-sch., 27.50; Ellicott City, 3.75; Emmittsburg, 6.53; Granite sab.-sch., 4.75; Hagerstown sab.-sch., 16.96; Mount Paran sab.-sch., 10; Oregon, 5.72. *New Castle*—Bridgeville sab.-sch., 13.10; Buckingham, 8.73; Dover ch. and sab.-sch., 32.15; Farmington sab.-sch., 3; Frankford sab.-sch., 4.22; Green Hill sab.-sch., 20; Harrington sab.-sch., 11; Manokin ch. and sab.-sch., 28; Pencader sab.-sch., 3.19; Red Clay Creek sab.-sch., 14; Rehoboth, Md., sab.-sch., 8.53; Wilmington 1st sab.-sch., 12.23; Wilmington Hanover Street sab.-sch., 10. *Washington City*—Falls Church sab.-sch., 23; Hyattsville, 3.37; Kensington Warner Memorial sab.-sch., 19.50; Lewinsville sab.-sch., 11; Takoma Park sab.-sch., 14.57; Washington City 1st sab.-sch., 10; — Bethany sab.-sch., 6.52; — Eckington (sab.-sch., 7.38), 9.38; — Gunton Temple Memorial sab.-sch., 14.40; — West Street sab.-sch., 50 cts. 486 92

CALIFORNIA.—*Benicia*—Calistoga sab.-sch., 3.75; Covelo, 4; Crescent City sab.-sch., 4.50; Eureka sab.-sch., 10.30; Grizzly Bluff, 2; Kelseyville sab.-sch., 5; Lakeport sab.-sch., 2.50; Port Kenyon, 1; San Rafael (sab.-sch., 11.70), 16.50; St. Helena sab.-sch., 11.70; Ukiah sab.-sch., 1.60. *Los Angeles*—Banning sab.-sch., 3; Coronado Graham Memorial, 6.75; El Cajon (sab.-sch., 6), 16; Fernando sab.-sch., 4.50; Glendale sab.-sch., 5.93; Highland Park sab.-sch., 2.02; Los Angeles 3d sab.-sch., 13; — Chinese sab.-sch., 1; — Grand View sab.-sch., 9.07; — Immanuel sab.-sch., 6.94; — Redeemer ch. and sab.-sch., 7.25; Rivera sab.-sch., 7.35; Riverside Calvary sab.-sch., 24.62; San Bernardino, 9.16; San Gorgonia sab.-sch., 9; Santa Monica sab.-sch., 2. *Oakland*—Livermore sab.-sch., 15; North Temescal sab.-sch., 5; Oakland Brooklyn (sab.-sch., 4.82), 20.89; — Telegraph Avenue Mission, 10; East Oakland Park Avenue sab.-sch., 1.50; South Berkeley sab.-sch., 1; West Berkeley, 20 cts. *Sacramento*—Chico sab.-sch., 9.50; Dixon sab.-sch., 1.25; Fall River Mills sab.-sch., 3; Marysville sab.-sch., 3.65; Sacramento 14th Street sab.-sch., 16; — Westminster sab.-sch., 22.01; Westminster Fremont sab.-sch., 4. *San Francisco*—San Francisco Mizpah sab.-sch., 8; — Reformed French sab.-sch., 9.33; — Trinity sab.-sch., 20. *San José*—Cayucos sab.-sch., 3.50; Los Gatos sab.-sch., 3.35. *Santa Barbara*—Carpenteria sab.-sch., 58 cts.; Hueneme, 9.45; Santa Maria, 3.25; Santa Ynez sab.-sch., 1.05; Saticoy sab.-sch., 9. *Stockton*—Fresno sab.-sch., 35; — Armenian 1st sab.-sch., 4. 410 00

CATAWBA.—*Cape Fear*—Chadbourne 2d, 2; Grace sab.-sch., 1; Haymount sab.-sch., 3.55; Panthersford sab.-sch., 2.20; Wilson Chapel sab.-sch., 3.61; Maxton sab.-sch., 2.39. *Catawba*—Davidson sab.-sch., 3; Huntersville sab.-sch., 6.39; Lincolnton sab.-sch., 5; Leeper's Chapel sab.-sch., 5; Lawrence Chapel sab.-sch., 2; Shiloh sab.-sch., 2.13; Shelby Mission sab.-sch., 2; West Philadelphia sab.-sch., 2; Siloam sab.-sch., 1.25. *Southern Virginia*—Big Oak sab.-sch., 6; Cumberland sab.-sch., 4; Hope sab.-sch., 2; Marrowbone sab.-sch., 2.40; Refuge (sab.-sch., 1), 2; Ridgeway

sab.-sch., 7.12; Trinity sab.-sch., 2.50; Manchester Mission sab.-sch., 2. *Yadkin*—Freedom sab.-sch., 4.87; Mocksville 2d sab.-sch., 10; Mooresville 2d sab.-sch., 9: Mt. Airy, 5; Mt. Vernon sab.-sch., 5; New Centre sab.-sch., 1.60; Pine Hill sab.-sch., 3; Silver Hill sab.-sch., 2.29; Germanton sab.-sch., 1; Third Creek sab.-sch., 2. 115 30

COLORADO.—*Boulder*—Berthoud ch. and sab.-sch., 16.40; Davidson sab.-sch., 2.46; Fossil Creek, 5.80; Greeley sab.-sch., 6.35; Holyoke, 4; Longmont sab.-sch., 8.25; Valmont sab.-sch., 3. *Denver*—Columbian sab.-sch., 1; Denver Central sab.-sch., 6.31; — North sab.-sch., 18; — South Broadway sab.-sch., 4.28; Georgetown sab.-sch., 5.80; Idaho Springs sab.-sch., 5; Vernon sab.-sch., 4.37. *Gunnison*—Aspen sab.-sch., 15; Grand Junction Hope sab.-sch., 1.75; Gunnison Tabernacle, 13; Paragon sab.-sch., 1.15; Poncha Springs, 2; Ridgway sab.-sch., 5. *Pueblo*—Alamosa (sab.-sch., 10.25), 12.50; Bowen sab.-sch., 3; Cañon City (sab.-sch., 2), 6; — Brookside sab.-sch., 2; Colorado Springs 1st sab.-sch., 13.64; Durango, 14.89; Lockett sab.-sch., 6; Monte Vista sab.-sch., 22.63; Silver Cliff, 12. 221 58

ILLINOIS.—*Alton*—Edwardsville sab.-sch., 4.25; Greenville sab.-sch., 12; Hardin sab.-sch., 6.26; Moro sab.-sch., 7; Woodburn German sab.-sch., 6.70. *Bloomington*—Bloomington 1st, 11.35; Chenoa sab.-sch., 10; Fairbury, 22; Mahomet sab.-sch., 5.45; Normal sab.-sch., 9.25; Onarga sab.-sch., 4.40; Rossville sab.-sch., 6.50; Waynesville sab.-sch., 1; Wellington, 5.92. *Cairo*—Cairo sab.-sch., 9.25; Carbondale (sab.-sch., 3), 6.40; Du Quoin, 21.82; Galum sab.-sch., 4; Harrisburg sab.-sch., 6.67; Odin sab.-sch., 3.15; Richland, 2.50; Sumner sab.-sch., 2.20. *Chicago*—Chicago 1st, 13.80; — 3d sab.-sch., 27.87; — 48th Avenue sab.-sch., 3.50; — 60th Street sab.-sch., 8.40; — Belden Avenue, 1.25; — Bethany sab.-sch., 4; — Brookline Park (sab.-sch., 3), 14.60; — Central Park, 9.45; Chicago Heights sab.-sch., 10.66; Du Page sab.-sch., 9.51; Elwood, 13; Evanston 1st, 21.30; Joliet 1st, 11.73; — Mission sab.-sch., 6.35. *Freeport*—Hanover sab.-sch., 4; Linn and Hebron, 13; Middle Creek sab.-sch., 8.41; Rockford 1st ch. and sab.-sch., 36; Willow Creek sab.-sch., 18.50. *Mattoon*—Assumption, 11.74; Charleston sab.-sch., 14.16; Kansas sab.-sch., 8.50; Prairie Home sab.-sch., 10.26; Tuscola sab.-sch., 14.62. *Ottawa*—Au Sable Grove sab.-sch., 6.28; Brookfield sab.-sch., 3.10; Sandwich (sab.-sch., 9.04), 17.55. *Peoria*—Altona sab.-sch., 6; Hanna City Union sab.-sch., 2.50; Knoxville sab.-sch., 6; Limestone sab.-sch., 18.51; Peoria Arcadia Avenue, 5.44; — Bethel sab.-sch., 10; — Westminster sab.-sch., 10. *Rock River*—Aledo, 4; Franklin Grove, 4.50; Geneseo sab.-sch., 1.50; Kewanee (sab.-sch., 8.01), 9.50; Milan sab.-sch., 17.37; Norwood, 22.35; Perryton sab.-sch., 6.10; Pleasant Ridge sab.-sch., 3; Princeton sab.-sch., 10.50. *Schuyler*—Chili sab.-sch., 5.06; Doddsville sab.-sch., 2; Ellington Memorial sab.-sch., 8; Elvaston, 6.79; Hersman sab.-sch., 6; Huntsville sab.-sch., 4; New Salem sab.-sch., 5; Plymouth sab.-sch., 4.46. *Springfield*—Chatham sab.-sch., 2; Petersburg, 8.12; Pisgah sab.-sch., 7.30; Springfield 2d, 3.20; Unity sab.-sch., 5.70. 694 51

INDIANA. — *Crawfordsville*—Benton sab.-sch., 2; Crawfordsville 1st sab.-sch., 7.70; Hopewell, 2; Spring Grove (sab.-sch., 4.60), 26.10. *Fort Wayne*—Columbia City sab.-sch., 6.78; Kingsland, 2.93; Ossian sab.-sch., 6.05; Pierceton sab.-sch., 2; Salem Centre, 2.40. *Indianapolis*—Greenfield, 1; Greenwood sab.-sch., 14.75; Hopewell, 34.10; Indianapolis 12th sab.-sch., 3.10; Nashville sab.-sch., 1.88; Spencer sab.-sch., 4.71; White Lick sab.-sch., 9.30. *Logansport*—Centre sab.-sch., 3.10; Monticello sab.-sch., 16.26. *New Albany*—Glenwood sab.-sch., 3; Jeffersonville, 6; Madison 1st, 9; New Albany Mt. Tabor sab.-sch., 4.30; Rehoboth sab.-sch., 8; Sharon, 7.05. *Vincennes*—Rockport, 10; Vincennes 2d, 12.55. *White Water*—Cambridge City, 3.90; Liberty sab.-sch., 3; Union sab.-sch., 2. 214 96

INDIAN TERRITORY. — *Choctaw*—Lehigh sab.-sch., 2.80. *Cimarron* — Winnview sab.-sch., 1. *Oklahoma* — Clifton Union sab.-sch., 3; Edmond sab.-sch., 7; Heron sab.-sch., 2.70; Mulhall sab.-sch., 2; Newkirk sab.-sch., 3; Norman, 11.19; Stillwater sab.-sch., 3.40. *Sequoyah*—Pleasant Valley sab.-sch., 2.40; Wewoka, 1. 39 49

IOWA.—*Cedar Rapids*—Atkins, 10.70; Blairstown sab.-sch., 5; Cedar Rapids 1st, 13.74; Centre Junction sab.-sch., 1.75; Linn Grove (sab.-sch., 5), 10; Mechanicsville, 15; Mount Vernon sab.-sch., 11; Scotch Grove, 6; Springville sab.-sch., 6.51; Vinton ch. and sab.-sch., 22. *Corning*—Arlington sab.-sch., 3.66; Bedford sab.-sch., 7.42; Clarinda sab.-sch., 20; Conway sab.-sch., 1; Creston, 3; Emerson (sab.-sch., 2.20), 4.20; Pilot Grove, 10.50; Prairie Star sab.-sch., 4; Sidney, 14.11; Villisca ch. and sab.-sch., 13; West Centre sab.-sch., 4.20. *Council Bluffs* — Adair sab.-sch., 3.31; Atlantic sab.-sch., 12.44; Caledonia sab.-sch., 4.23; Council Bluffs 1st sab.-sch., 14; Groveland sab.-sch., 5.50; Griswold sab.-sch., 6.58; Guthrie Centre, 5; Quick sab.-sch., 9.08; Sharon sab.-sch., 7.32. *Des Moines*—Allerton sab.-sch., 5; Colfax, 1.25; Dallas Centre sab.-sch., 1.25; Davis City sab.-sch., 4; Des Moines 6th sab.-sch., 8.48; — Clifton Heights (sab.-sch., 5), 8; Dexter, 4; Indianola (sab.-sch., 16.99), 17.99; Leon (sab.-sch., 3), 5; New Sharon sab.-sch., 3.10; Newton sab.-sch., 7.44; Perry, 5.50; Promise City, 2.98; Waukee sab.-sch., 10. *Dubuque*—Cono Centre, 9.32; Dubuque 2d sab.-sch., 30; Frankville sab.-sch., 3.40; Hazleton ch. and sab.-sch., 11.51; — Cooper Valley Mission, 1; Independence 1st, 22.55; Lansing German, 4; Maynard sab.-sch., 4; Oelwein (sab.-sch., 10), 13.50; Otterville ch. and sab.-sch., 6; Rowley sab.-sch., 6.25; Sherrill's Mound German sab.-sch., 5; Walker, 4.40; Wilson's Grove (sab.-sch., 4), 6; Zion ch. and sab.-sch., 13.16. *Fort Dodge*—Burt, 1.30; — McWhorter and Grover sab.-sch., 1.01; Glidden (sab.-sch., 8.49), 18.84; Lake Park sab.-sch., 3; Plover sab.-sch., 4.28; Plum Creek sab.-sch., 6.45; Pocahontas (sab.-sch., 6), 8.55; Rockwell City, 18.80. *Iowa*—Bloomfield sab.-sch., 3; Bonaparte (sab.-sch., 3), 6; Burlington 1st sab.-sch., 41.14; Fairfield sab.-sch., 39.87; Keokuk Westminster sab.-sch., 22.14; Kossuth 1st, 5.60; Libertyville sab.-sch., 4.64; Montrose sab.-sch., 1.10; Salina sab.-sch., 4.53; Wapella, 3.26; West Point, 6.25; Winfield sab.-sch., 14. *Iowa City* —Fairview sab.-sch., 6; Keota sab.-sch., 6; Lafayette sab.-sch., 4; Malcom Evergreen sab.-sch., 3.02; Oxford (sab.-sch., 20), 26; Tipton ch. and sab.-sch., 14.59; Washington sab.-sch., 14.39. *Sioux City*—Cleghorn sab.-sch., 9.60; Ida Grove sab.-sch., 3.50; O'Leary sab.-sch., 2.64; Sac City sab.-sch., 11; Sanborn sab.-sch., 6.40; Sioux City 3d (sab.-sch., 2), 4; — 4th sab.-sch., 4.20; Union Township, 1.42; Vail Sunny Side sab.-sch., 2.25; *Waterloo*—Albion sab.-sch., 3.55; Dows, 3.35; Eldora sab.-sch., 1.05; La Porte City sab.-sch., 12.60; Tama sab.-sch., 3.80; Waterloo sab.-sch., 20. 855 45

KANSAS. — *Emporia* — Argonia sab.-sch., 6.29; Conway Springs sab.-sch., 3.34; Emporia 2d, 2.53; Geuda Springs sab.-sch., 3; Maxon sab.-sch., 2.70; Mulvane sab.-sch., 6; Osage City sab.-sch., 15.94; Waco sab.-sch., 1.50; Walnut Valley sab.-sch., 2.10; Wichita Oak Street ch. and sab.-sch., 8.50; Winfield sab.-sch., 7.63. *Highland*—Corning, 2.33; Highland sab.-sch., 5.60; Horton sab.-sch., 14.55; Lancaster sab.-sch., 6; Nortonville sab.-sch., 3.74. *Larned* — Arlington, 1; Galva sab.-sch., 3.70; Halstead, 2.20; Syracuse sab.-sch., 5. *Neosho*—Central City sab.-sch., 1.70; Chanute sab.-sch., 4.04; Edna sab.-sch., 2.05; Fort Scott Union Band Mission, 1.20; Lake Creek sab.-sch., 4.90; Lone Elm sab.-sch., 3; Miliken Memorial sab.-sch., 5.15; Mineral Point sab.-sch., 1.82; Mound Valley sab.-sch., 2; Neosho Falls sab.-sch., 4.21; Osawatomie sab.-sch., 2.50; Paolo, 12.50; Pittsburg, 7.90. *Osborne*—Colby sab.-sch., 6.90; Pleasant Hill sab.-sch., 3.25; Richland Union sab.-sch., 1. *Solomon*—Carlton, 1.30; Concordia, 10; Harmony sab.-sch., 64 cts.; Herrington sab.-sch., 4.33; Manchester sab.-sch., 5.60; Mankato sab.-sch., 4.60; Pleasant Dale sab.-sch., 2.48; Salina sab.-sch., 16; Union sab.-sch., 4; Wilson, 5. *Topeka*—Kansas City 1st sab.-sch., 10; Leavenworth 1st, 57.60; Oskaloosa, 5; Sedalia sab.-sch., 75 cts.; Topeka 3d, 12; Vinland (sab.-sch., 2.03), 5.86; Wakarusa sab.-sch., 1.40; Wamego (sab.-sch., 1.13), 3.04; Willow Springs sab-sch., 45 cts. 316 52

KENTUCKY.—*Ebenezer*—Flemingsburg, 7; Frankfort, 26; Ludlow sab.-sch., 6.57. *Louisville*—Chapel Hill sab.-sch., 4.50; Hodgensville sab.-sch., 5; Louisville Alliance sab.-sch., 2.75; — Calvary ch. and sab.-sch., 15.50; Owensboro 1st sab.-sch., 4; Pewee Valley sab.-sch., 7. *Transylvania*—Boyle, 6.25. 84 57

MICHIGAN. — *Detroit*—Birmingham sab.-sch., 5; Detroit Central (sab.-sch., 14.10), 25.79; — Covenant sab.-sch., 14.75; — Memorial sab.-sch., 50; — Westminster sab.-sch., 1; Holly sab.-sch., 7; Ypsilanti (sab.-sch., 12.24), 19.31. *Flint*—Bloomfield sab.-sch., 4.38: East Huron Union sab.-sch., 5.88; Port Huron Westminster sab.-sch., 8. *Grand Rapids* — Grand Haven sab.-sch., 16.42; Grand Rapids 1st sab.-sch., 16.60; — 3d, 10.63; Ionia sab.-sch., 8.35; Spring Lake ch. and sab.-sch., 4. *Kalamazoo*—Decatur (sab.-sch., 7), 12.60; Martin, 2.25; Niles, 24.95; Richland ch. and sab.-sch., 10; Schoolcraft, 4; Sturgis sab.-sch., 10. *Lake Superior* — Escanaba sab.-sch., 10; Gladstone Westminster sab.-sch., 8; Menominee sab.-sch., 10; St. Ignace sab.-sch., 2.90. *Lansing*—Albion sab.-sch., 9; Battle Creek sab.-sch., 12.14; Lansing Franklin Street sab.-sch., 6; Oneida sab.-sch., 6.69; Sebewa, 2.60; Springport sab.-sch., 2.50; Sunfield, 4.75. *Monroe*—Adrian, 8.09; Clayton (sab.-sch., 5.66; Home Class Dept., 2), 7.66; Dover sab.-sch., 8. *Petoskey*—Boyne City (sab.-sch., 2), 4.58; Boyne Falls sab.-sch., 1.70; Conway sab.-sch., 1; Elmira sab.-sch., 3; Omena sab.-sch., 5.50. *Saginaw*—Alma sab.-sch., 8.48; Au Sable and Oscoda sab.-sch., 3.50; Bay City 1st sab.-sch., 15; Caledonia sab.-sch., 3; Fairfield sab.-sch., 7; Maple Ridge, 3; Midland sab.-sch., 9; Saginaw East Side Washington Avenue sab.-sch., 2.88; — Crow Island sab.-sch., 9.92; — West Side 2d, 5; Taymouth ch. and sab.-sch., 7.43. 449 23

MINNESOTA.—*Duluth*—Brainerd sab.-sch., 10; Duluth 2d (sab.-sch., 10.83), 12.50; — Glen Avon, 12.71; Duluth Heights sab.-sch., 4.57; Lake Side sab.-sch., 12.15; Tower St. James sab.-sch., 4. *Mankato*—Currie sab.-sch., 3; Easter,

2; Evan Jr. Class, 40 cts.; Green Valley sab.-sch., 1.81; Island Lake sab.-sch., 3.46; Kasota, 10.10; Luverne (sab.-sch., 12), 14; Montgomery sab.-sch., 1.57; Redwood Falls, 75 cts.; Slayton sab.-sch., 4.50; St. James sab.-sch., 3.27; Struthers sab.-sch., 1.05; Tracy sab.-sch., 6.25; Windom, 16; Woodstock sab.-sch., 1.20. *Minneapolis*—Buffalo sab.-sch., 11.76; Howard sab.-sch., 4; Minneapolis 5th (sab.-sch., 4.25), 6.50; — Bethany sab.-sch., 7; — Bethlehem, 4.15; — Franklin Avenue sab.-sch., 3.03; — Oliver (sab.-sch., 12.20), 16.20; — Stewart Memorial sab.-sch., 9.64. *Red River*—Crookston sab.-sch., 12.70; Farley sab.-sch., 2.61; Fergus Falls sab.-sch., 9.49; Knox sab.-sch., 3; Maine sab.-sch., 10.65; Maplewood, 2.73; Moorhead, 2.16; Red Lake Falls sab.-sch., 7.72; Warren sab.-sch., 3.61. *St. Cloud*—Spring Grove sab.-sch., 5.38. *St. Paul*—Belle Plaine sab.-sch., 1.28; Hastings sab.-sch., 66 cts.; Macalester sab.-sch., 7.31; Red Wing sab.-sch., 12.75; St. Croix Falls sab.-sch., 10.54; St. Paul 9th sab.-sch., 13.49; — Bethlehem German sab.-sch., 2.40; — Chapel Hope, 2.14; — Dayton Avenue, 37.39; — Westminster sab.-sch., 12 94; Warrendale, 5.24. *Winona*—Ashland, 3.50; Bixby sab.-sch., 1.50; Blooming Prairie, 1.75; Canton sab.-sch., 3.80; Jordan sab.-sch., 3; Kasson, 8 07; Lanesboro sab.-sch., 2; Le Roy sab.-sch., 4; Oakland sab.-sch., 4; Oronoco sab.-sch., 5; Owatonna sab.-sch., 12.54. 402 92

Missouri.—*Kansas City*—Appleton City sab.-sch., 6.65; Butler, 2.43; Greenwood sab.-sch., 5; Jefferson City sab.-sch., 12; Kansas City 1st sab.-sch., 43.21; — Linwood sab.-sch., 12.70; — Westminster sab.-sch., 16.93; Sunny Side sab.-sch., 4.83. *Ozark*—Fairplay sab.-sch., 3.50; Joplin, 2.81; Springfield Calvary sab.-sch., 5.50; White Oak sab.-sch., 9.25. *Palmyra*—Bell Porter Memorial sab.-sch., 3; Bethel sab.-sch., 4.53; Birdseye Ridge sab.-sch., 8; Glasgow sab.-sch., 8 26; Macon, 1.25; Meadville sab -sch., 4; Milan sab.-sch., 7.50; New Providence sab.-sch.. 8. *Platte*—Breckenridge sab.-sch., 3.23; Cameron sab.-sch., 5.75; Chillicothe, 6.26; Fairfax, 5.85; Grant City sab.-sch., 2.16; Hamilton sab.-sch., 4.66; Knox sab.-sch., 6; Lathrop, 5.71; New Hampton sab.-sch., 5.59; Oregon (sab -sch., 4.26), 8.04; Woodville sab.-sch., 1; Parkville North Chapel sab.-sch., 2.70; Rosendale sab.-sch., 7; Savannah sab.-sch., 10.25. *St. Louis*—Marble Hill, 5; Rolla, 10; St. Louis 1st sab.-sch., 5.90; — Lee Avenue sab.-sch., 9.78; — Leonard Avenue sab.-sch., 4.10; — Oak Hill sab.-sch., 4.65; Webster Grove (sab.-sch., 17.95), 30. 312 98

Montana.—*Butte*—Corvallis sab.-sch., 9.30; Potomac sab.-sch., 3.25. *Great Falls*—Havre (sab.-sch., 2.65), 11; Kalispel sab.-sch., 13.85. *Helena*—Boulder, 6.35; Riverside sab.-sch., 13.11. 56 86

Nebraska. — *Hastings* — Beaver City sab.-sch., 3.30; Campbell German ch. and sab.-sch., 3; Edgar (C. E., 1.84), 17.58; Holdredge, 7.91; Minden, 5; Ong ch. and sab.-sch., 6; Pleasant Valley sab.-sch., 1.23; Ruskin sab.-sch., 4; Stamford, 8; Stockham sab.-sch., 5.28; Superior sab.-sch., 8.21. *Kearney*—Ashton sab.-sch., 2.55; Berg, 3; Buffalo Grove ch. and sab.-sch., 5; Central City (sab.-sch., 7.81), 15.81; Cherry Creek sab -sch., 1.26; Fullerton sab.-sch., 11.15; Kearney 1st sab.-sch., 4; Lexington (sab.-sch., 7.06), 14; Litchfield sab.-sch., 10.50; Mount Carmel, 65 cts.; North Platte (sab.-sch., 23.34), 28.69; Overton sab.-sch., 3.35; Spiker sab.-sch., 2.19; Spannuth sab.-sch., 2; Wilson Memorial sab.-sch., 5.50; Wood River sab.-sch., 3.01. *Nebraska City*—Beatrice 1st (sab.-sch., 23), 35; — 2d sab.-sch., 7.30; — Hoag Mission sab.-sch., 4.20; Goshen, 5.50; Lincoln 3d, 1.95; Sterling sab.-sch., 3. *Niobrara*—Atkinson sab.-sch., 5; Bethany sab.-sch., 3.89; Coleridge sab.-sch., 13.10; Elgin sab.-sch., 4.50; Madison, 12; Millerboro sab.-sch., 3.50; Pleasant Valley sab.-sch., 2.15; Randolph, 5 33; South Fork sab.-sch., 8; Stuart sab.-sch., 4.25; Sunny Dale sab.-sch., 4.75. *Omaha*— Bellevue sab.-sch., 10.25; Marietta sab.-sch., 7.20; McCarthy sab.-sch., 62 cts.; South Omaha sab.-sch., 19.13; Tekamah sab.-sch., 13. 355 79

New Jersey.—*Elizabeth*—Carteret sab.-sch., 3; Dunellen, 3.35; Elizabeth 1st sab.-sch., 44.86; — 3d Youth's Miss. Soc., 36.04; — Madison Avenue sab.-sch., 11.59; Perth Amboy sab.-sch., 52.43; Plainfield 1st sab.-sch., 51.38; Rahway 1st, 19.50; Woodbridge, 14.13. *Jersey City*—Hackensack, 7; Jersey City 2d, 40; Newfoundland Oak Ridge sab.-sch., 18.46; Passaic, 16.49; Paterson Madison Ave. sab.-sch., 5; — Westminster sab.-sch., 11; Rutherford Emmanuel Chapel W. E. sab.-sch., 6.26. *Monmouth*—Asbury Park Westminster, 5; Barnegat (sab.-sch., 3), 6; Burlington sab.-sch., 18.77; Calvary (sab.-sch., 14.71), 32.74; Columbus sab.-sch., 10; Cream Ridge, 3.21; Englishtown (sab.-sch., 5), 10; Forked River (sab.-sch., 2), 4; Jacksonville (sab -sch., 6), 10.04; Long Branch, 25; Manchester (sab.-sch., 3), 6; Mount Holly, 29.96; New Gretna sab.-sch., 4.25; Perrineville sab.-sch., 7.49; Providence (sab.-sch., 6.05), 8.55; South Amboy sab.-sch., 5; Tom's River sab.-sch., 7.98; Tuckerton sab.-sch., 2.50. *Morris and Orange*—East Orange 1st, 63.23; — Arlington Avenue, 41.08; Hanover sab.-sch., 9.28; Mine Hill sab.-sch., 3; Morris Plains sab.-sch., 5.50; Mt. Freedom sab.-sch., 8.15; Parsippany, 5.95; Succasunna 10; Whippany sab.-sch., 6.20. *Newark*—Montclair Cedar Ave. Chapel, 16.63; Roseland sab.-sch., 10. *New Brunswick*—Amwell Reaville sab.-sch., 3.20; — United 1st sab.-sch., 7; Dayton, 5.07; Deans Union, 6.25; Flemington sab.-sch., 16.21; Hopewell sab.-sch., 5.50; Lawrence sab.-sch., 8.89; Stockton sab.-sch., 5; Trenton 5th sab.-sch., 8.16. *Newton*—Asbury sab.-sch., 12.79; Bethany sab.-sch., 6.13; Blairstown, 10.83; Branchtown (sab.-sch., 5), 8.15; Marksboro (sab.-sch., 4), 6; Oxford 2d sab.-sch., 4.33; Phillipsburgh 1st, 6; — Westminster, 7. *West Jersey*—Atco sab.-sch., 3.25; Atlantic City 1st, 24; — German sab.-sch., 2.75; Bunker Hill sab.-sch., 5.46; Camden 2d, 6.29; — Calvary, 30; Cape May sab.-sch., 7.20; Fairton sab.-sch., 6; Hammonton sab.-sch., 14.38; Salem (sab.-sch., 5.80), 32.42; Tuckahoe sab.-sch., 2; Williamstown sab.-sch., 8.89; Woodbury, 23.26. 996 34

New Mexico. — *Arizona*—Flagstaff ch. and sab.-sch., 10.25. *Rio Grande*— Albuquerque 1st, 10; Socorro Spanish ch. and sab.-sch., 5. *Santa Fé*—Flora Vista, 1.20; Ria Pueblo sab.-sch., 1.25; Taos El Prado sab.-sch., 3. 30 70

New York.—*Albany*—Albany 6th sab.-sch., 32.35; Ballston Spa (sab.-sch., 7), 11.25; Batchellerville sab.-sch., 5.50; Carlisle, 3.25; Corinth sab.-sch., 10.43; Emmanuel sab.-sch., 7.94; Jermain Memorial sab.-sch., 17; Johnstown sab.-sch., 30.74; New Scotland sab.-sch., 20; Princetown sab.-sch., 25; Stephentown, 7; West Galway sab.-sch., 5. *Binghamton*—Bainbridge, 7.59; Binghamton 1st sab.-sch., 49.02; East Maine, 3.43; Masonville, 10.51; Owego sab.-sch., 11.46; Preble, 1.80. *Boston*—Barre sab.-sch., 9; Bedford sab.-sch., 6.82; Boston Scotch sab.-sch., 10; Houlton sab.-sch., 6; Newburyport 1st (sab.-sch., 10), 12.50; Newport Broadway sab.-sch., 10; — Grace Chapel sab.-sch., 5; Quincy, 7.66; South Ryegate sab.-sch., 13.62; Thornton's Ferry, 3.52; Worcester, 6.40. *Brooklyn*—Brooklyn Ainslie Street sab.-sch., 30; — Bedford sab.-sch., 5; — Franklin Avenue sab.-sch., 6.50; — Grace sab.-sch., 10; — Memorial 24th Street Branch sab.-sch., 19.66; — Siloam sab.-sch., 3. *Buffalo*—Akron (sab.-sch., 1.25), 2.75; Buffalo Bethlehem (sab.-sch., 5.36), 6.86; — Covenant (sab.-sch., 5), 10.75; Buffalo Walden Avenue sab.-sch., 5; — Westminster, 16.39; Ripley, 5; Sherman, 7; Tonawanda sab.-sch., 11.14. *Cayuga*—Auburn Central sab.-sch., 30; Aurora, 9.04; Genoa 2d sab.-sch., 9.42; Ithaca sab.-sch., 18.26; Sennett sab.-sch., 9.50; Union Springs sab.-sch., 14.25. *Champlain*—Beekmantown, 6; Burke sab. sch., 3.30; Keeseville sab.-sch., 7.07; Peristrome sab.-sch., 14; Peru sab.-sch., 3.65. *Chemung*—Dundee sab.-sch., 9.50; Elmira North sab.-sch., 16.97; Hector sab.-sch., 7; Mecklenburg sab.-sch., 16; Monterey sab.-sch., 2.50. *Columbia*—Ancram Lead Mines (sab.-sch., 7), 9. *Genesee*—Castile (sab.-sch., 5), 6.46; Perry sab.-sch., 14. *Geneva*—Seneca sab.-sch., 11.60; — Halls Corners sab.-sch., 5.75; Torrey sab.-sch., 2.60; Trumansburg sab.-sch., 30. *Hudson*—Circleville sab.-sch., 10.41; Florida, 10; Goshen, 28.09; Hamptonburg, 1; Haverstraw 1st (sab.-sch., 21.09), 26.75; Hopewell, 7.36; Monticello sab.-sch., 11.52; Ramapo, 43.46; Ridgebury sab.-sch., 5; South Centreville sab.-sch., 3.50; Stoney Point sab.-sch., 32.50; Washingtonville 1st sab.-sch., 22; West Town, 2. *Long Island*—Cutchogue sab.-sch., 10; East Hampton Freetown Mission, 1.45; Mattituck sab.-sch., 19.61; Port Jefferson sab.-sch., 5.86; Sag Harbor sab.-sch., 21.66; Southhold sab.-sch., 8.25; Yaphank sab.-sch., 6.26. *Lyons*—Ontario sab -sch., 2.32; Wolcott 1st, 6.30. *Nassau*—Far Rockaway (sab.-sch., 13.50), 32; Islip sab.-sch., 8; Northport, 10.68. *New York*—New York 1st Union sab.-sch., 21.51; — 13th Street sab.-sch., 51.81; — Alexander Chapel, 32.50; — Allen Street sab.-sch., 15.10; — Bethany sab. sch., 25; — Knox sab.-sch., 5; — Morrisania 1st sab.-sch., 12.84; — Mount Washington sab.-sch., 6.58; — Throggs Neck sab.-sch., 16; — Woodstock, 5. *Niagara*—Lyndonville sab.-sch., 9.39; Medina (sab.-sch., 6.47), 18.47. *North River*—Cold Spring sab.-sch., 10.25; Highland Falls, 12 41; Little Britain. 9; Lloyd, 11.63; New Hamburg, 7; Poughkeepsie sab.-sch., 45.30; Rondout sab.-sch., 12.67. *Otsego*—Cherry Valley, 10; Laurens sab.-sch., 5; Oneonta, 20.39; Otego sab.-sch., 9; Richfield Springs, 10.26; Stamford sab.-sch., 19; Unadilla (sab.-sch., 7.14), 9.63. *Rochester*—Avon East sab.-sch., 8.65; Brighton sab.-sch., 35.48; Caledonia sab.-sch., 11.53; Ossian, 5.88; Parma Centre sab.-sch.. 4; Rochester Calvary, 9.84; — Mount Hor sab.-sch., 7.58; — Westminster sab.-sch., 7.12. *St. Lawrence*—Adams, 6.22; Brownville, 8; Canton sab.-sch., 10; Carthage sab.-sch., 21.25; De Kalb Junction sab.-sch., 4; Dexter (sab.-sch., 6), 10; Hammond ch. and sab.-sch., 18; Ox Bow sab.-sch., 7.53; Potsdam sab.-sch., 35; Sackett's Harbor, 18 cts.; Stark, 1.67; Theresa sab.-sch., 5. *Steuben*—Angelica sab.-sch., 1.69; Belmont sab.-sch., 10; Cohocton sab.-sch., 6.20; Corning (sab.-sch., 20.90), 35.90; Pultney sab.-sch., 9.13; Woodhull, 1.50. *Syracuse*—Amboy sab.-sch., 7.20; Baldwinsville, 10.20; Canastota sab.-sch., 43.47; East Syracuse ch. and sab.-sch., 17.92; Manlius Trinity sab.-sch., 5; Oneida Lake sab.-sch., 3.50; Onondaga sab.-sch., 3.40; Oswego Mission sab.-sch., 2.32; Pompey sab.-sch., 4; Syracuse West End Mission, 4.40. *Troy*—Caldwell sab.-sch.,

2; Hoosick Falls, 12 56; Malta sab.-sch., 5.56; Melrose sab.-sch., 6.01; Middle Granville sab.-sch., 4; North Granville, 7; Pittstown sab.-sch., 2.10; Salem (sab.-sch. 5.83), 8.18; Troy Liberty Street sab.-sch., 4.12. *Utica*—Boonville sab.-sch., 7.48; Dolgeville, 6.61; Kirkland (sab.-sch., 5), 10; Lowville (sab.-sch., 6.14), 10.76; Old Forge sab.-sch., 10; Oriskany Waterbury Memorial sab.-sch., 8; Utica Memorial sab.-sch., 18; Verona sab.-sch., 6; Waterville (sab.-sch., 16.40), 17.53; Westernville sab.-sch., 3.35; White Lake sab.-sch., 5. *Westchester*—Croton Falls sab.-sch., 8; Gilead sab.-sch., 1; Hastings 1st sab.-sch., 3.34; Holyoke sab.-sch., 5.89; Mahopac Falls ch. and sab.-sch., 8; New Haven 1st, 5; New Rochelle 1st sab.-sch., 29; — 2d, 11.83; South East Centre, 5; South Salem, 23.55; Stamford 1st sab.-sch., 30; Yonkers 1st, 27.31; — Dayspring, 6.84; — Westminster, 45.92. 2233 25

North Dakota. — *Bismarck*—Bismarck sab.-sch., 5.55. *Fargo*—Buffalo, 9; Elm River sab.-sch., 6; Galesburg sab.-sch., 8.87; La Moure, 7.80; Lisbon sab.-sch., 7.64; Mapleton sab.-sch., 6.10; Sanborn ch. and sab.-sch., 5.85. *Minnewaukon*—Burlington sab.-sch., 2; Minot sab.-sch., 3.50; Omemee sab.-sch., 5; Webster Chapel sab.-sch., 2.83. *Pembina*—Arvilla, 3.40; Gilby sab.-sch., 10; Larimore sab.-sch., 4.90; Pembina sab.-sch., 9; Ramsey's Grove ch. and sab.-sch., 6.43; Tyner sab.-sch., 15.25. 119 12

Ohio.—*Athens*—Bristol sab.-sch., 2; Cutler sab.-sch., 2.60; Gallipolis sab.-sch., 3 17; Pomeroy, 7.47. *Bellefontaine*—Crestline sab.-sch., 13.50; Galion sab.-sch., 13.85; Kenton sab.-sch., 12.03. *Chillicothe* — Bourneville, 1.45; Pisgah sab.-sch., 5.25; Salem ch. and sab.-sch., 8.13. *Cincinnati*—Batavia sab.-sch., 5.60; Cincinnati 2d, 43.24; — 5th sab.-sch., 7.33; — Poplar Street (sab.-sch., 22 30), 24.30; Delhi, 8.71; Glendale, 2.99; — Oak Hill sab.-sch., 6.51; Monroe sab.-sch., 3.15; Westwood, 5.73. *Cleveland* — Cleveland Beckwith, 13.50; — Case Avenue sab.-sch., 14.96; — Euclid Avenue sab.-sch., 27.06; Kingsville sab.-sch., 2.35; Solon, 12.53. *Columbus*—Amanda sab.-sch., 5; Columbus 1st sab.-sch., 9.75; — St. Clair Avenue sab.-sch., 13.56; Groveport sab.-sch., 5; Lithopolis sab.-sch., 5; Westerville sab.-sch., 5.69; Worthington sab.-sch., 5.64. *Dayton* — Bethel (sab.-sch., 2.10), 3.43; Camden sab.-sch., 5.74; Dayton Memorial sab.-sch., 15; Eaton sab.-sch., 3; Franklin sab.-sch., 10.66; Gettysburg sab.-sch., 6; Greenville, 11; Hamilton Westminster, 8; New Carlisle, 5; Oxford sab.-sch., 20; South Charleston, 1; Springfield 1st, 39; — 2d sab.-sch., 11; West Carrolton sab.-sch., 5. *Huron*—Bloomville sab.-sch., 10; Melmore sab.-sch., 3. *Lima*—Venedocia, 6.17. *Mahoning*—Canfield sab.-sch., 9; Canton, 35; Niles sab.-sch., 23.45; Petersburg sab.-sch., 9.67; Poland ch. and sab.-sch., 15; Rogers Westminster ch. and sab.-sch., 3. *Marion*—Brown sab.-sch., 7; Chesterville sab.-sch., 10; Delaware sab.-sch., 50; Delhi (sab.-sch., 14.53), 20.03; Iberia sab.-sch., 7.97; La Rue, 2.83; Liberty (sab.-sch., 4), 5; Marion (sab.-sch., 19.63), 38.15; Mount Gilead (sab.-sch., 6), 9.70; Providence sab.-sch., 1.67; Radnor and Thompson sab.-sch., 7.82; Trenton sab.-sch., 10. *Maumee*—Bradner sab.-sch., 2; Montpelier sab.-sch., 5; Paulding, 10.60; Perrysburgh 1st sab.-sch., 6.42; Scott, 1; Toledo 1st sab.-sch., 11.88; — 3d sab.-sch., 10; — Auburndale, 2.25; Weston sab.-sch., 5.37. *Portsmouth* — Johnston Sheridan Mission, 1; Manchester sab.-sch., 5. *St. Clairsville*—Bannock sab.-sch., 6; Bellaire st sab.-sch., 13.28; Bethel sab.-sch., 7; Coal Brook sab.-sch., 10; Kirkwood (sab.-sch., 10.64), 20.64; Lore City sab.-sch., 3.92; Morristown sab.-sch., 1.92; New Athens (sab.-sch., 3), 9; Powhatan sab.-sch., 3.40; Rock Hill sab.-sch., 11. *Steubenville*—Amsterdam sab.-sch., 17.30; Bethel sab.-sch., 12; Deersville sab.-sch., 7; Dennison (sab.-sch., 7.61), 10.61; Feed Spring sab.-sch., 7; Hopedale sab.-sch., 5.40; Lima, 9; Long's Run (sab.-sch., 15.20), 19.40; Monroeville sab.-sch., 4.14; New Hagerstown sab.-sch., 4.35; New Philadelphia sab.-sch., 11; Scio sab.-sch., 6 36; Smithfield, 10; Steubenville 2d Mission Chapel sab.-sch., 15; Waynesburg sab.-sch., 4.33; Wellsville sab.-sch., 6. *Wooster*—Fredericksburg sab.-sch., 26; Nashville (sab.-sch., 5.61), 9.61; Perrysville sab.-sch., 3.05; Savannah sab.-sch., 20; Wooster Westminster (sab.-sch., 12), 18. *Zanesville*—Madison, 5; Mt. Zion, 12; Newark 2d sab.-sch., 15.80; Utica sab.-sch., 5.50; Zanesville 1st (sab.-sch., 16), 29.70. 1160 57

Oregon.—*East Oregon*—Monkland sab.-sch., 6.35; Union (sab.-sch., 8.64), 9 38. *Portland*—Bay City sab.-sch., 1; Bethel (sab.-sch., 1.50), 2.50; Mount Tabor sab.-sch., 5.50; Portland 1st sab.-sch., 28.41; — 1st Arbor Lodge Mission, 4.20; — St. John's sab.-sch., 1.20; — Westminster sab.-sch., 12.04; Smith Memorial, 5; Springwater (sab.-sch., 3.25), 4.25; Tillanook City, 1. *Southern Oregon*—Ashland Branch sab.-sch., 1.20; Grant's Pass Bethany, 5.25; Myrtle Point sab.-sch., 6. *Willamette* — Alder Creek sab.-sch., 1.75; Mehama sab.-sch., 1; Yaquinna Bay sab.-sch., 2. 98 03

Pennsylvania.—*Allegheny*—Beaver sab.-sch., 20; Castle Shannon sab.-sch., 4; Clifton (sab.-sch., 8.37), 12.71; Evans City, 7.64; Freedom, 5; Glenshaw (sab.-sch., 19.01), 24.76; Leetsdale, 52.51. *Blairsville*—Conemaugh (sab.-sch., 4.45), 9.45; Cresson sab.-sch., 9; Greensburg 1st, 32.95; Harrison City sab.-sch., 9.48; Irwin sab.-sch., 17; Jeanette sab.-sch., 30.42; Johnstown Laurel Avenue (sab.-sch., 17), 27; Manor sab.-sch., 7; Murrysville, 31.36; New Alexandria (sab.-sch., 15.23), 64.08; New Florence, 8.10; Parnassus, 27; Salem sab.-sch., 4.20; Vandergrift sab.-sch., 10.55. *Butler*—Amity, 8.25; Centreville sab.-sch., 3.75; Concord sab.-sch., 13.75; Great Belt sab.-sch., 3.77; Grove City (sab.-sch., 43.25), 47.29; Harlansburg (sab.-sch., 11), 14; Harrisville (sab.-sch., 9), 11; Jefferson Centre sab.-sch., 3.39; Mount Nebo sab.-sch., 22; New Salem, 16.10; Parkes Landing sab.-sch., 10; Plain Grove sab.-sch., 6; Portersville, 101.40; Scrub Grass, 7; Summit sab.-sch., 10.44; Westminster sab.-sch., 9.21; Zelienople sab.-sch., 15. *Carlisle* — Centre sab.-sch., 7; Dauphin, 1; Dickinson sab.-sch., 17.72; Duncannon (sab.-sch., 9.51), 20; Gettysburg (sab.-sch., 33 45), 39.60; Great Conewago sab.-sch., 6.30; Harrisburg Calvary Chapel sab.-sch., 18.06; Shermansdale, 3.14; Shippensburg sab.-sch., 19.40; Upper Path Valley (sab.-sch., 19.75), 23.75; Warfordsburg sab.-sch., 2.66; Waynesboro (sab.-sch., 15.37), 24.19. *Chester*—Avondale sab.-sch., 8; Bryn Mawr (sab.-sch., 60), 124.55; Chester 1st sab.-sch., 20; Coatesville, 25.22; Darby Borough, 9.45; Devon sab.-sch., 18.27; East Downingtown (sab.-sch., 8.59), 12.96; Forks of Brandywine, 20; Glenolden (sab.-sch., 9.10), 14.70; Honey Brook (sab.-sch., 8), 17; Lansdowne 1st, 13.95; Lincoln University sab.-sch., 4.66; Media, 19.76; Middletown (sab.-sch., 10.08), 15.18; Nottingham sab.-sch., 16.14; Oxford 1st sab.-sch., 45.56; Phœnixville (sab.-sch., 22.10), 27.41; Trinity sab.-sch., 12; Unionville sab.-sch., 8; Wayne sab.-sch., 3.64; West Grove, 3.25. *Clarion* — Academia sab.-sch., 9.33; Adrian sab.-sch., 17.45; Big Run sab.-sch., 6; Brookville sab.-sch., 40.90; Callensburg sab.-sch., 3.40; Concord sab.-sch., 5.53; Cool Spring sab.-sch., 3; East Brady sab.-sch., 11.50; Greenville sab.-sch., 7.42; Johnsonburg sab.-sch., 3; Leatherwood, 7.44; Marionville sab.-sch., 23.88; New Bethlehem sab.-sch., 29.09; Reynoldsville sab.-sch., 27; Rockland Freedom sab.-sch., 5.40; Scotch Hill sab.-sch., 5; Sugar Hill sab.-sch., 26.09; Tionesta sab.-sch., 15; Wilcox sab.-sch., 10. *Erie*—Fairfield, 10.57; Franklin sab.-sch., 50; Harmonsburg, 2; Irvineton sab.-sch., 5.65; Kerr's Hill, 10.10; Meadville 1st sab.-sch., 39.48; — Central sab.-sch., 23.85; Miles Grove sab.-sch., 6; Mount Pleasant, 3; North Warren sab.-sch., 5; Sunville sab.-sch., 7.25; Utica sab.-sch., 12.94. *Huntingdon*—Alexandria sab.-sch., 5.65; Allensville sab.-sch., 6.80; Bald Eagle Unionville sab.-sch., 4.75; Belleville sab.-sch., 12.20; Beulah (sab.-sch., 4.45), 6.05; Birmingham Warrior's Mark sab.-sch., 8.15; Coalport sab.-sch., 5; Houtzdale sab.-sch., 11.10; Irvona sab.-sch., 10; Mifflintown Westminster, 12.29; Milesburg sab.-sch., 7.37; Mount Union sab.-sch., 28.22; Newton Hamilton sab.-sch., 5; Osceola sab.-sch., 10; Sinking Valley sab.-sch., 25.22; Spring Mills, 6; Tyrone sab.-sch., 34; Winburn sab.-sch., 6.10. *Kittanning*—Black Lick, 1.50; Clarksburg (sab.-sch., 12.78), 15.78; Freeport sab.-sch., 27.50; Jacksonville, 12; Saltsburg sab.-sch., 25 89; Slate Lick sab.-sch., 7.51; Washington sab.-sch., 9.06; Whitesburg sab.-sch., 9.07. *Lackawanna*—Ararat sab.-sch., 7.40; Brooklyn (sab.-sch., 5), 7; Canton sab.-sch., 23; Dickson City sab.-sch., 8.55; Duryea, 5.40; Greenwood sab.-sch., 1; Kingston ch. and sab.-sch., 35.16; Lime Hill sab.-sch., 3.75; Montrose sab.-sch., 23.03; Mountain Top sab.-sch., 3.15; Scranton 1st Juvenile Mission Soc., 35.07; — Green Ridge Avenue, 26.25; Ulster Village sab.-sch., 2.35; Uniondale, 5.48; Warren sab.-sch., 4; Wilkes Barre Westminster, 36.46; Wyalusing 1st sab.-sch., 5. *Lehigh*—Allentown sab.-sch., 50; Mauch Chunk (sab.-sch., 25), 33.08; Pen Argyle sab.-sch., 4.75; Pottsville 2d sab.-sch., 36.20; South Easton, 22; Upper Lehigh sab.-sch., 18.70. *Northumberland* — Hartleton ch. and sab.-sch., 4; Linden (sab.-sch., 9), 11; Lycoming Centre sab.-sch., 13.50; Mahoning sab.-sch., 93.44; Montgomery sab.-sch., 3.81; Mooresburg sab.-sch., 6; New Berlin, 5; Northumberland sab.-sch., 8.55; Raven Creek sab.-sch., 2.50; Williamsport 3d, 12.99. *Parkersburg* — Elizabeth sab.-sch., 5.75; Hughes River sab.-sch., 17. *Philadelphia*—Philadelphia 4th sab.-sch., 29.15; — 9th sab.-sch., 104.43; — Gaston sab.-sch., 14.05; — Hollond sab.-sch. J. E. Soc., 5; — Patterson Memorial sab.-sch., 25; — Peace Ger., 4; — Richmond sab.-sch., 10; — Tabernacle, 27.42; — Tabor, 57; — Temple sab.-sch., 35.35; — West Hope sab.-sch., 5.75; — Westminster, 10.40; — Woodland, 58.50. *Philadelphia North*—Ashbourne (sab.-sch., 43), 51; Bridesburg sab.-sch., 12.30; Frankford (sab.-sch., 70), 88.48; Germantown 1st sab.-sch., 60.32; — Somerville sab.-sch., 10; — West Side sab.-sch., 20.93; Lower Merion sab.-sch., 7; Lower Providence, 15; Mount Airy (sab.-sch., 23.55), 36.40; Newtown Edgewood sab.-sch., 11.40; Norristown 1st ch. and sab.-sch., 37.52; Oak Lane sab.-sch., 10.85; Overbrook, 36.15; Penn Valley (sab.-sch., 3.12), 5.12; Springfield, 16.70; Summit, 6.25; Wissahickon sab.-sch., 76.85; Wissinoming sab.-sch., 5. *Pittsburg*—Cannonsburg 1st, 6.10; Chartiers sab.-sch., 12.17; Courtney and Coal Bluff sab.-sch., 3.25; Ingram sab.-sch., 19.28; Lebanon (sab.-sch., 15), 20; McKee's Rocks, 15; Oakmont 1st sab.-sch., 28.15; Pittsburg 1st, 194.81; — 3d,

11.11; — Boquet St. sab.-sch., 30.01; — East End sab.-sch., 14.21; — East Liberty (sab.-sch., 12.74), 17.50; — Hazlewood, 16.98; — Mt. Olive sab.-sch., 11.09; — South Side, 32.58; — South Side Arlington Mission, 6; — West End sab.-sch., 22.78. *Redstone* — Bethel sab.-sch., 8.28; Laurel Hill Stoneroad Chapel sab.-sch., 13; Little Redstone sab.-sch., 25.39; McClellandtown Church Hill sab.-sch., 3; New Providence sab.-sch., 11.75; Pleasant Unity sab.-sch., 7.40; Scottdale (sab.-sch., 60), 70. *Shenango*—Clarksville (C. E., 10; sab.-sch., 19), 30.40; Leesburg, 18.65; Little Beaver, 2.80; New Brighton ch. and sab.-sch., 28.16; New Castle 1st (sab.-sch., 22.13), 44.27; — Central, 11.86; Rich Hill sab.-sch., 6; Slippery Rock sab.-sch., 7.50; Transfer sab.-sch., 5.20; Westfield sab.-sch., 20. *Washington*—Cameron sab.-sch., 15; Claysville, 10.23; Cross Roads, 5.20; East Buffalo, 10.15; Forks of Wheeling sab.-sch., 28; Mount Prospect, 41.30; Three Springs sab.-sch., 5; Washington 3d (sab.-sch., 21.38), 26.54; West Union sab.-sch., 4.73; Wheeling 3d sab.-sch., 15. *Wellsboro* — Coudersport (sab.-sch., 12.55), 17. *Westminster*—Centre, 31.20; Little Britain (sab.-sch., 25), 30; Wrightsdale Mission, 5; Mount Nebo sab.-sch., 7.55; Slateville sab.-sch., 19.16; Stewartstown sab.-sch., 9.
4611 94

South Dakota. — *Aberdeen* — Aberdeen, 10; Raymond sab.-sch., 2.50; Uniontown sab.-sch., 3.50. *Black Hills*—Carmel, 2; Deep Creek sab.-sch., 6.25; Lead 1st sab.-sch., 2; Minnesela, 1; Oak Creek sab.-sch., 1; Rapid City sab.-sch., 5.26; Spearfish Valley sab.-sch., 4.75; Vale, 1. *Central Dakota* —Alpena sab.-sch., 1.10; Bethel sab.-sch., 4.20; Endeavor sab.-sch., 3.83; Hitchcock sab.-sch., 5; Huron (sab.-sch., 22.72), 33.57; Miller sab.-sch., 7; Rose Hill sab.-sch., 5. *Southern Dakota*—Ebenezer, 2; Parkston, 5.79; Union Centre, 5. 111 75

Tennessee. — *Holston*—Beech sab.-sch., 1; College Hill sab.-sch., 6.36; St. Marks sab.-sch., 2; Washington College Oak Ridge sab.-sch., 2.50. *Kingston*—Grassy Cove sab.-sch., 3; New Decatur Westminster, 12. *Union*—Fort Sanders sab.-sch., 5.05; Hebron, 1; Knoxville 2d, 45.55; Knoxville Belle Avenue (sab.-sch., 6), 9; New Market sab.-sch., 11.85; New Prospect (sab.-sch., 5), 6; New Providence sab.-sch., 7), 12; Spring Place, 1.35; Washington sab.-sch., 3.05.
121 71

Texas. — *Austin*—Paint Rock, 3. *North Texas*—Adora sab.-sch., 7.35; Denison sab.-sch., 8.50; Jacksboro sab.-sch., 19.03. *Trinity*—Dallas Bethany sab.-sch., 2. 39 88

Utah.—*Boise*—Boise City 2d sab.-sch., 10; — Bethany, 4.60; Five Mile sab.-sch., 1.25. *Kendall*—Idaho Falls sab.-sch., 5.75; Lago sab.-sch., 2.20; Soda Springs ch. and sab.-sch., 5.50. *Utah*—Kaysville Haines Memorial, 1; Salt Lake City 1st sab.-sch., 34.23; — 3d sab.-sch., 4.60; — Northwest Mission, 65 cts. 69 78

Washington.—*Olympia*—Buckley sab.-sch., 6.36; Ilwaco, 5.55; Olympia, 9; Stella, 2; Tacoma Calvary sab.-sch., 8. *Puget Sound* — Anacortes Westminster ch. and sab.-sch., 7.80; Everson sab.-sch., 5; Renton sab.-sch., 3; Seattle 1st sab.-sch., 20; Sumner sab.-sch., 9.79; White River sab.-sch., 4.50. *Spokane*—Spokane Bethel sab.-sch., 1; — Centenary sab.-sch., 7.32; Waterville sab.-sch., 5. *Walla Walla*—Kamiah 2d, 10; Moscow (sab.-sch., 6.30), 11.20.
115 52

Wisconsin.—*Chippewa*—Bayfield (sab.-sch., 5.80), 7.80; Chippewa Falls sab.-sch., 17.30; Eau Claire 2d sab.-sch., 3.46; Oak Orchard sab.-sch., 2; South Superior sab.-sch., 5; West Superior sab.-sch., 15. *La Crosse*—Bangor sab.-sch., 2.68; Galesville sab.-sch., 5.70; Greenwood sab.-sch., 1; — Ritgur Mission, 2.68; Shortville sab.-sch., 1.10. *Madison* —Baraboo sab.-sch., 8.77; — Hoege Mission, 1; Janesville sab.-sch., 25.48; Nora, 3; Okee sab.-sch., 2.50; Portage 1st sab.-sch., 6.75; Reedsburg sab.-sch., 17.83; Richland Centre (sab.-sch., 5), 13.05; Verona (sab.-sch., 4), 7. *Milwaukee*—Beaver Dam Assembly sab.-sch., 8; Manitowoc 1st sab.-sch., 5.55; Milwaukee Grace sab.-sch., 14.70; — Immanuel, 2.43. *Winnebago*—Ball Prairie sab.-sch., 2; Marinette Pioneer sab.-sch., 67.91; Omro sab.-sch., 5; Oshkosh 1st ch. and sab.-sch., 36.58; — Algona Mission, 2.50; Wausau sab.-sch., 5; Winneconne (sab.-sch., 1.40), 3.06; Winchester sab.-sch., 3.29. 305 12

MISCELLANEOUS.

Dallas sab.-sch., 2; Highs sab.-sch., S. C., 1.30; Brunswick sab.-sch., Neb., 3.05; collection per Jos. Brown, Wis., 1.10; Buxton sab.-sch., Ore., 1.57; Ben Smith sab.-sch., Iowa, 50 cts.; Sisseton sab.-sch., S.D., 1; Good Samaritan sab.-sch., S.D., 50 cts.; Mission sab.-sch., Willmar, Minn., 60 cts., Port Wing sab.-sch., Wis., 68 cts.: Beech Grove sab.-sch., Ind., 55 cts.; Webster sab.-sch., Kans., 1; Samaria sab.-sch., Idaho, 2.50; collection per R. H. Rogers, W. Va., 13; collection per W. A. Yancey, 55 cts.; collection per Jos. Brown, 3.90; Deep Creek sab.-sch., S. D., 5; collection per W. J. Hughes, 1.35; collection per W. B. Chamberlin, 7.70; collection per E. L. Renick, 9.95; Belmont sab.-sch., W. Va., 26 cts.; collection per Jno. Redpath, 10 cts.; collection per F. G. Westphal, 1.29; collection per G. V. Albertson, 1.25; Kelsey sab.-sch., Minn., 50 cts.; Buckeye sab.-sch., Wis., 5.10; collection per Chas. Shepherd, 1; Sunfield sab.-sch., Mich., 3; collection per M. S. Riddle, 8.65; Centerville sab.-sch., Utah, 3.30; Placerville sab.-sch., Utah, 4.60; Foxhome sab.-sch., Minn., 1; Woods sab.-sch., Neb., 45 cts.; collection per Robt. Ferguson, Neb., 2.50; Grove sab.-sch., Neb., 1.75; collection per G. T. Dillard, 4.86; Cowan's Ford sab.-sch., N. C., 1.25; Myrtle sab.-sch., Neb., 60 cts.; Nimrod sab.-sch., N. C., 50 cts.; Salem sab.-sch., Ark., 18 cts.; collection per C. B. Harvey, 57 cts.; collection per A. O. Loosley, 3.69 . . . . . $104 20

INDIVIDUAL.

"Valley Cottage," N. Y., 1; Mrs. Lanier, 100; Mrs. M. Wales, 3; J. E. Witherspoon, 3; Cash, 1; Miss Juliette Robinson, 5; William Pickersgill, 35; "C. Penna.," 1; Rev. S. H. Stevenson, 1; "C. Penna.," 1 . . . . . 151 00

Contributions from churches $4,381 68
Contributions from Sabbath-schools 10,851 79
Contributions from individuals 151 00

Contributions during July, 1898 . . . . . $15,384 47
Contributions previously acknowledged 34,252 90

Total since April 1, 1898 . . . . . $49,637 37

C. T. McMullin, *Treasurer*,
Witherspoon Building, Philada., Pa.

RECEIPTS FOR SABBATH-SCHOOL WORK, AUGUST, 1898.

Atlantic.—*Atlantic*—St. James sab.-sch., 6.25. *Fairfield*—Catawba Junction sab.-sch., 90 cts.; Macedonia sab.-sch., 2; Mt. Tabor sab.-sch., 5; New Haven sab.-sch., 4.70. *Knox*—Allens Memorial, 1; Ebenezer 1st sab.-sch., 2; Macon Washington Avenue sab.-sch., 6.85. *McClelland*—Mattoon sab.-sch., 3. 31 70

Baltimore. — *Baltimore* — Baltimore Central sab.-sch., 13.93; Deer Creek Harmony, 4.64; Ellicott City, 4.55; Franklinville (sab.-sch., 4), 10; Taneytown, 22.55. *New Castle*—Smyrna sab.-sch., 4.03; Wilmington Olivet sab.-sch., 4.55. *Washington City*—Manassas, 4.65; Washington City North sab.-sch., 10. 78 90

California. — *Benicia*—Napa (sab.-sch., 17.11), 33.12; Point Arena sab.-sch., 10. *Los Angeles*—Orange (sab.-sch., 4.98), 11.70; Redlands sab.-sch., 12.16; Santa Ana sab.-sch., 8.37. *Oakland*—Oakland Union Street, 4. *San Francisco*—San Francisco Franklin Street sab.-sch., 7.17; — Holly Park sab.-sch., 3.35. 89 87

Catawba.—*Cape Fear*—Busy Bee sab.-sch., 3; Williams Chapel sab.-sch., 3. *Catawba*—Hamilton, 5.10; Miranda sab.-sch., 5.32; Poplar Tent sab.-sch., 3.14. *Southern Virginia*—Chatham sab.-sch., 1.50; Oak Grove sab.-sch., 1.71. *Yadkin*—Faith Chapel, 6.25; Freedom East sab.-sch., 4; Mt. Tabor sab.-sch., 2.40. 35 42

Colorado.—*Boulder*—Fort Collins sab.-sch., 17.86. *Denver*—Golden, 21.53. *Pueblo*—Elkton Union sab.-sch., 5.20.
44 59

Illinois. — *Alton*—Alton sab.-sch., 20.95; Chester, 2; Ebenezer sab.-sch., 4; Elm Point sab.-sch., 1.75. *Bloomington*—Bloomington 1st (sab.-sch., 3), 12; Downs sab.-sch., 2.33; Mount Carmel sab.-sch., 3.55; Paxton (sab.-sch., 23.69), 32.62. *Cairo* — Saline Mines, 3. *Chicago* — Chicago Normal Park sab.-sch., 15.60; — Woodlawn Park sab.-sch., 18.82; Evanston 1st, 18.10; Harvey sab.-sch., 3.35. *Freeport*—Marengo, 12.13; Rock Run sab.-sch., 9. *Mattoon*—Bethany sab.-sch., 1.17; Taylorville sab.-sch., 4.15; Tower Hill, 3. *Ottawa*—Morris sab.-sch., 10. *Peoria*—Galesburg sab.-sch., 25.22; Ipava sab.-sch., 12.30; Knoxville, 19.26; Victor sab.-sch., 1.75. *Rock River*—Arlington sab.-sch., 4.55; Garden Plain, 3.70; Hamlet ch. and sab.-sch., 9. *Schuyler*—Fountain Green sab.-sch., 1; Kirkwood, 6. *Springfield* — Farmingdale, 1.38; Macon, 4.31; Sweet Water sab.-sch., 1.03. 267 02

Indiana.—*Crawfordsville*—Bethlehem sab.-sch., 4; Dayton sab.-sch., 20.30; Greetingsville, 3.66; Lafayette 1st, 8.69; Rockfield sab.-sch., 5. *Fort Wayne*—Kendallville sab.-sch., 3. *Indianapolis*—Bainbridge Catechism Class, 2; New Pisgah, 5. *Logansport*—Concord sab.-sch., 3.74; Hebron sab.-

sch., 6.78; Logansport Broadway, 1; Tassinong sab.-sch., 8.10. *Muncie*—Hopewell sab.-sch., 5.15; Jonesboro sab.-sch., 3; Muncie sab.-sch., 19.62; Union City sab.-sch., 4. *New Albany*—Madison 2d, 4; New Albany 2d, 12.70; Seymour sab.-sch., 10. *White Water*—Dunlapsville sab.-sch., 4.
133 74

INDIAN TERRITORY.—*Cimarron*—Beaver, 1.50. *Oklahoma*—Stroud sab.-sch., 6.35. *Sequoyah*—Elm Spring sab.-sch., 5; Tahlequah sab.-sch., 12 60.
25 45

IOWA.—*Des Moines*—LeRoy sab.-sch., 2; Newton, 2.70; Oskaloosa sab.-sch., 10.06. *Fort Dodge*—Anderson sab.-sch., 13.11; Dedham sab.-sch., 4; Estherville (sab.-sch., 10), 15; Grand Junction sab.-sch., 6.24; Rockwell City, 9. *Iowa*—Burlington 1st, 2.01; Keokuk Westminster, 7.79; Morning Sun sab.-sch., 27.80; Oakland sab.-sch., 5.75. *Iowa City*—Union ch. and sab.-sch., 19.32. *Waterloo*—Albion sab.-sch., 4 cts.; State Centre sab.-sch., 4.46; West Friesland German, 2.
131 28

KANSAS. — *Emporia*—Bethel sab.-sch, 4.78; Newton, 2. *Larned*—Halstead sab.-sch., 6.45; Ness City sab.-sch., 4; Sterling, 5 65. *Neosho*—Carlyle sab.-sch, 4. *Solomon*—Miltonvale sab.-sch., 6.95. *Topeka*—Bethel, 3; Junction City, 16.50; Kansas City Grand View Park sab.-sch., 10.16; — Western Highlands (sab.-sch, 6.23), 9.28.
72 77

KENTUCKY.—*Ebenezer*—Covington 1st sab.-sch., 26.05; — Austenburg Mission sab.-sch., 3.84; Dayton, 13.12.
43 01

MICHIGAN.—*Detroit*—Detroit Calvary sab.-sch., 19; — Fort Street sab.-sch., 100; Milford United P. and Cong. sab.-sch., 10; Mount Clemens sab. sch., 9; Norris sab.-sch., 1.35. *Flint*—Akron, 4; Colfax sab.-sch., 21.35; Columbia, 5; Flint sab.-sch., 17.44. *Grand Rapids*—Muir sab.-sch., 5. *Kalamazoo*—Benton Harbor sab.-sch., 1.50. *Lake Superior*—Calumet sab.-sch, 10; Ford River sab.-sch., 5; Iron River sab.-sch., 1.56. *Monroe* — Monroe sab.-sch., 11; Palmyra sab.-sch, 19. *Petoskey*—Lake City Merril sab.-sch., 1.50; Yuba Union sab.-sch., 2.40. *Saginaw*—Lafayette 2d sab.-sch., 3.50.
247 60

MINNESOTA.—*Duluth*—Ely, 5. *Mankato*—Ashford, 1.50; Jackson sab.-sch., 15; Madelia, 4.89. *Red River*—Crookston, 4.90; Hallock sab.-sch., 8.10. *St. Cloud*—Greenleaf sab.-sch., 34 cts.; Harrison, 58 cts.: Louiston sab.-sch., 68 cts.; Riverside sab.-sch., 2; Spring Grove sab.-sch., 1; St. Cloud sab.-sch., 10.38; Melrose sab.-sch., 1.05. *St. Paul*—Forest sab.-sch., 2.30; Knox ch. and sab.-sch., 3.20; Shakopee sab.-sch., 9.33; St. Paul Goodrich Avenue sab.-sch., 10; —Westminster, 1.65; White Bear (sab.-sch., 6.47), 7.47.
89 37

MISSOURI. — *Kansas City*—Independence sab.-sch., 10. *Ozark*—Joplin sab.-sch., 8 93. *Palmyra* — Kirksville, 4; Moberly (sab.-sch., 6), 9; Pleasant Ridge, 1.02. *Platte*—Mound City sab.-sch., 9.51; New Point, 14.25; St. Joseph 3d Street, 2.38. *St. Louis*—Cornwall sab.-sch., 1.50; St. Louis Cote Brilliante sab.-sch, 8.40; McCausland Ave. sab.-sch., 6.71; — West, 13.16. *White River*—Camden 2d sab.-sch., 6.45.
95 31

MONTANA. — *Butte* — Dillon sab.-sch, 6.55; Hamilton West, 2.
8 55

NEBRASKA.—*Box Butte*—Emmanuel sab.-sch., 1.50. *Hastings*—Hastings 1st sab.-sch., 23.72; Orleans, 3. *Kearney*—Denison sab.-sch., 2.45; Lexington sab.-sch., 4.86; Pleasant Hill sab.-sch., 1.75. *Niobrara*—Sunny Ridge ch. and sab.-sch., 4.10; Winnebago Indian ch. and sab.-sch., 7.40. *Omaha*—Omaha Castellar Street, 8.13; Omaha Agency Bethlehem, 1; — Bethany sab.-sch., 1.05; — Blackbird Hills, 85 cts.; — Blackbird Hills sab.-sch. and Gov't boarding-sch., 1.11.
60 92

NEW JERSEY.—*Elizabeth*—Perth Amboy, 10.25. *Jersey City*—Jersey City 2d, 10; Paterson 1st sab.-sch., 25. *Monmouth*—Beverly C. E. Soc., 2. *Morris and Orange*—Boonton, 24.12; Rockaway sab.-sch., 6.91. *Newark*—Newark 3d sab.-sch., 21.15; — Forest Hill sab.-sch., 10.30; — House of Hope sab.-sch., 5. *New Brunswick*— Dutch Neck, 20; Frenchtown sab.-sch., 19.25; Pennington, 8; Trenton 1st sab.-sch., 5.50. *Newton* — La Fayette, 4; Phillipsburgh Westminster sab.-sch., 4.75. *West Jersey*—Atlantic City German, 6; Gloucester City sab.-sch., 6; West Cape May sab.-sch., 5.74.
193 97

NEW YORK.—*Albany*—Galway, 3; Jermain Memorial, 2.53; West Galway, 4. *Binghamton* — Binghamton Immanuel sab.-sch., 5.72; — West, 43.60; Gulf Summit sab.-sch., 5.63; Nichols, 10. *Boston*—Boston 1st sab.-sch., 75; Lawrence German sab. sch., 10.25. *Brooklyn*—Brooklyn Throop Avenue, 30. *Buffalo* — Buffalo North sab.-sch., 36.12; Orchard Park sab.-sch., 14. *Cayuga*—Cayuga sab.-sch., 2; Port Byron, 3. *Genesee*—Warsaw, 10. *Geneva*—Canoga, 2; Geneva 1st sab.-sch., 36.85; — North sab.-sch., 37.86; Penn Yan, 44.11; Phelps, 6; Seneca Falls, 41.70. *Hudson*—Congers 1st sab.-sch., 10; Good Will, 1.86; Middletown 2d sab.-sch., 18.41; Milford, 15. *Nassau*—Huntington 2d sab.-sch., 10; Newtown, 20. *New York*—New York Central, 38.24; — Sea and Land, 7.69; — West End, 33.57. *Niagara* — Niagara Falls Pierce Avenue sab.-sch., 7.75. *North River*—Cornwall-on-Hudson, 23; Hughsonville (sab.-sch., 10), 15. *Otsego*—Margaretville sab.-sch., 6.58. *Rochester*—Chili sab.-sch., 2 26; Gates, 4; Lakeville sab.-sch., 4.30; Rochester 3d sab.-sch., 57.33; Sparta 1st, 18.67; — 2d, 11.50. *Syracuse* — Oswego Grace, 24.75; Syracuse Park sab.-sch., 26 89. *Troy*—Cambridge, 3.07; Troy Oakwood Avenue sab.-sch., 14. *Utica* — Augusta sab.-sch., 2.72; New Hartford (sab.-sch., 7.88), 13.33; Walcott Memorial sab.-sch., 23.62. *Westchester*—Greenwich 1st sab.-sch., 6.14; Mt. Vernon 1st sab.-sch., 30; New Haven 1st sab.-sch., 5; Patterson sab.-sch., 20; Peekskill 1st (sab. sch., 75), 95 89.
993 94

OHIO. — *Bellefontaine* — West Liberty sab.-sch., 21.03. *Chillicothe*—Bainbridge sab.-sch., 6.75. *Cincinnati*—Cincinnati 1st sab.-sch., 10; — 2d sab.-sch., 11.27; Wyoming (sab.-sch., 18.78), 37.15. *Cleveland*—Orwell, 5.50. *Columbus*—Columbus Olivet, 11.50; — Westminster sab.-sch., 31.56. *Dayton*—Dayton Riverdale sab.-sch., 16.91. *Huron*—Chicago, 5; Milan, 2. *Lima*—Blanchard sab.-sch., 19; Rushmore sab.-sch., 1. *Mahoning*—Concord, 2.28; Ellsworth sab.-sch., 16.90; Salem sab.-sch., 30.03. *Maumee*—Holgate sab.-sch., 2.40; Tontogony sab.-sch., 10; West Unity (sab.-sch., 3.35), 8.50. *Portsmouth*—Georgetown sab.-sch., 7; Mount Leigh, 3.40; Portsmouth 1st (sab.-sch., 10), 19.32. *St. Clairsville*—Buchanan sab.-sch., 2. *Steubenville* — Annapolis, 3; Island Creek (sab.-sch., 1), 6.55. *Wooster*—Doylestown, 2; Lexington sab.-sch., 7.73; Marshallville, 1; West Salem sab.-sch., 8.50; Wooster 1st (sab.-sch., 22), 50.29. *Zanesville*—Dresden sab.-sch., 5.34; Mt. Vernon, 34.46; Roseville sab.-sch., 6; Zanesville Putnam, 7.06.
412 43

OREGON.—*Portland*—Bridal Veil sab.-sch., 5.71. *Southern Oregon*—Bandon, 2.
7 71

PENNSYLVANIA.—*Allegheny*—Moon Run sab.-sch., 2.78; Sampson's Mills sab.-sch., 2.25. *Blairsville* — Barnesboro sab.-sch., 3.31; Fairfield, 27.29; Johnstown, 45.92; — 2d, 10; Plum Creek, 7. *Butler*—North Butler ch. and sab.-sch., 18; Plains, 3. *Carlisle* — Big Spring (sab.-sch., 12.50), 19.67; Carlisle 1st sab.-sch., 8.07; Chambersburg Central (sab.-sch., 12.88), 21; — Falling Springs sab.-sch., 13.13; Millerstown, 10 24; Monaghan, 3.25; Upper, 2.60. *Chester*—Darby Borough sab.-sch., 38; Malvern sab.-sch., 5.53; Penningtonville ch. and sab.-sch., 12; Unionville, 6. *Clarion*—Licking sab.-sch., 12; New Rehoboth sab.-sch., 3.45; Oil City 2d sab.-sch, 49 04; Sligo, 10. *Erie*—Atlantic sab.-sch., 18; Bradford (sab.-sch., 27.51), 62.81; Concord, 2; Milledgeville sab.-sch., 3; Pleasantville 7. *Huntingdon* — East Kishacoquillas sab.-sch., 12.17; Houtzdale, 1.20; Orbisonia ch. and sab.-sch., 4; Port Matilda, 5.60; Williams Grove, 2. *Kittanning*—East Union, 1.50; Slate Lick, 6 58; Srader's Grove, 15; West Lebanon sab.-sch., 12 21. *Lackawanna*—Scranton Sumner Avenue sab.-sch., 3.86; — Washburn Street sab.-sch., 76.13; Taylor, 5.31; Wilkes Barre Memorial sab.-sch., 90.80; — Westminster Douglas Mission sab.-sch., 10. *Lehigh*—Ferndale sab.-sch., 3; Hazleton sab.-sch., 50; Seitzville sab.-sch., 4.75; Shawnee, 2; Tamaqua sab.-sch., 9.55. *Northumberland*—Berwick sab.-sch., 11.10; Sunbury, 35. *Philadelphia* — Philadelphia Cohocksink Second Street Mission, 11.50; — Evangel sab.-sch., 1; — Tioga, 14. *Philadelphia North*—Olney Mission sab.-sch., 1; Roxborough sab.-sch., 20. *Pittsburg*—Edgewood sab.-sch., 22.12; Long Island, 10 88; Mount Olivet, 3; Pittsburg Shady Side, 246.54. *Redstone*—Pleasant Unity, 4.50; Uniontown 1st sab.-sch., 50 09; — Central, 3.51. *Washington*—Mount Pleasant sab.-sch., 9; Pigeon Creek sab.-sch., 3. *Wellsboro*—Elkland sab.-sch., 24.44; Galetown ch. and sab.-sch., 3.87. *Westminster*—Centre, 17.77.
1234 32

SOUTH DAKOTA.—*Southern Dakota*—Alexandria, 2.75.
2 75

TENNESSEE.—*Holston*—Bethesda (sab.-sch., 3.31), 4.31.
4 31

UTAH.—*Kendall*—Montpelier Calvary, 13. *Utah*—Logan Brick sab.-sch., 3; Richfield, 3.
19 00

WASHINGTON.—*Olympia*—Tacoma Tracy sab.-sch., 6.15. *Puget Sound*—Bellingham Bay sab.-sch., 12.90; Deming sab.-sch., 3.50. *Spokane* — Spokane 1st sab.-sch., 29.05. *Walla Walla*—Denver sab.-sch., 6.
57 60

WISCONSIN.—*Madison*—Rocky Run sab.-sch., 1.25. *Milwaukee*—Beaver Dam 1st sab. sch., 10.13; Milwaukee Immanuel sab.-sch., 10; Racine 1st C. E. Society, 100.
121 38

MISCELLANEOUS.

Tin Cup sab.-sch., Colo., 50 cts.; Piney Fork sab.-sch., Va., 70 cts.; Hewittsville sab.-sch., Wis., 3; Mission sab.-sch., Lincoln, Kans., 3.15; St. Elmo sab.-sch., Mo., 1.50; Floresta sab.-sch., Colo., 40 cts.; Wyocena sab.-sch., Wis., 2.25; collection per William Davis, Okla., 3.25; Leakville sab.-sch., N. C., 2.25; collection per William Graham, S. D., 2; Horr sab.-sch., Mont., 35 cts.; Stuart sab.-sch., Mont., 1; Hamilton sab.-sch., Mont., 10.25; collection per R. H. Rogers, W. Va., 10; Edgemont sab.-sch., S. D., 3.60;

collection per W. J. Hughes, Ore., 2.65; collection per W. B. Williams, 15 cts; collection per Robert Ferguson, 3.76; collection per W. D. Reaugh, 1.60; collection per E. L. Renick, 4; collection per L. G. Westphal, 1.46; collection per J. V. N. Hartness, 81 cts.; collection per M. A. Stone, 80 cts.; collection per J. M. Bain, 1.10; collection per L. J. Allen, 1.20; collection per William Davis, 1.15; collection per C. R. Lawson, 1.02; collection per Charles Shepherd, 3; collection per D. A. Jewell, 3; Huntingdon Valley sab.-sch., Cal., 1.40; Palisades sab.-sch., Cal., 1.25; Eureka sab.-sch., Cal., 4.50; Tuscarora sab.-sch., Cal., 1.25; Sweetwater, Ills., 1 cts., collection per W. H. Long, 1.34; Union sab.-sch., Ind., 3.50 . . . . . $85 73

INDIVIDUAL.

William Baird, 5; Anonymous, 17 cts.; Samuel W. Brown, 300; W. M. Findley, 5; W. H. Ensign, 1; George Brown, 1.50 . . . . . $312 67

Contributions from Churches	$1,632 38
Contributions from Sabbath-schools	2,956 26
Contributions from individuals	312 67
Contributions during August, 1898	$4,901 31
Previously acknowledged	49,637 37
Total since April 1, 1898	$54,538 68

C. T. McMULLIN, *Treasurer*,
Witherspoon Building, 1319 Walnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF AID FOR COLLEGES AND ACADEMIES, AUGUST, 1898.

BALTIMORE.—*Baltimore*—Frostburgh, 3; Havre de Grace, 10. *New Castle*—Lower Brandywine, 4. 17 00

CALIFORNIA.—*Oakland* — Alameda, 5. *Santa Barbara*—Fillmore, 10; Santa Paula, 8.60. 23 60

ILLINOIS.—*Bloomington* — Gilman, 2. *Chicago*—Chicago 4th, 200; Lake Forest, 165. *Ottawa*—Waltham, 6. *Peoria*—Elmwood, 4.30. *Rock River* — Hamlet, 6; Perryton, 2.85. *Schuyler*—Kirkwood, 6; Prairie City, 4. *Springfield*—Farmingdale, 2.76. 398 91

INDIANA.—*Crawfordsville*—Dayton, 18. 18 00

IOWA.—*Dubuque*—Dubuque 3d, 1; Volga, 3. *Iowa*—Keokuk Westminster 1st, 13.56. 17 56

MINNESOTA.—*St. Paul*—St. Paul Goodrich Avenue, 2. 2 00

MISSOURI.—*Ozark*—Joplin 1st, 2.81. *St. Louis*—Rolla, 5. 7 81

NEW JERSEY. — *Monmouth* — Beverly C. E., 2. *New Brunswick*—Dayton, 5.08; Trenton 1st, 35. *Newton*—Harmony, 3.53; Oxford 2d sab.-sch., 5.39. 51 00

NEW YORK.—*Buffalo*—Buffalo North, 28.91. *Champlain*—Chazy, 10 58; Plattsburg 1st, 10. *Geneva*—Dresden, 4.60. *Hudson*—West Town, 2. *Long Island*—Middletown, 10.70. *Lyons*—Newark, 9.30. *Nassau*—Green Lawn, 2; Hemstead Christ Church, 10. *New York*—New York Central, 21.93. *St. Lawrence*—Sackett's Harbor, 18 cts. *Troy*—Troy Jermain Memorial, 2.52. *Westchester*—Holyoke 1st, 2; New Rochelle 2d, 3.22; White Plains, 42.80. 160 74

NORTH DAKOTA.—*Minnewaukon*—Rolla, 3. 3 00

OHIO.—*Athens*—New England, 1.28. 1 28

OREGON.—*East Oregon*—Union, 74 cts. 74

PENNSYLVANIA.—*Butler*—Unionville, 6. *Chester*—Avondale, 2.90; Media, 20.69; Oxford 2d, 54 cts.; West Chester Westminster, 16. *Clarion*—East Hickory Endeavor, 4.28. *Erie*—Greenville, 20.40; North Clarendon, 3.50. *Lackawanna*—Susquehanna, 7.50. *Northumberland*—Jersey Shore, 22. *Philadelphia* — Philadelphia Scots, 4.87; West Hope, 6.80. *Pittsburg*—Long Island, 9.78; Pittsburg Tabernacle, 16. *Redstone* — Uniontown Central, 1.22. *Westminster* — Centre (sab.-sch., 6.41). 25. 167 48

SOUTH DAKOTA.—*Aberdeen*—Aberdeen, 13. *Central Dakota*—Artesian. 7; Endeavor, 7; Forestburg, 7; Rose Hill, 8.50; Woonsocket (addl.), 6. 48 50

Total received from churches and church organizations $917 62

PERSONAL.

Rev. A. A. Dinsmore, D.D., Los Angeles, Cal., 100; R. W. Fenn, Santa Paula, Cal., 5; Miss Jane McMartin, Santa Barbara, Cal., 2; W. E. McVey, 10, J. H. Braly, 5, W. M. Holland, 1, I. C. Guy, 1, J. Jepsen, 2.50, C. M. Staub, 50 cts., Dr. W. T. McArthur, 50 cts., W. F. Sanborn, 1, Dr. L. D. Swartwout, 1, W. Chambers, 1, W. B. Mayes, 1, F. H. Messmore, 5, Maj. J. B. Irvine, 2, Lyman Stewart, 10, Mrs. George Irvine, 5, Alice Brookman, 1, W. C. Patterson, 5, W. A. Henry, 2, Robert Hartwell, 1, Balfour Vance, 1, Dr. A. L. Macleish, Los Angeles, Cal., 3; Wm. Alexander, Santa Barbara, Cal., 5; Rev. A. M. Merwin, Pasadena, Cal., 5; Mrs. Jane M. Shields, 2, Sanford Wing, Los Angeles, Cal., 50 cts.; Mrs. Nettie F. McCormick, Chicago, 150; J. E. Cumming, Dows, Ia., 5; T. L. Riggs, Pierre, S. D., 500; Mrs. Nettie F. McCormick, Chicago, 300; "C. Penna.," 6; Rev. S. H. Stevenson, Madison, Ind., 1; Mrs. Caleb S. Green, Trenton, N.J., 100; Rev. J. A. Frey, Rahway, N. J., 5; William M. Findley, M.D., Altoona, Pa., 5 . . . . . $1,251 00

PROPERTY FUND.

Rev. Smith Ordway, Sodus, N. Y., 7.93; Mr. and Mrs. D. O. Wickham, Philadelphia, 500 . . . . . 507 93

INTEREST.

Bank earnings on deposits	$53 80
Transmissions	2 00
Total receipts August, 1898	$2,732 35
Previously acknowledged	15,875 20
Total receipts since April 16, 1898	$18,607 55

NOTE.—Property Fund item of $450.20 reported in July receipts is hereinunder scheduled:

Friends in following churches: Liverpool, O., 1st, 12.20; Wellsville, O., 7 50; Toronto, O., 15.25; Barnesville, O., 14; Cadiz, O., 5; Steubenville, O., 1st, 17; Springfield, O., 3d, 3.75; Springfield, O., 2d, 9; Dayton, O., 1st, 11.50; Piqua, O., 6.75; Middletown, O., 1st, 32; Hamilton, O., Westminster, 13 50; Cincinnati 1st, 7; Portsmouth, O., 1st, 24; Portsmouth, O., 2d, 11.50; Bellefontaine, O., 8; Kenton, O., 5; Lima, O., 1st, 15.50; Bucyrus, O., 1st, 14; Mansfield, O., 1st, 11; Massilon, O., 15. Friends in the following places: Ironton, O., 1; Greenfield, O., 7; Urbana, O., 10; Bellefontaine, O., 7; Sidney, O., 6.50; Findley, O., 7; Bowling Green, O., 13.50; Ada, O., 1.75; Crestline, O., 6; Mansfield, O., 24.50; Canton, O., 4; Alliance, O., 3.50. Miss E. A. Cummings, Bell Air, O., 10; Miss Bell Baker, Dayton, O., 3d church, 10; J. A. Smith, Struthers, O., 50; Cadiz, O., church, 10; Steubenville, O., 3d church, 4; Kenton, O., church, 16. . . . . .

E. C. RAY, *Treasurer*,
30 Montauk Block, Chicago, Ill.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, AUGUST, 1898.

†† In accordance with terms of mortgage.

BALTIMORE. — *Baltimore* — Baltimore Park, 7.59; Deer Creek Harmony, 8.64; Fallston, 1; Franklinville, 1. *New Castle*—Lower Brandywine, 3; New Castle 1st, 2.72. 23 95

CALIFORNIA.—*Los Angeles*—Los Angeles Central, 16.65. *Oakland*—Newark, 3.85; North Temescal, 6. *Sacramento*—Sacramento 14th Street, 5.60. 32 10

CATAWBA.—*Catawba*—Calvary, 1. 1 00

COLORADO.—*Denver*—Brighton, 1; Central City, 2.70; Vernon, 1.22; Wray, 4. *Pueblo*—Monte Vista (incl. sab.-sch., 4.31), 19.01; Pueblo 1st, 14.22. 42 15

ILLINOIS.—*Alton*—Brighton, 1; Chester, 4; Moro, 3.19; Sugar Creek, 1; Trenton, 1. *Bloomington*—Normal, 1.60; Philo, 9; Wenona, 5. *Cairo* — Bridgeport, 2; Carmi, 22; Centralia (incl. sab.-sch., 2.66), 5; Harrisburg 1st, 6; Pisgah, 4; Shawneetown, 6.27; Wabash, 3. *Chicago*—Maywood, 3; New Hope, 4; Waukegan, 7. *Freeport*—Middle Creek, 12.52. *Mattoon*—Grandview, 2; Tower Hill, 3. *Ottawa*—Paw Paw, 5.25. *Peoria*—Elmira, 15.88; Knoxville, 21.66; Peoria 1st, 13.31. *Rock River*—Arlington, 7; Milan, 5.50; Pleasant Ridge, 2.40. *Schuyler*—Kirkwood, 6; Prairie City, 4; Quincy 1st, 12. *Springfield*—Farmington, 3.68. 202 26

INDIANA.—*Crawfordsville* — Bethel, 6; Dover, 1; Eugene Cayuga, 1. *Indianapolis* — Greenwood, 2.45; Whiteland Bethany, 4. *Logansport* — Logansport Broadway, 1. *New*

Albany—Madison 2d, 4; Walnut Ridge, 32 cts. *White Water*—Lewisville, 85 cts. 20 62

INDIAN TERRITORY.—*Cimarron*—Purcell, 7. *Oklahoma*—††Shawnee, 6.18. 13 18

IOWA.—*Cedar Rapids*—Cedar Rapids 2d, 12. *Corning*—Red Oak, 6.50. *Council Bluffs*—Hardin Township, 5. *Des Moines*—Dallas Centre, 9.90; Derby, 2; Dexter, 11; Grimes, 4; Lucas, 2.20. *Dubuque*—Lansing German, 4. *Fort Dodge*—Pomeroy 1st, 2.30; Rockwell City, 8. *Iowa*—Bentonsport, 2.01; Keokuk Westminster, 7.79; Mediapolis, 5.50; West Point, 4.65. *Iowa City*—Sigourney, 2.07. *Waterloo*—††Greene, 200; Waterloo, 12.40; West Friesland German, 6. 307 32

KANSAS.—*Emporia*—Florence, 8.16; Newton, 11. *Larned*—Arlington, 2.75; Halstead, 3; Parks, 1. *Neosho*—Neodesha, 1.60; Thayer, 3.70. *Solomon*—Cawker City, 3.47; Miltonvale, 3; Minneapolis 1st, 3.72. *Topeka*—Junction City 1st (incl. sab.-sch., 1), 11.20; ††Kansas City Grand View Park, 17; — Western Highlands, 6.78; Manhattan, 6; Mulberry Creek, 5; Rossville, 2; Spring Hill, 3.50; Stanley, 4. 96 88

KENTUCKY.—*Ebenezer*—Frankfort, 18. 18 00

MICHIGAN.—*Detroit*—Detroit 2d Avenue sab.-sch., 5.70;—Immanuel, 2.50; Pontiac, 24.13. *Flint*—Crosswell, 5; Lapeer 1st, 2.15. *Lansing*—Marshall 1st, 7. *Monroe*—Blissfield, 3. 49 48

MINNESOTA.—*Duluth*—Duluth 2d, 3. *Mankato*—Lake Crystal, 2. *Minneapolis*—Minneapolis Bethlehem, 4; Oak Grove, 3.75. *St. Paul*—White Bear Lake, 1. 13 75

MISSOURI.—*Kansas City*—Sedalia Central (sab.-sch., 4), 13. *Palmyra*—Macon, 2.71; Moberly, 3. *Platte*—Oregon, 6.61; St. Joseph 3d Street, 1.70. *St. Louis*—St. Louis Curby Memorial, 7.88. 34 90

NEBRASKA.—*Hastings*—Edgar, 7.75; Ong, 2.78. *Kearney*—Genoa, 10 cts.; North Platte, 6.76. *Nebraska City*—Auburn 1st, 4.56; Tamora, 65 cts. 22 60

NEW JERSEY.—*Elizabeth*—Cranford, 10; Elizabeth Greystone, 14.16; Metuchen, 13. *Jersey City*—Jersey City Westminster, 15.15. *Monmouth*—Beverly C. E., 2. *Morris and Orange*—East Orange Arlington Avenue, 35.23; Mt. Olive, 7. *Newark*—Montclair Grace, 5.50. *New Brunswick*—Ewing, 27.15; Flemington, 46.15; Titusville, 6.07; Trenton 1st, 14.56. *Newton*—LaFayette, 2.16; Marksboro, 6. *West Jersey*—Atlantic City German, 3. 207 13

NEW MEXICO.—*Santa Fé*—El Rito, 3.50. 3 50

NEW YORK.—*Albany*—Jermain Memorial, 2.53; Rockwell Falls, 1.50. *Binghamton*—Binghamton West, 8. *Brooklyn*—Brooklyn Duryea, 25. *Cayuga*—Auburn 2d, 4. *Chemung*—Big Flats, 3. *Columbia*—Hunter, 4.68; Windham, 15. *Geneva*—Dresden, 2.64; Penn Yan, 17.79; Phelps, 13. *Hudson*—Good Will, 1.86; Montgomery, 24.50; Stony Point, 18.13. *Lyons*—Rose, 5.34. *Nassau*—Hempstead Christ Church, 10; Jamaica, 10.06; Newtown 1st, 15. *New York*—New York Morningside, 10. *Niagara*—Lyndonville, 5; Youngstown, 3. *North River*—Newburg 1st, 14.31; Pine Plains, 5; Westminster, 2.50. *Otsego*—††Stamford, 80. *Rochester*—Brockport, 7.62; Lima, 9.90; Victor, 7.72. *St. Lawrence*—Sackett's Harbor, 3.81. *Steuben*—Cohocton, 1. *Syracuse*—Baldwinsville, 5.80. *Troy*—Cambridge, 3.07; Troy Oakwood Avenue, 1.10; — Woodside, 20.65. *Westchester*—Bedford, 2.08; Gilead, 7.70; Huguenot Memorial, 7. 379 29

NORTH DAKOTA.—*Fargo*—Sanborn, 1. 1 00

OHIO.—*Athens*—Amesville, 2.67; Beech Grove, 2.57; Warren, 1.54. *Bellefontaine*—Crestline sab.-sch., 1.25. *Chillicothe*—Concord, 2. *Cincinnati*—Cincinnati Clifton, 7.90. *Cleveland*—Cleveland Bolton Avenue, 4; East Cleveland, 7.21. *Columbus*—London, 3. *Dayton*—Bethel, 2.24; South Charleston, 11.65; Xenia, 11.01. *Lima*—Blanchard, 9.50; McComb, 2. *Mahoning*—Ellsworth, 11; Massillon, 16.02. *Marion*—Brown, 2; Chesterville, 3.60; Liberty, 1. *St. Clairsville*—Buffalo, 7.20; Rock Hill, 4.55; Short Creek, 5. *Steubenville*—Bakersville, 2.10; East Liverpool 2d, 9.01; Irondale, 5; Long's Run, 6.13; Newcomerstown, 2. *Wooster*—Doylestown, 2; Savannah, 9.88; Wooster 1st (incl. sab.-sch., 5.25), 39.77. *Zanesville*—Mt. Zion, 4.40; Newark 1st, 2.67; Oakfield, 1; Zanesville Putnam, 5.90. 208 77

OREGON.—*Portland*—Sellwood, 1. *Willamette*—Spring Valley, 2. 3 00

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 5; — Central, 7.01; Beaver, 4.40; Bellevue, 7.87; Highland, 7.90; New Salem, 3; Pine Creek 1st, 3.75; —2d, 4. *Blairsville*—Beulah, 12; Cross Roads, 4.17; Kerr, 2; Ligonier, 2.30; New Alexandria (sab.-sch., 8.04), 39.27; New Salem, 7.80; Parnassus, 15.40; Pine Run, 7; Unity, 13.50; Wilmerding, 5. *Butler*—Concord, 8; Harrisville, 3; Mt. Nebo, 5; New Hope, 2; Prospect, 5.50; Plains, 3. *Carlisle*—Carlisle 1st, 21.70; Newport, 13; Robert Kennedy Memorial, 3; Silver Spring, 4. *Chester*—Avondale, 3.84; Kennett Square, 5; Middletown, 8; Oxford 2d, 55 cts.; Toughkenamon, 2.23; Wayne, 29; West Grove, 2.85. *Clarion*—Brockwayville, 17; Penfield, 5. *Erie*—Cambridge, 10; Concord, 3.50; Conneaut Lake, 2.25; Cool Spring, 2.91; Fredonia, 4.10; Hadley, 2; Harmonsburg, 2; Pleasantville, 14; Springfield, 2.57. *Huntingdon*—Alexandria, 11.25; Birmingham Warriors Mark Chapel, 7.44; Houtzdale, 1.20; Huntingdon, 21.56; Milesburg, 6.06; Moshannon and Snow Shoe, 2.61; Osceola Mills, 6; Pine Grove Mills, 3; Sinking Valley, 9.05; State College, 4.83; Williamsburg, 17.10. *Kittanning*—Apollo, 8; Leechburg, 12. *Lackawanna*—Carbondale 1st, 45.13; Mountain Top, 1.46; Tunkhannock, 11.77. *Lehigh*—Easton College Hill, 1.10; —Brainerd Union, 28.14; Middle Smithfield, 7.42. *Northumberland*—Buffalo, 2; Chillisquaque, 2.60; Mooresburg, 4.08; Washington, 16. *Philadelphia North*—Bristol, 4.16; Overbrook, 70.89; Pottstown, 7.89; Reading 1st, 22.56. *Pittsburg*—Cannonsburg 1st, 5.47; Castle Shannon, 2.80; Charleroi, 5; Crafton, 5.03; Forest Grove L. A. Soc., 2; McKee's Rocks, 3; Mansfield, 13.24; Oakdale, 14.75; Pittsburg 4th, 44.21; — 6th, 3; — Herron Avenue, 2.96; — Shady Side, 39.16; Raccoon (sab.-sch., 7.32), 59.22; Sheridanville, 4; Swissvale, 25.73. *Redstone*—Jefferson, 2; Laurel Hill, 17.28; New Providence, 17; Pleasant Unity, 2.50; Uniontown Central, 2.75. *Shenango*—Hermon, 3; Hopewell, 9.17; Princeton, 3; Transfer, 1.23; Unity, 5. *Washington*—East Buffalo, 20.54; Wellsburg, 14.64. *Westminster*—Centre (sab.-sch., 7.20), 25; York 1st, 94.52; — Faith, 2. 1120 87

SOUTH DAKOTA.—*Central Dakota*—Bancroft, 2.38; Huron, 5; Manchester, 1.95. *Southern Dakota*—Germantown, 5. 14 33

TENNESSEE.—*Union*—Hebron, 2. 2 00

UTAH.—*Boise*—Boise City 1st, 11. *Utah*—Richfield, 2. 13 00

WASHINGTON.—*Olympia*—Tacoma Calvary, 2. *Spokane*—Davenport, 10; Larene, 6. 18 00

WISCONSIN.—*Madison*—Baraboo, 8; Brodhead, 3. *Milwaukee*—Milwaukee Immanuel, 39.11; Stone Bank, 1.35. 51 46

Contributions from churches and Sabbath-schools. $2,900 54

OTHER CONTRIBUTIONS.

"A Friend," 300; "Miss E. M. E.," Albany, N. Y., 10; William M. Findlay, Altoona, Pa., 5. 315 00

$3,215 54

MISCELLANEOUS.

Premiums of insurance, 604.50; Permanent Fund interest, 87.50; Sales of church property, 1013.50; Partial losses, 10; Plans, 5.10; Legal expenses, 10. 1730 60

SPECIAL DONATIONS.

ILLINOIS — *Peoria* — Galesburg sab.-sch., 23.26; NEW YORK—*Utica*—Turin, 3.93 ..... 27 19

$4,973 33

Church collections and other contributions, April 11–August 31, 1898..... $14,814 18

Church collections and other contributions, April 11–August 31, 1897 ..... 14,828 47

LOAN FUND.

Interest.....	$555 52	
Payments on mortgages	1,230 25	
		$1,785 77

MANSE FUND.

Installments on loans	$744 48	
Interest	6 79	
		$751 27

MISCELLANEOUS.

Premiums of insurance..... 27 00

CONTRIBUTIONS.

"A Friend" 200 00

$978 27

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
156 Fifth Avenue, New York City.

RECEIPTS FOR THE BOARD OF MINISTERIAL RELIEF, AUGUST, 1898.

BALTIMORE.—*Baltimore*—Ashland, 2; Havre de Grace, 10. *New Castle*—Smyrna, 4. *Washington City*—Washington City Eckington, 2. 18 00

CATAWBA.—*Yadkin*—Mooresville 2d, 1. 1 00

COLORADO. — *Denver* — Golden, 16. *Pueblo* — Colorado Springs 2d, 5; Pueblo Fountain (sab.-sch., 2), 4.50. 25 50

ILLINOIS.—*Bloomington* — Minonk, 2.98. *Cairo* — Saline Mines, 3. *Chicago*—Chicago Bethany sab.-sch., 2; — Hyde Park, 50.26. *Mattoon*—Marshall, 1. *Peoria* — Yates City, 3.48. *Rock River*—Peniel, 6.70. *Schuyler* — Kirkwood, 6. *Springfield*—Farmington, 4.14; Jacksonville Westminster, 37.40. 116 96

INDIANA.—*Crawfordsville*—Lexington, 20. *Fort Wayne*—La Grange, 7.48. *Logansport*—Union, 3.07. *Muncie*—Hartford City, 10; Marion 1st, 13. 53 55

IOWA.—*Dubuque*—Dubuque 1st, 11.60. *Fort Dodge*—Spirit Lake, 5.75. *Iowa City*—Marengo, 2.21. *Waterloo*—Janesville, 2.20; Tama, 1.14; Toledo, 3.76; West Friesland German, 7. 33 66

KANSAS.—*Emporia* — Maxon, 4; Quenemo, 3.18. *Highland*—Holton, 21. *Larned* — Hutchinson, 14.58. *Topeka*—Topeka 1st, 35.17. 77 93

MICHIGAN.—*Monroe*—Palmyra, 5. 5 00

MINNESOTA.—*St Paul*—St. Paul Goodrich Avenue, 2. 2 00

MISSOURI.—*Platte*—New Point, 2. 2 00

NEBRASKA.—*Hastings* — Hansen, 3; Lebanon, 1.40; Wilsonville, 2.10. *Kearney*—Kearney 1st, 2.15. 8 65

NEW JERSEY.—*Elizabeth*—Metuchen 1st, 16; Rahway 1st, 20. *Monmouth*—Barnegat, 4; Beverly C. E. Soc., 2. *Morris and Orange*—Chatham, 89.86; New Providence, 10; Orange Central, 10. *Newark*—Bloomfield 1st, 60; — Westminster addl., 1.50. *New Brunswick*—Titusville 1st, 6.08. 219 44

NEW YORK.—*Albany*—Charlton addl, 1; Princetown, 7.63; West Troy Jermain Meml., 2.52. *Buffalo*—Buffalo Westminster, 43.69. *Geneva*—Ovid, 13.95. *Hudson*—Greenbush, 13.22; Monticello, 30. *Lyons*—Newark sab.-sch., 22.42. *New York*—New York 4th Avenue Hope Chapel sab.-sch., 25; — Morningside, 20. *Niagara* — Lewiston, 5. *North River*—Little Britain, 9.25. *St. Lawrence*—Heuvelton, 2; Watertown 1st, 63.34. *Utica*—Walcott Memorial, 19.44. *Westchester*—Mt. Vernon 1st sab.-sch., 19; Patterson, 8. 305 46

NORTH DAKOTA.—*Fargo*—Jamestown 1st, 7.12. 7 12

OHIO.—*Chillicothe* — Pisgah, 4. *Cincinnati* — Wyoming, 82.56. *Cleveland*—Cleveland Bolton Avenue, 6; — Boulevard, 2.03. *Marion*—Kingston, 2. *St. Clairsville*—Bannock, 5. *Wooster*—Belleville, 2.60; Clear Fork, 1; Orrville, 1.38. 106 57

OREGON.—*Portland*—Portland 1st, 84.52. 84 52

PENNSYLVANIA.—*Allegheny* — Bakerstown, 10. *Butler*—Buffalo, 2; Grove City, 4.04; Plain Grove, 6.50. *Carlisle*—Newport, 13. *Chester*—Glen Riddle, 50 cts. *Erie*—Irvineton, 5. *Huntingdon*—Bradford, 1.64; Pine Grove, 86 cts. *Kittanning*—Slate Lick, 13.78; Tunnelton, 2.80. *Lackawanna*—Langcliffe, 16.33. *Philadelphia*—Philadelphia Bethany sab.-sch., 13.54; — Hebron Memorial, 14.65; — Tioga, 18; — Chambers Wylie Memorial, 16.98. *Philadelphia North*—Conshohocken, 5; Thompson Memorial, 7. *Pittsburg* — Castle Shannon, 4.20; Mt. Pisgah, 11. *Redstone*—Mt. Pleasant Reunion, 5.52; Round Hill, 9.07. *Shenango*—Westfield, 33. *Westminster*—Chanceford, 9; Little Britain, 7. 230 41

SOUTH DAKOTA.—*Southern Dakota*—Parkston, 2.88; Union Centre, 3.27. 6 15

TENNESSEE.—*Holston* — Salem, 3. *Union* — Eusebia, 1; Knoxville Spring Place, 2.50; Rockford, 2. 8 50

From churches and Sabbath-schools $1,312 42

INDIVIDUALS.

Mrs. J. M. Roberts, Anaheim, Cal., 1; Flora J. Nixon, Kirkwood, Mo., 5; Rev. J. Hatch Dilley, Ore., 2; Rev. Joseph Stevens, D.D., Jersey Shore, Pa., 5; Anna B. Warner, West Point, N. Y., 15; H. J. Baird Huey, Philadelphia, 1; "Indian Territory," 3; Rev. G. M. Miller, Bryan, O., 2; Mary E. Sill, Geneva, N. Y., 3; "Friend in Cleveland, O.," 79; Dr. Wm. M. Findlay, Altoona, Pa., 10. . . . . 125 00

INTEREST.

Interest from investments 2,911 19
" from Hanna McKee Fund. 75 00

$4,423 61

Unrestricted legacy, Estate E. H. Howell 250 00

Total receipts in August, 1898 . . . . . $4,673 61

Total for current fund (not including unrestricted legacies) since April 1, 1898. . . . . $42,505 03
Total for same period last year 42,172 65

WILLIAM W. HEBERTON, *Treasurer*,

Room 507, Witherspoon Building, Philadelphia, Pa.

RECEIPTS FOR THE BOARD FOR FREEDMEN, JUNE, 1898.

ATLANTIC.—*Fairfield*—Carmel, 1.50. *Knox*—Ebenezer 2d, 4; Antioch, 2. 7 50

BALTIMORE.—*New Castle*—Bridgeville 1st (C. E., 1), 5. *Washington City*—Washington City Covenant (sab.-sch., 6.03), 76.36. 81 36

CALIFORNIA.—*Los Angeles*—Pomona 1st, 9.25; Riverside Calvary, 22.05. *Oakland*—West Berkeley, 1. *Santa Barbara*—Santa Paula, 21. 53 30

CATAWBA.—*Cape Fear*—Bethany, 2. *Southern Virginia*—Mt. Calvary, 1. *Yadkin*—Mooresville 2d, 1. 4 00

COLORADO.—*Boulder*—Fort Morgan 1st, 74 cts. *Pueblo*—Cañon City 1st (sab.-sch., 4), 11. 11 74

ILLINOIS.—*Alton*—Upper Alton sab.-sch., 3. *Chicago*—Chicago Ridgway Avenue, 4. *Rock River*—Buffalo Prairie, 1.80. *Schuyler*—Camp Point (sab.-sch., 9), 10. *Springfield*—Springfield 1st, 12. 30 80

INDIANA. — *Crawfordsville* — Rockville Memorial, 1.98. *Indianapolis*—Howesville, 1; Indianapolis Tabernacle, 18. *Vincennes*—Sullivan, 5. *White Water*—Mount Carmel, 1. 26 98

INDIAN TERRITORY.—*Tuscaloosa*—Beaver Dam, 1; Sandy Branch, 50 cts. 1 50

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 15.23; — 2d, 23.26. *Corning*—Shenandoah, 6.05. *Dubuque*—Farley, 3.25; Independence 1st, 15.30; Jessup, 6.63; Manchester 1st, 5.10. *Fort Dodge*—Boone 1st, 9; Coon Rapids, 4.48; Fonda, 5; Fort Dodge, 30.11; Grand Junction, 5; Jefferson, 8.57; Rockwell City, 10. *Iowa*—Burlington 1st, 2.40. *Sioux City*—Union Township, 1.42. *Waterloo*—Ackley, 16; Aplington, 15; Cedar Falls, 11.73; Rock Creek German sab.-sch., 3; State Centre, 9.15; Toledo Missionary Society, 4.93; Waterloo, 15. 225 61

KANSAS.—*Solomon*—Herrington, 3. 3 00

MICHIGAN.—*Detroit*—Dearborn, 65 cts.; Detroit 1st, 148.47; Detroit Central sab.-sch., 6.73; Pontiac Inter. C. E., 11.50. 167 35

MINNESOTA.—*Duluth*—Duluth 1st, 12.02. *St. Paul* — St. Paul Dayton Avenue, 24. 36 02

NEBRASKA.—*Nebraska City*—Palmyra, 15.10. *Niobrara*—Ponca 1st, 3. 18 10

NEW JERSEY.—*Elizabeth*—Roselle, 4.94; Springfield, 12. *Monmouth*—Beverly C. E., 10. *Morris and Orange*—Madison 1st, 5.99; Orange Central, 200; South Orange Trinity, 60; St. Cloud, 5.27; Summit Central, 104.69. *Newark*—Arlington 1st sab.-sch., 6.67; Newark 2d, 18.75; — 5th Avenue sab.-sch., 20; — Park, 4.90. *New Brunswick*—Trenton Bethany, 10. *Newton*—Mansfield 2d, 1; Phillipsburgh 1st, 5. *West Jersey*—Vineland 1st ch. and sab.-sch., 5. 474 21

NEW YORK.—*Albany*—Albany State Street, 20.59; Johnstown, 22. *Binghamton*—Lordville, 2. *Boston*—Springfield 1st, 1. *Buffalo*—Buffalo Bethlehem, 5. *Cayuga*—Ithaca 1st, 61.22. *Champlain*—Plattsburg 1st, 46.07. *Hudson*—Florida, 2.40; West Town, 1. *New York*—New York East Harlem, 1; — Harlem, 86.76; — Morningside, 5; — Phillips, 32.76. *Niagara*—Knowlesville, 6. *North River*—Cornwall-on-Hudson, 11.06; Poughkeepsie, 5.94. *St. Lawrence* — Canton, 19.07. *Syracuse*—Fayetteville sab.-sch., 5. *Troy* — Waterford 1st, 48.48. *Utica*—Utica 1st sab.-sch., 8; — Bethany (sab.-sch., 5.80), 10.20. 400 55

OHIO.—*Athens*—New England, 1. *Chillicothe*—Washington, 4.75; White Oak, 4. *Cincinnati*—Wyoming, 69.25. *Cleveland*—Akron 1st ch. and sab.-sch., 4; Ashtabula 1st C. E., 25; Cleveland 1st, 200; Willoughby, 10. *Steubenville*—Bethlehem, 4; Yellow Creek, 10. 332 00

OREGON.—*East Oregon*—Union, 38 cts. *Southern Oregon*—Ashland sab.-sch., 8. 8 38

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 7; Glenfield, 9.47. *Butler*—Mount Nebo, 12.30; Plain Grove, 13.50; Prospect, 10.13. *Carlisle*—Chambersburg Falling Spring sab.-sch., 11.24. *Chester*—Ashmun sab.-sch., 10; Chester 1st, 5; Wayne sab.-sch., 3.64. *Clarion*—Beech Woods, 32 cts. *Huntingdon*—Middle Tuscarora, 1; Tyrone 1st sab.-sch., 8.

Kittanning—Cherry Tree, 21 cts. *Lackawanna*—Canton, 8; Peckville, 2. *Lehigh*—Bethlehem 1st, 3.44. *Parkersburg*—Hughes River, 3. *Philadelphia*—Philadelphia 2d, 149.29; — Arch Street, 364.18; — Cohocksink sab.-sch., 6.65; — Gaston, 28.57; — McDowell Memorial, 15; — Northminster, 106.54; — South Broad Street, 2.56. *Philadelphia North*—Langhorne, 10. *Pittsburg*—Pittsburg Bellefield, 50; — Shady Side (sab.-sch., 28.13), 55 60. *Washington*—Lower Ten Miles, 3. 899 64

SOUTH DAKOTA.—*Southern Dakota*—Alexandria, 5. 5 00

TENNESSEE. — *Kingston*—Chattanooga Park Place, 2.75. *Union*—New Salem, 1. 3 75

WISCONSIN.—*Milwaukee*—Milwaukee Immanuel (sab.-sch., 25), 31.07. 31 07

Receipts from churches during June, 1898 . . . . . $2821 86

MISCELLANEOUS.

Rev. R. G. Keyes, Watertown, N. Y., 10; Mr. W. J. Fife, Boyce Station, Pa., 3.60; Rev. and Mrs. E. K. Mechlin, Dalton, O., 5; J. W. Sanders, Schenectady, N. Y., 5; Mrs. Sarah S. Davidson, Chicago, Ill., 5; Interest from Invested Funds, 87; Martin G. Post, Bayhead, Fla., 2; W. A. Hope, Flat Rock, Ill., 4; "M. C. D., Westminster church, Baltimore," 5; Rev. Thomas W. Bowen, Lafayette, N. J., 5; Estate of Mrs. Elizabeth Sterling Gamble, Jersey Shore, Pa., 600; "C. Penna.," 8; P. P. Bissett, St. Thomas, N. D., 5; Rev. James S. Kemper, D.D., Dayton, O., 10; M. E. T. Jacke, Roann, Ind., 10; Missionary Congress Iowa Synod, 27.20; "F. E.," Germantown, Pa., 4; Rev. Joseph Platt, Davenport, Ia., 25; collection at Lantern Slide Lecture at General Assembly, 60.78; E. R. Miller, Richland, Mich., 1; "Friends," Bismarck, N. D., 1.50; "Valley Cottage," 1; C. C. M., 25; M. M. M. Woodlawn, Pa., 23 . . . . . $933 08

Woman's Board 1,761 18

Total receipts during June, 1898 . . . . . $5,516 12
Total receipts during June, 1897 . . . . . 3,432 87
Total receipts to July 1, 1898 . . . . . 13,302 27
Total receipts to July 1, 1897 . . . . . 9,831 62

JOHN J. BEACOM, *Treasurer*,
516 Market Street, Pittsburg, Pa.

RECEIPTS FOR THE BOARD FOR FREEDMEN, JULY, 1898.

ATLANTIC.—*Fairfield*—Blue Branch, 1; Mt. Moriah, 50 cts. *Knox*—Augusta Christ, 7. 8 50

BALTIMORE.—*New Castle*—Smyrna, 4; Wilmington Central, 32.41; Zion, 5. *Washington City*—Washington City Gunton Temple Memorial, 25.88. 67 29

CALIFORNIA.—*Los Angeles*—Fernando, 5.50. 5 50

CATAWBA.—*Southern Virginia*—Great Creek, 1; Hope, 1. 2 00

COLORADO.—*Pueblo*—Rocky Ford, 5. 5 00

ILLINOIS.—*Alton*—Alton 1st, 10. *Bloomington*—Fairbury, 10. *Chicago*—Chicago 1st, 34.52; Joliet 1st, 11.75; Lake Forest, 2.85. *Freeport*—Belvidere 1st sab.-sch., 15. *Springfield*—Petersburg 1st, 1.45; Springfield 2d, 4.27. 351 99

INDIANA. — *Indianapolis*—Bloomington Walnut Street, 6.95. 6 95

IOWA.—*Dubuque*—Dubuque 2d, 14. *Fort Dodge*—Pocahontas sab.-sch., 1. *Iowa*—Mount Zion, 3.50. 18 50

KANSAS.—*Solomon*—Concordia, 10. 10 00

MICHIGAN.—*Monroe*—Reading 1st, 4. 4 00

MINNESOTA.—*Mankato*—Kasota, 6. 6 00

MISSOURI.—*Kansas City*—Appleton City 1st, 2.30; Sunny Side, 1. *Ozark*—Carthage 1st sab.-sch., 3.43; Joplin, 2.81. *St. Louis*—St. Louis 1st sab.-sch., 5.90. 15 44

MONTANA.—*Helena*—Helena 1st (sab.-sch., 3.17), 29.97. 29 97

NEW JERSEY.—*Elizabeth*—Elizabeth 2d, 42.25; — Westminster, 42.64; Rahway 1st, 19 50. *Morris and Orange*—Parsippany, 9.85. *Newark*—Lyon's Farms 1st, 22.09. *New Brunswick*—Dayton, 5.07. *Newton*—Marksboro, 6; Phillipsburgh 1st, 1. *West Jersey*—Haddonfield Jr. C. E., 10. 158 40

NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 3. 3 00

NEW YORK. — *Brooklyn*—Brooklyn Arlington Avenue sab.-sch., 15; West New Brighton Calvary, 13.56. *Buffalo*—Buffalo Westminster, 16.39; Hamburg Lake Street, 2. *Cayuga*—Auburn Calvary, 5.12; Aurora, 9.04. *Champlain*—Chazy, 8.22. *Columbia* — Catskill, 75.92. *Hudson* — West Town, 2. *Long Island*—Southampton 1st, 50.77. *Nassau*—Huntingdon 2d, 9.67. *New York*—New York Tremont, 2; — Woodstock Y. P. S., 5. *St. Lawrence*—Sackett's Harbor, 18 cts. *Syracuse*—Syracuse Memorial, 11. *Utica*—Waterville, 1.88. *Westchester*—New Rochelle 1st, 32.12. 259 87

OHIO.—*Athens*—Veto, 8. *Cleveland*—Cleveland South, 10. *Portsmouth*—Johnston Sheridan Mission, 1. *Steubenville*—Steubenville 1st, 13.50. 32 50

OREGON.—*East Oregon*—Union, 74 cts. *Southern Oregon*—Grant's Pass Bethany, 30. 30 74

PENNSYLVANIA. — *Blairsville*—Conemaugh, 10.85; New Florence, 9.45. *Butler* — Butler, 4.04. *Carlisle* — Burnt Cabins, 2; Lower Path Valley, 7. *Clarion*—Tionesta, 12. *Huntingdon*—Orbisonia, 3; Shirleysburg, 3; Sherman's Valley, 2. *Kittanning*—Clarksburg, 5. *Parkersburg*—Dubree, 1. *Philadelphia North*—Conshohocken, 4. *Pittsburg*—Pittsburg East Liberty (sab.-sch., 63.67), 101.71. *Shenango*—Neshannock, 9. 174 05

SOUTH DAKOTA.—*Southern Dakota*—Ebenezer German, 4; Parker sab.-sch., 2.52. 6 52

WASHINGTON.—*Puget Sound*—Seattle 2d, 5. 5 00

WISCONSIN. — *Milwaukee* — Milwaukee Immanuel, 4.06. *Winnebago*—Omro, 2.75. 6 81

Receipts from churches during July, 1898 . . . . $1208 03

MISCELLANEOUS.

Interest from Phineas M. Barber Fund, 600; Estate of Mrs. Margaret L. Dinsmore, Cross Creek Village, Pa., 100; Mrs. Henry Winthrop, New York, 1000; Miss Irene Cowan, Pittsburg, Pa., 3; Mr. J. B. Davidson, Newville, Pa., 20; James W. Smith, Doniphan, Neb., 10; Estate of Mrs. Mary L. Millar, Malone, N. Y., 74.38; Sale of real estate, Gainesville, Fla., 450; Charles C. Rain, Augusta, Ga, 1; "C. Penna.," 16; Rev. S. H. Stevenson, Madison, Ind., 2; Interest from Invested Funds, 1050 . . . . . 3,326 38

Woman's Board 3,178 30

Total receipts during July, 1898. . . . . $7,712 71
Total receipts during July, 1897. . . . . 6,716 65
Total receipts to August 1, 1898. . . . . 21,014 98
Total receipts to August 1, 1897 . . . . . 16,548 27

JOHN J. BEACOM, *Treasurer*,
516 Market Street, Pittsburg, Pa.

Officers and Agencies of the General Assembly.

CLERKS.

Stated Clerk and Treasurer—Rev. William H. Roberts, D.D., LL.D. All correspondence on the general business of the Assembly should be addressed to the Stated Clerk, No. 1319 Walnut Street, Philadelphia, Pa.
Permanent Clerk—Rev. William E. Moore, D.D., LL.D., Columbus, Ohio.

TRUSTEES.

President—George Junkin, Esq., LL.D.
Treasurer—Frank K. Hipple, 1340 Chestnut Street.
Recording Secretary—Jacob Wilson.
OFFICE—Witherspoon Building, No: 1319 Walnut Street Philadelphia, Pa.

BOARDS.

1. Home Missions, Sustentation.

Secretary—Rev. Charles L. Thompson, D.D.
Treasurer—Mr. Harvey C. Olin.
Superintendent of Schools—Rev. George F. McAfee.
Secretary of Young People's Department—Miss M. Katharine Jones.

OFFICE—Presbyterian Building, No. 156 Fifth Avenue, New York, N. Y. Address all mail, **Box 156** Madison Square Branch.

Letters relating to missionary appointments and other operations of the Board, and applications for aid from churches, should be addressed to the *Secretary*.

Letters relating to the financial affairs of the Board, or those containing remittances of money, should be addressed to the *Treasurer*.

Applications of teachers and letters relating to the School Department should be addressed to the *Superintendent of Schools*.

Correspondence of Young People's Societies and matters relating thereto should be addressed to the *Secretary of the Young People's Department*.

2. Foreign Missions.

Corresponding Secretaries—Rev. Frank F. Ellinwood, D.D., LL.D.; Rev. John Gillespie, D.D.; Mr. Robert E. Speer and Rev. Arthur J. Brown, D.D.
Treasurer—Charles W. Hand.
Secretary Emeritus—Rev. John C. Lowrie, D.D.
Field Secretary—Rev. Thomas Marshall, D.D., 48 McCormick Block, Chicago, Ill.

OFFICE—Presbyterian Building, No. 156 Fifth Avenue, New York, N. Y.

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to Charles W. Hand, *Treasurer*.

Certificates of honorary membership are given on receipt of $30, and of honorary directorship on receipt of $100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Presbyterian Building *as soon as they are ready*. Address the *Treasurer of the Board of Foreign Missions*.

The postage on letters to all our mission stations, except those in Mexico, is 5 cents for each half ounce or fraction thereof. Mexico, 2 cents for each half ounce.

3. Education.

Corresponding Secretary—Rev. Edward B. Hodge, D.D. *Treasurer*—Jacob Wilson.

OFFICE—Witherspoon Building, No. 1319 Walnut Street, Philadelphia, Pa.

4. Publication and Sabbath-school Work.

Secretary—Rev. Elijah R. Craven, D.D., LL.D.
Superintendent of Sabbath-school and Missionary Work—Rev. James A. Worden, D.D.
Editorial Superintendent—Rev. J. R. Miller, D.D. *Business Superintendent*—John H. Scribner.
Manufacturer—Henry F. Scheetz. *Treasurer*—Rev. C. T. McMullin.

OFFICE—Witherspoon Building, No. 1319 Walnut Street, Philadelphia, Pa.

Letters relative to the general interests of the Board, also all manuscripts offered for publication and communications relative thereto, excepting those for Sabbath-school Library books and the periodicals, should be addressed to the Rev. E. R. CRAVEN, D.D., *Secretary*.

Presbyterial Sabbath-school reports, letters relating to Sabbath-school and Missionary work, to grants of the Board's publications, to the appointment of Sabbath-school missionaries, and all communications of missionaries, to the *Superintendent of Sabbath-school and Missionary Work*.

All manuscripts for Sabbath-school books, the WESTMINSTER TEACHER and the other periodicals, and all letters concerning the same, to the *Editorial Superintendent*.

Business correspondence and orders for books and periodicals, except from Sabbath-school missionaries, to JOHN H. SCRIBNER, *Business Superintendent*.

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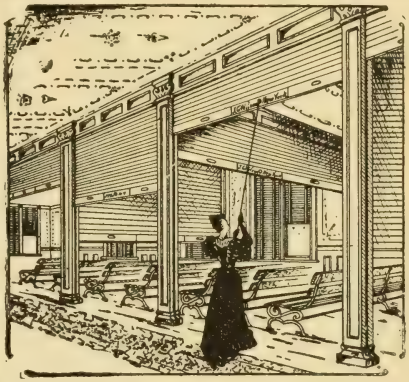
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Scene in the Public Market, Baranquilla, Colombia.

THE CHURCH

AT HOME AND ABROAD.

NOVEMBER, 1898.

CURRENT EVENTS AND THE KINGDOM.

The Chief Theatre of Events.—William H. Seward's prophecy, fifty years ago, that the Pacific Ocean, its shores, its islands, and the vast regions beyond, will become the chief theatre of events, has been fulfilled. In another part of this magazine the recent stirring events are traced by which increased prestige has come to the nation—a prestige that must inure to the interest of foreign missions. And it is shown that in the coming years our missionary influence will more and more lie westward from our Pacific coast, between which and the shores that extend from Siberia to Siam, the great moral conquest of the world must be waged.

Of Heroic Stock and Temper.—Senator Hoar, of Massachusetts, recently declared in the United States Senate that wherever, either in a foreign land or within our own borders on the frontier, there has been a contest for civilization and Christianity and peace, American missionaries have been in the front ranks. There is not a story of true heroism or true glory in human annals, he said, which can surpass the story of missionaries, in this or in foreign lands, whom America has sent forth as the servants of civilization and piety. They have sacrificed ambition, family ties, hope, health and wealth. No danger that stood in their way, no obloquy, deterred them. In this day of our pride and exultation at the deeds of our young heroes in Manila and in Cuba, let us not forget that the American missionary in the paths of peace belongs to the same heroic stock and is an example of the same heroic temper.

The German Emperor in Palestine.—Dr. H. H. Jessup writes: "Great preparations are being made for the visit of the Emperor William of Germany. He is to dedicate the new German Protestant Church in Jerusalem on October 31, the anniversary of the Reformation—Luther's nailing the ninety-five theses on the Wittenberg church door; and we shall boom the Protestant features of the dedication by publishing the ninety-five theses in Arabic with Luther's portrait, etc. The Turks and Moslems have such affection for the emperor, that they will let us print all we want to about his visit.

"Cook has engaged 1500 mules and horses and 150 tents for the emperor and suite. The emperor is to bring sixty men singers and sixty instrumental performers, eighteen grenadiers seven feet high, a vast crowd of Lutheran clergy, princes, nobles, etc., etc. It will be the greatest spectacle of modern history for Palestine. Roads and bridges are being repaired; hotels and trains refitted, etc., etc. May it all be overruled for the good of Christ's cause."

Foreign Missions and National Policy.—The *Presbyterian Review* points out that Protestant missions, though undertaken solely for the sake of spiritual results, have exercised considerable influence on the foreign policy of the nations which they represented. The constituent members of any Church take a great interest in the political fortunes of that country where its missionaries are laboring. They are unwilling to consent to changes that might endanger mission work, and will bring their influence to bear on their government to prevent interference with that work. Foreign missions help to determine the whole spirit of a nation's attitude toward the world. The fact that the American churches had so long taken an active interest in the spiritual welfare of other nations has prepared the way for the United States

to assume its place among the nations of the world. Foreign missions, no longer the enthusiasm of the few, but the settled conviction of the many, are likely to exert a stronger influence on national policy in the future than in the past, since they have made good their claim to be among the vital forces in the advancement of civilization. An article on this subject on another page of this magazine will be read with interest.

The Steps of Divine Providence.—Nowhere has the march of events within this *annus mirabilis* been more rapid or accompanied with more striking results than in the islands of the Pacific, says Dr. Judson Smith. Within nine short weeks the American flag was raised over Hawaii, the Ladrones, the Philippines, and a pathway blazed through the Pacific from America close to the borders of China. Over this viewless highway not only the commerce of the nation may pass unchallenged and free, but the swift messengers of salvation also, the hosts of them that preach glad tidings and build the everlasting kingdom of our God. No man can forecast the future or measure the full purpose of the Almighty. It is not presumption to mark the steps of divine Providence in opening new lands and people to the influences of Christian nations, and in facilitating the access of the gospel to the great populations of the globe. Viewed in this light, the events just referred to take their place with the invention of the mariner's compass, navigation by steam, the discovery of America, just as Protestantism was setting out on its glorious career in modern Europe; or with the unveiling of Africa when the spirit of modern missions was at a flood tide. Our missionary work in Hawaii, long the brightest in our annals, acquires a new and deeper significance. It is to bear, in the plans of God, not simply on the few thousands of natives there, but on the Christianization of all the islands of the great ocean beyond, on the winning at last of China's millions to our God.

COMPARATIVE SUMMARY OF

the Synods and the General Assembly, compiled from the table prepared by the **Bureau for the Promotion of Systematic Church-Finance, Beneficence and Records**, Frederick A. Walter, Secretary, address 1319 Walnut street, Philadelphia, Pa., showing the relative order of the Synods and the General Assembly, (*a*) according to membership; (*b*) the average offering per member for all church and beneficent purposes; (*c*) the per cent. of total church offerings devoted to beneficence, and (*d*) the average offering per member for beneficence.

Membership of the Synods and the General Assembly.		*Average Offering per Member for all Church and Beneficent Purposes.*		*Per cent. of the Total Offerings of the Churches Devoted Exclusively to Beneficence.*		*Average Offering per Member for Beneficence.*	
Grand Total of the General Assembly	975,877	1 Montana	$18.75	1 New Jersey	26 %	1 New Jersey	$4.73
		2 New Jersey	18.52	2 Baltimore	21 %	2 New York	3.47
The Synods:		3 New York	17.00	3 New York	20 %	3 Baltimore	3.41
1 Pennsylvania	211,498	4 California	16.42	4 Pennsylvania	20 %	4 Pennsylvania	3.07
2 New York	178,630	5 Baltimore	16.15			5 Illinois	2.74
3 Ohio	97,748	6 Minnesota	16.04	Percentage of the General Assembly	19 %	6 California	2.65
4 New Jersey	69,219	7 Pennsylvania	15.37				
5 Illinois	67,202	8 Illinois	14.86	5 Illinois	18 %	Average of the General Assembly	2.59
6 Iowa	41,696	9 Missouri	13.97	6 Oregon	17 %		
7 Indiana	41,368			7 Michigan	17 %	7 Minnesota	2.31
8 Michigan	30,828	Average of the General Assembly	13.84	8 Ohio	17 %	8 Kentucky	2.17
9 Kansas	25,763			9 California	16 %	9 Oregon	2.04
10 Baltimore	24,987	10 Kentucky	13.61	10 Kentucky	16 %	10 Missouri	1.99
11 California	22,640	11 Wisconsin	12.90	11 Texas	15 %	11 Michigan	1.89
12 Missouri	21,527	12 Colorado	12.85	12 Dakota, South	15 %	12 Indiana	1.83
13 Minnesota	19,551	13 Oregon	12.37	13 Indiana	14 %	13 Ohio	1.80
14 Nebraska	17,228	14 Texas	12.24	14 Minnesota	14 %	14 Texas	1.75
15 Wisconsin	15,062	15 Dakota, North	11.62	15 Tennessee	14 %	15 Colorado	1.45
16 Atlantic	10,393	16 Utah	11.42	16 Missouri	14 %	16 Utah	1.41
17 Colorado	10,014	17 Michigan	11.37	17 Indian Territory	13 %	17 Wisconsin	1.35
18 Catawba	8,464	18 Ohio	10.57	18 Iowa	12 %	18 Dakota, South	1.35
19 Kentucky	8,054	19 Indiana	10.53	19 Nebraska	12 %	19 Iowa	1.32
20 Washington	7,163	20 Iowa	10.06	20 Utah	12 %	20 Montana	1.32
21 Tennessee	6,454	21 Washington	9.21	21 Kansas	11 %	21 Nebraska	1.07
22 Oregon	6,329	22 Nebraska	9.16	22 Colorado	11 %	22 Kansas	1.00
23 South Dakota	5,464	23 Dakota, South	8.84	23 New Mexico	11 %	23 Tennessee	.90
24 China, Northern*	5,404	24 Kansas	8.72	24 Catawba	11 %	24 New Mexico	.86
25 Dakota, North	3,772	25 New Mexico	7.61	25 Wisconsin	10 %	25 Indian Territory	.85
26 China, Cent. and So*	3,423	26 Tennessee	6.46	26 Atlantic	9 %	26 Washington	.74
27 Indian Territory	3,376	27 Indian Territory	6.17	27 Washington	8 %	27 Dakota, North	.62
28 India*	3,225	28 Atlantic	2.68	28 Montana	7 %	28 China, Northern*	.24
29 Texas	2,958	29 Catawba	2.02	29 Dakota, North	5 %	29 Atlantic	.23
30 New Mexico	2,356	30 India*	.39	30 China, Northern*	87 %	30 Catawba	.21
31 Montana	2,191	31 China, Northern*	.28	31 China, Cent. and So*	5 %	31 China, Cent. and So.*	.03
32 Utah	1,889	32 China, Cent. and So*	.26	32 India*	1 %	32 India*	

*N. B.—The Synods of China, Central and Southern; China, Northern, and of India, are Foreign Missionary Synods and are not self-supporting.

EDITORIAL NOTES.

Missionary Progress.

THAT the tide of missionary zeal is rising is attested by the fact that during the last eight years 809 names have been added to the roll of missionaries sent out by the Church Missionary Society. Of these, 119 were added during the year ending May 31, 1898.

Without a Passport in Japan.

THE *Japan Evangelist* gives an amusing illustration of how the dignity of the law was preserved. A gentleman traveling in the interior of Japan came to a place where he wished to lodge for the night; but he had forgotten his passport. The law does not allow any hotel outside of treaty limits to lodge a foreigner without a passport. Here was a question for the landlord and the traveler to decide. At last the landlord said the foreign guest might remain, *if he would sit up all the night.*

The Duty of the Clergy.

THE Bishop of London recently informed his clergy that they were bound to instruct their people about missions, not as an outside matter, but as an integral element in religious life; and that they needed first to instruct themselves. He then suggested four subjects of study: (1) The New Testament, definitely and deliberately, as a missionary handbook; (2) early post-apostolic missions; (3) the missions of the Dark Ages which brought northern Europe to a profession of Christianity; (4) modern missions.

A Professorship of Missions.

THE professor of New Testament Greek in Columbia Theological Seminary announces a regular course in missions during the coming session. The work is to be carried on through lecture and syllabus, the use of text-books, and an extended course of parallel reading on the part of the students. *The Missionary*, announcing this plan, suggests a professorship of missions for a circuit of seminaries. It hopes some friend of missions will endow a chair, stipulating that the incumbent should divide the eight months of the scholastic year equally between the four Southern Presbyterian seminaries east of the Mississippi—Union, Columbia, Clarksville and Louisville. "The field is now so vast, its questions of such transcendant importance, and its literature so extensive and new, it is exceedingly important that the teacher who instructs the rising ministry in its duties and claims should be free to bring to it all his powers."

The Methodists of Canada.

THE Methodist Church in Canada, representing nearly one-fifth of the population of the Dominion, numbers 2000 ministers and more than 280,000 members. At the quadrennial conference held in Toronto during September, the president, Dr. Carman, commenting on the fact that the increase in church membership has been smaller during the past four years than during any similar period since 1883, made an earnest plea for a revival of evangelism and spirituality in pulpit and pew.

Why the Call is Unheeded.

SPEAKING editorially of the appeals for men that come from Africa, Persia and China, the *Church Missionary Intelligencer* says: The needs of God's great harvest field can only be unheeded from one of three causes—either they are unknown or not understood; or, being known, the Church has not sufficient consecration of heart to obey the call; or the Church is already doing all that it can. The last alternative may be dismissed at once as obviously incorrect. We are left with the other two to choose from, if indeed we ought not sorrowfully to acknowledge both to be true. To modify an ancient prayer, we need to pray, "Lord, open thou the Church of England's eyes;" "Lord, fill with thy Spirit the Church of England's heart."

A Quarter Century with the Sioux.

A WRITER in *The Outlook* tells of the twenty-five years of service which Bishop William Hobart Hare has given for the evangelization of the Sioux. Among the warlike Sioux he has come and gone with the gentleness of Anselm among the Saxons. By degrees the savagery has softened, giving way to a dawning civilization. Tepees have changed to houses, medicine-lodges to chapels, and in many other ways the red man has been slowly lifted toward the plane of the white. As this lifting has gone on under his watchful care, the bishop

has doubtless found his reward. He has seen reared in the Indian wilderness forty-eight neat churches and chapels, thirty-four small but comfortable mission residences, and four large boarding schools. Seventy congregations have been gathered, and out of them his clergy, twelve of whom are Indians, have presented nearly five thousand for confirmation.

A Christian College in China.

THE Anglo-Chinese College at Foochow, writes Dr. S. L. Baldwin, is the largest Christian college in China. When it was founded in 1881 Mr. Tiong Ahok, a native who had not yet made profession of Christianity, gave $10,000 toward the purchase of a suitable property. It is distinctively a Christian College, and all who send their sons know that its object is not merely to promote education, but to build up Christianity in China and promote Christian character among its students. It is essentially a self-supporting institution. The present year opened with 260 students.

The Moravian Deficit.

IN its attempt to account for the serious deficiency of £12,653, which cripples the foreign missionary work of the Moravian Church, *Periodical Accounts* states that it is not due to an increase of expenditure, but to a decrease of receipts, and mentions the wrong impression created in the minds of many by the large legacy left last year by the late Mr. J. T. Morton, of London. Mr. Morton did bequeath a large sum to the Church of the United Brethren, a considerable proportion of which was to be devoted to foreign mission work, but not one penny of this latter sum was to be used for the ordinary current expenses of already existing missions. The whole was to be spent "in forming new outstations and paying additional workers in such outstations." Moreover, none of the money has yet been paid, nor is it known when the first installment will be received.

Influential Forces in American Life.

THERE is a force in American life, says the London *Spectator*, whose persistence and whose unquestioned sway does honor to the American people. We refer to the force of education. Mr. Bryce once said with truth that the most respected and influential men in America were the college presidents. The great mass of American people not only know who is at the head of Harvard or Columbia, they honor him as they honor no other man save the President of the republic. As with the university, so with the common school; it is a great and powerful institution, far greater than in England. If you want to find any genuine aristocracy in New England, in Ohio, in Minnesota, you find it in the collegiate class, in the teachers and officers of the universities and colleges. This is a good omen for the future. Closely joined with this class is the religious class, which wields an immense influence. The utterances of leading preachers, reproduced by the newspapers, are read by millions. To be connected with a church is a sign of social distinction which even politicians value. Puritanism is one of the supreme forces of American life. The schoolmaster and the preacher are the two factors held in highest esteem, and will always be found topmost in America's social fabric, the real, unacknowledged aristocracy of American life. So long as this remains true, the vessel of American democracy may be beaten about by the fierce tempests which must come, but she will not go under.

Methodist Missions, Home and Foreign.

THE *Indian Witness* believes that the Methodist Episcopal Church is not prosecuting its great missionary enterprises in non-Christian lands up to the measure of its capacity. "The important question of the hour is, How shall the vast resources of this giant organization be developed and its mighty pent-up forces be liberated, so as to enable it more satisfactorily to overtake the work which God is providentially calling it to do in the non-Christian world?" The first thing to be done, says the *Witness*, is to separate the home and foreign departments of the Missionary Society. Were it possible to reorganize the Society, so that under the heading "Foreign Missions" none but missions in non-Christian lands should be included, and then go to the Church with an unencumbered appeal, for the unevangelized pagan and heathen millions, the Methodist Episcopal Church would rise to a height of self-sacrificing effort in behalf of a perishing world to which it has never yet attained.

The comparison instituted between the

Methodist Episcopal Society and the Church Missionary Society is valueless in several respects. Of the $1,300,000 appropriated by the latter for the year ending March 31, 1898, not a penny was expended in home mission work or for missions of any kind to Christian lands. On the other hand, of $1,019,000 appropriated by the Methodist Episcopal Society for the year 1898, $557,480 was assigned to foreign missions, and $442,430 missions in the United States. And of the $557,480 appropriated for foreign missions, $134,236 goes to European countries and $119,263 to South America and Mexico, that is, $253,499 to nominally Christian countries; leaving only $323,981, or less than one-third of the whole amount appropriated by the Society, for work in non-Christian or heathen lands. The *Witness* holds that it is impossible for the authorities to arouse the Church to a glowing enthusiasm in behalf of foreign missions while this arrangement prevails.

Beneficence of the Congregational Churches.

DURING the past nine years Congregationalists gave twenty and one-half cents less per member annually for the work of the American Board than they did in the ten years from 1869 to 1878. Had the average given by each member in that decade been given this year, the aggregate receipts for the year would have been $181,939 more than the estimated expenditures of the year. This would have paid the debt remaining from last year and left $136,809 for keeping up the work, thus preventing the reductions that cripple the missions. The Rev. John R. Thurston, who is responsible for the above figures, points out in the *Congregationalist* that while the average contribution per member has decreased so much, the field of the work in new missions established has been much enlarged. One condition of the Otis legacy in 1879 was that a portion of it should be spent in enlarging the mission field. The support for a series of years of the six new missions then established was thus provided for in the expectation that the contributions of the churches would have so increased that they would be ready to take up the work so begun for them. The hope has not been realized, for during the ten years after the legacy came the average annual contribution of each member fell 17.5 per cent. from what it had been the previous ten years. There seemed to be a feeling that because a large portion of the legacy could be used for current expenditures, therefore there was justification in giving less to the work of the Board and more for other forms of Christian work; for during these ten years—1879 to 1888—the average annual total benevolent contribution per member increased 16.4 per cent. More was given per member for all purposes, but less for the work of the Board. Mr. Thurston believes that the former rate of giving for foreign missionary work can be restored, and should be greatly increased. To this end, he says, every person coming into the Christian life should be plainly and continually taught that to-day foreign missionary work is a large and essential part of Christian service.

Six Practical Suggestions.

DR. A. H. BRADFORD gives in the *Advance* these practical suggestions, the result of thought as well as observation in mission lands: (1) Christian people who make the tour of the world should be induced to get in touch with Christian missionaries, study on the ground what they are doing, and when they return home make it their duty to give accurate information to the public. (2) In civilized non-Christian lands the greater part of the preaching, teaching and publishing should be done by natives, and the effort of the missions should be to train up, as fast as possible, Christian teachers and evangelists who shall take charge of the work. (3) More attention should be given to occasional lectures. The makers of public sentiment in non-Christian nations are well informed concerning those who attempt to teach them, and have great respect for men of world-wide fame as Christian scholars and teachers. There should be coöperation among missionary Boards for sending men peculiarly adapted by character and culture to reinforce the missionaries and to present to native preachers and evangelists in their larger aspects the truths of the Christian religion. (4) Essential to the growth of a missionary sentiment at home is a clearer appreciation of the essential nature of the ethnic faiths and the differences between them and our own faith. When those living in Christian lands are made clearly to see that there is something in Christianity which no other faith pos-

sesses, and which the whole human race needs, they will respond to the appeal. (5) It is the duty of those who believe in Christ to present a more united front to the world and clasp hands in a common fellowship. That the missionary outlook was never more encouraging is largely because the missionaries at the front realize that they must sink differences and exalt unity. (6) We should not waste time in longing for the good old days when we imagine that there was a more consecrated spirit in the Church than now. There never was greater consecration than now. The amount given for missionary purposes in one form and another is far larger than ever before. The number of young men and women offering themselves for the missionary service is out of all proportion to what it ever was in the past. There are as heroic souls on the foreign field and on the home field as Judson and Carey, as Lindley and Mackay, as Henry Martyn and David Livingstone.

THE BÂBISM OF PERSIA.

REV. BENJAMIN LABARREE, D.D.

Among the some half-dozen new religions to which the seething thought of the nineteenth century has given birth, no one of them has put forward more pretentious claims for recognition than Bâbism in Persia. In fact, whether among the new or the old, it pushes its warrant as a religion of the latest and highest authority to the very front. It contends that no religion is final, and in no age is the world left without some intermediary to reveal the will of God to man. It claims that its prophets, the Bâb and Behâ, are the most recent of such intermediaries, themselves veritable incarnations of deity, and that their message is of paramount importance to men of the present age; that through them God has come into closer communication with the race to-day than was possible through the older faiths. It holds that its teachings are calculated to eradicate many existing social and political evils, to uplift mankind, especially womankind, and to bring about a reign of universal brotherhood among the peoples of the world. It points to its already wide extension, in the face of almost unparalleled bloody persecution, as a confirmation of its high claims, and to the steadfastness of its many martyr adherents as proving its adaptations to the felt wants of the human soul. It prophesies that the empires of the future will be of the Bâbi faith.

This new religion was first announced by a gentle youth, named Mirza Ali Mohammed, who was born at Shiraz in 1820. In his early youth he visited the sacred seats of Persian theological instruction at Kerbela, near Bagdad, where he studied with the learned expounders of the Shiah school. Returning to Shiraz in 1844, he put forward his claim as successor to his deceased master in theology, and later as the Bâb, or *door to the true knowledge of God*, and later still as the Mahdi. Believers in his claim increased rapidly, and grew recklessly aggressive in promulgating the new faith, resulting in insurrections in different parts of the country. The Government early seized and imprisoned the Bâb, and finally, alarmed at the spread of the new creed with its religious and social heresies, it put him to death on July 15, 1850. He met his fate calmly, abating none of his claims as a "manifestation" of God's will, to the very last. He had a singularly winsome personality, his purity of life and gentle manners, his moral earnestness and transparent sincerity deeply impressing even his enemies, and converting some of his guards and escort to faith in his doctrines. He left behind him numerous writings, of which the *Beyân* is the most important, a volume of some size, devoted to the exposition of his peculiar dogmas.

It was some time after the Bâb's death that the insurrectionary movements of his followers, sustained with great energy and sacrifice of life, were put down. The defeated Bâbis were subjected to most barbarous treatment. For this and the death of their prophet, the leaders of the sect sought revenge on the Government by attempts on the life of Nasr-i-Din Shah, which brought upon the Bâbis everywhere, guilty and innocent alike, punishments most inhuman. They finally settled down to a more hopeful and a more successful campaign of secret dissemination of their doctrines. Within a few years following, a prominent disciple of the Bâb, Mirza

Hussein Ali, who had taken refuge in Turkish territory, came to assume the leadership of the sect. From his exile home at Acre, on the Mediterranean coast, he carried on a quiet but effective propaganda, filling Persia with his epistles circulated through secret agents. He gradually advanced claims for himself higher even than the Bâb's position, as the one of whom the Bâb had so frequently made prediction in the phrase, "He whom God shall manifest." He took the title of Behâ Ullah, *i. e.*, "The Glory of God." Behâ died in 1892, and was succeeded by one of his sons, since which nothing of importance has emerged in the progress of the religion. It is often spoken of now as Behâism, and with much reason, for the teachings of Behâ have essentially modified the tenets of the faith as they came from the Bâb himself in numerous particulars.

The ardor with which the pretensions of this young enthusiast were conceded by men of sane mind, even among the Mohammedan mullahs; the rapid extension of this religious reform, for such it practically is, and the enthusiasm with which great numbers have laid down their lives in its support, reveal in strong light the unsettled conditions of religious thought in Persia. The continued diffusion of the proscribed creed in secret, and the fact that quite recently believers in it have surrendered their lives rather than their faith, go to show that those conditions of religious unrest still exist.

Shiah Islam is a very different system from the orthodox Islam of the Sûnnis. Schismatic in origin and character, it is favorable to schismatic thought. Many of the tendencies of the original Magian faith seem to have survived among the Persians in their conversion to Mohammedanism. They are distinctly traceable in the secret sects of the Ali Illahees and Dauvodees (essentially one), who, numbering a half million of souls or so, are widely scattered throughout Persia, in public confessing to Islam, but known as dissidents of almost pagan belief like the Nusairis of Syria.

Then Sufiism and its esoteric teachings of pantheism, with which is saturated the poetry of Hafiz and Saadi and other popular authors, have honeycombed the orthodox belief with practical skepticism on the one hand, and on the other have engendered a mysticism which seeks to attain to absorption into the divine unity, expressed in such lines as these:

> "There was a door to which I found no key;
> There was a veil beyond which I could not see;
> Some little talk of Me and Thee
> There seemed—and then no more of Thee and Me."

The Persian devotion to the doctrine of the Imâmate, which leads them to expect with intense eagerness the return of their now hidden Imâm, El Mahdi, as introducing an era of millennial blessing, has been probably the most fertile source of religious unrest, and has given pretenders an atmosphere favorable to their claims. Especially devoted to the veneration of the Imâms is the sect of the Shaikhis. It was from their able theologians that the Bâb received his bias of religious thought. They thought that the Imâms were incarnate attributes of God. It is easy to imagine how out of his mystical strivings for attainment to the divine unity and his metaphysical speculations on the Imâmate the devout young student came to conceive of himself as one with the divine Spirit, a true incarnation of God.

But the question arises in the minds of all candid students of this remarkable history, What is the upshot of this new creed? What has it added to the religious thought of the world? Or what fresh emphasis does it lay on any old truths which will be of benefit to the race?

In answer, Bâbi leaders would dwell undoubtedly on the central dogma of their religion, the necessity of a visible spiritual guide to men, an intermediary between God and man always present in the Church. Without such an appointed medium, say they, we cannot know God's present will, nor approach to him in acceptable worship. To supply such a need God has at different times become incarnate and dwelt among men. Abraham, Moses, Jesus, Mohammed, were such incarnations of the "Primal Will." Bâb and Behâ are later manifestations of the same. These are all identical in essence, but differ in circumstance. The teacher is always one and the same. The revelation of the later "manifestation" may be fuller than any of those which came before, but not contradictory of them. Each gives some foregleam of

another to follow. The pure in heart and unprejudiced will not fail to recognize the "manifestation of God" when it appears. They quote from the ancient poem of the Masuair:

> "One needs an eye which is king recognizing,
> To recognize the king under every disguise."

My Bâbi friends used to urge that the Roman Catholic dogma of an infallible Pope was nearer the true teaching than the Protestant belief. But only the Persian mind, steeped in mysticism, will find much satisfaction in this doctrine of an intermediary between God and man with no more luminous proofs of his divine character than were furnished either by the Bâb or Behâ Ullah.

In regard to God himself, Bâbism brings no fresh light. It but repeats the teachings of Islam. In no sense can it be said to be superior to Islam here, unless it be in its larger emphasis upon the milder attributes of God, the "attributes of grace" in distinction from the "attributes of wrath."

As compared with Christianity, Bâbism falls far below it in the importance of its teachings respecting the divine nature and character. It has nothing at all equivalent to the Christian doctrine of the Fatherhood of God. The nearest approach to such an idea is perhaps in the presentation of Behâ Ullah as the incarnation of the Father. But this seems to have been put forth rather to characterize his "manifestation" as a degree higher than that of Jesus or the Bâb, than to make possible for believers a sense of their filial relations with God.

The great themes of sin and salvation receive but scant consideration in the writings of the Bâb or Behâ. Their heritage of Moslem ideas alone would have led us to expect fuller treatment. Judged by their own test, the new "manifestation" wholly fails here; it brings no "fuller, more complete light." Morality rather than holiness occupies the thoughts of these so-called prophets. Behâ writes in this general way, "As for those who commit sin and cling to the world they are not assuredly of Behâ." But nowhere is there any definition of sin, nowhere any clear distinction between good and evil. In another case Behâ writes: "Well is it with him who is adorned with the decoration of manners and morals. Verily he is of those who help their Lord with clear conspicuous action." But any code of morals compared with what Christianity furnishes, or even what we find in Mohammedanism, does not appear. Perhaps the following extract from a letter of Behâ gives the best summary of the moral ideas of the sect. "O Saints of God! At the end of our discourse we enjoin on you again chastity, faithfulness, godliness, sincerity and purity. Lay aside the evil and adopt the good. This is that whereunto ye are commanded in the Book of God the Knowing and the Wise."

Mr. E. G. Brown, of Cambridge, England, who spent a year among the Persians in very intimate relations with the Bâbis, writes of them: "They seemed to have no conception of absolute good or absolute truth; to them good was merely what God chose to ordain, and truth what he chose to reveal."

A Bâbi historian sums up the teachings of Behâ in the following paragraph: "So Behâ Ullah made the utmost efforts to educate his people and incite them to morality, the acquisition of the sciences and arts of all countries, kindly dealing with all the nations of the earth, desire for the welfare of all peoples, sociability, concord, obedience, submissiveness, instruction of children, production of what is needful for the human race, and inauguration of true happiness for mankind." Elsewhere there is inculcated the elevation of women, gentleness with children, brotherly love, freedom from bigotry, friendliness even to Christians. Here is certainly a program of genuine reform upon Mohammedan lines of conduct. But it is noticeable that these exhortations to morality of life are not enforced by any solemn sanctions. No constraining principles are urged save that God through his "manifestation" has thus commanded. Whether there is a future life or not is left in doubt. It is inculcated that "good men after death are to enter beautiful gardens with all possible delights," and the wicked into "the torments of consuming fire." But apparently for "paradise" is meant the joy of belief in "annihilation in God," and for "hell" unbelief and the state of imperfection which it imposes. There seems to be a revolting against the sensual teachings of Mohammedanism respecting the future life, or rather a supreme sense of

the attainment of humanity to loftier conceptions of divine things. In the Beyân occur the following sentences: "So worship God that if the recompense of thy worship be the fire, no alteration in thy worship would be produced. If you worship from fear that is unworthy of the threshold of the holiness of God, nor will you be accounted a believer; so also, if your gaze is on paradise, and if you worship in hope of that, for then you have made God's creation a partner with him."

Could we believe that the Bâbis, or Behâis, as we might better call them, would hold fast to their great leader's principles of kindness and liberal dealing among the peoples of different religions, and of social reform, in case they should ever come to power, it would be a bright day for Persia to have them get the reins of government into their hands. But unfortunately we see nothing in their teachings that strikes deeply into the foundations of moral conduct. There is no regenerative principle in Bâbism. And without moral regeneration there is little hope that the Persian will ever be essentially different as a Bâbi from what he is as a Shiah.

At present the Bâbis manifest much friendliness to Christians. They certainly have more affinities of belief with them than with their old faith. But this very nearer relation intoxicates them with the idea that they have something newer and better than the Christian. Free as they are for religious conversation with the Christian preacher, ready as they are to examine the New Testament, they seem unmoved by the most impressive of Christian truths except it be they sink deeper in the delusion that they are all embraced in their own system. Time alone can determine what their real influence is to be on Persia as to the final triumph of the kingdom of God.

EVOLUTION OF A PRESBYTERY.

REV. W. S. NELSON, D.D.

The present year marks a completed half-century of missionary effort in the north of Syria. In the years 1848 and 1849 arrangements were perfected for the residence of two American missionaries in the city of Tripoli. For twenty-five years before that date, work had been carried forward in Beirut, Mount Lebanon and Sidon, and now it seemed to the mission that the time had arrived for an extension of their work to the northward. Messrs. Wilson and Foote were set apart for this new station and took up their residence at the harbor of Tripoli. A second station was occupied for a short time as missionary residence in the city of Hums, about seventy miles inland, but was subsequently discontinued and Tripoli has remained the only missionary residence north of Beirut. For several years after 1860, when the Druze massacre made the whole country restless, the occupation of Tripoli was irregular, and at times it was only visited by missionaries from Sidon or Beirut. Practically, however, the present year closes a half-century of continuous missionary labor in the region tributary to Tripoli and with that city as a base of action.

SMALL BEGINNINGS.

The beginnings were small and similar in character to such beginnings in other parts of the world. Every effort was made to win the friendship of neighbors. Some young men were gathered about the missionaries to learn English. A small school was started for boys, and services were held on the Sabbath at which all were welcome. Influence and acquaintance were extended as rapidly as possible into the outlying country and tours of exploration were undertaken for this purpose. Mr. Wilson was especially diligent in this line of labor, and stories are still current in the country associated with his name. There is an old man of more than eighty years at Beirut, who delights to tell his recollections as a young man. He says that Mr. Wilson used to come with his tent and pitch it near the town. The leaders of thought in the town made every effort to keep people away from the dangerous stranger. The priests especially used all their influence to frighten their people and to convince them of the danger of any kind of intercourse with those who adhere to Protestantism. This young man and some others, however, were not to be deterred. Their curiosity

had been excited and they proposed to satisfy it. Secretly they went by night to the tent, in order to ask questions of the missionary and to hear how he would meet the objections of the priests. The young men were fully satisfied in their own minds and conferred together, after Mr. Wilson had gone, about the possibility of becoming Protestants. They were timid, as they knew the bigotry and pride of the families to which they belonged. Some time passed before any fruit appeared, and Mr. Wilson left Syria, saying sadly that, so far as he knew, no one had become a Christian through his agency. To-day the old man of whom I speak is a veritable patriarch in the little Protestant church of Beirut, and one of his companions, a much younger man, is one of the most useful Syrian preachers in the country.

FRUIT IN ITS SEASON.

The seed so faithfully scattered came to fruitage in due time. A few years ago I spent a fortnight in the town of Beirut for needed rest. We had a small traveling organ with us, and this old man was as delighted as a child at the music of this little instrument. He told in great glee that he had once in his life heard an organ on a memorable occasion when he visited the home of a missionary at Tripoli.

SUMMERING IN THE MOUNTAIN.

In the summer of 1849 the missionaries engaged houses for their families to occupy during the hot season in the village of Ehden, nearly 5000 feet above sea level. It is a beautiful location and a prosperous town, but in the heart of the Maronite region, where priestly bigotry is at its highest. The families took possession of their temporary homes amid ominous mutterings and half-suppressed threats of violence. After nightfall an attack was made, the roof was broken open above their heads, and the families were compelled to flee down the mountain in search of a safe retreat. Serious illness followed. The case was taken up by the American consul, and at last judgment was obtained and a large indemnity paid by the village. We have now many warm friends in this very town, and have passed a number of pleasant summers in the vicinity. On one occasion, when the priests of a neighboring village threatened violence and proposed to destroy the house over our heads, some of the more thoughtful people reminded them of the old experience, and the priests found it impossible to effect their purpose. Only last summer strenuous efforts were made to expel my associates from a village in this valley, but without success. Fifty years have brought some advance, but bigotry is not yet dead.

SECOND STEP IN ADVANCE.

A second step in advance was made by those early missionaries, when they secured the faithful allegiance and support of Syrian youth who were fitted to become leaders of their people in religious things. Through all the years this has represented and still represents the most important and delicate branch of our work. The careful selection of the candidate, the judicious cultivation of his intellectual and spiritual gifts, the direction of his aspirations, all demand the best efforts of the ablest men in the mission.

One of our most interesting Syrian preachers to-day is Habub Yazzi, of the village of Mahardeh. His father was a man of some consequence in the town, and exceedingly bigoted in his adherence to the old Church. The young man Habub had learned something of Protestantism, and was eager for more, and especially desirous to know something of the Bible, but did not dare arouse his father's anger by any open inquiry. On one occasion he heard that a colporteur was in the town and stopping at the public-room of the chief. He slipped quietly from his work at the loom and went secretly to the place of rendezvous, and was relieved and amazed to find his father among those who had gathered to hear what this stranger might have to say. Still he did not care to attract his father's attention, and so took an obscure seat where he might hear all that passed. He was not alone in his interest, and it was not long before it became known that he and his brother Yusef were Protestants at heart. Habub was not the oldest of his father's numerous sons, but he was recognized as leader because of his superior ability, and was his father's special pride. Persecution became severe. His father turned him out of the house more than once, but as often learned his own

dependence on his son and brought him back. On one such occasion they induced Habub's wife to leave her husband and let him go out alone. He manifested no concern at this new method of attack, though in reality his courage was nearly exhausted. After a few days, however, his wife stole secretly to his room, and sought a reconciliation. Seeing his opportunity he shrewdly feigned indifference, and secured from her new pledges of faithful compliance. She has never failed in her loyal support, and has been for many years a consistent member of the church.

On one occasion Habub wished to build a house in order to be more independent of his father, with whom he had formerly lived. It was feared that the house was but a pretense and the real purpose was to erect a church. Every annoyance was contrived to hinder the work. When the walls were several feet high, a mob rushed upon the workmen, destroyed their work and carried away the stones. A second time the same thing occurred, but finally the building was practically finished, when threats were freely uttered that every stone should be carried away at the approaching Easter festivities. Habub knew that appeal to the local government would be idle and so resorted to artifice. He was known and beloved among the wandering Arabs of the vicinity, to whom he sent an invitation to visit him on the day when trouble was expected. When his enemies came past the house in the progress of their Easter marching, they saw a group of swarthy Arabs seated about, their spears and guns in full sight. It is needless to say that no attack was made. From that day, Habub has lived in this house, and public worship has been celebrated in its chief room every Sabbath. On another occasion when local wrath was aroused a mob gathered against the Protestants and violently expelled them from the town, when they were compelled to take refuge in a neighboring village of Moslems. Habub made a journey of six days to Damascus, and finally succeeded in securing such orders to the local officials as assured the Protestants the enjoyment of their personal rights. To-day the church has gained in numbers and influence, Habub is their minister, and has the thorough respect of every one in the vicinity. He is not only a loved and valued minister to the Protestant church, but a trusted counselor and recognized leader in all the affairs of the community.

Some years ago at the school in Hums a large boy came in to recite special lessons. His hands were discolored, showing that he had been working at the dye vat. The teacher explained that he was obliged to work and help in the support of his family, but was full of a desire for study, and made this arrangement to gain some education. He went on steadily for several years in this way, until at length his father was persuaded to allow the lad to go away from home to boarding-school. There he won commendation for fidelity and zeal during two years of study, when he returned to Hums as teacher. Equal fidelity marked his work in the new sphere, and after a few years of experience he was enrolled in a class of candidates for theological instruction. Again he was noticeable among his comrades and graduated with every promise of a successful career. He is to-day in charge of our church at Minyara, with a membership of over one hundred and forty, and has led them to such systematic plans of giving that they no longer find any difficulty in fulfilling their pledges, but have a surplus in their treasury.

THIRD STEP.

The third step in the development of the field was the organization of separate churches by election of officers and installation of local preachers. This was a slow and gradual process, and attended in many cases by bitter family and personal persecution. The greatest success was usually found among the poorer people and in villages where worldly pride was comparatively wanting. One day I was assisting Mr. Ford, of Sidon, in holding special evangelistic services in the village of Beinu, which is dominated by a haughty and thoroughly worldly family. A simple earnest Protestant from Amar, a village of far different type, came to see me on business, and asked how the meetings were succeeding. I told him what I could, and he responded that it was not of much use to try to gain attention for the gospel where there was so much worldliness as existed at Beinu. It is still the "common people" who hear him gladly.

FOURTH STEP.

The fourth step was the gathering of the local churches into a presbytery, and this was not effected until 1890. We sent a communication to each of the eight organized churches in the Tripoli field, summoning the preacher of each and a lay representative to assemble at the village of Amar in September, 1890. At the time appointed all the delegates were present, some eager, some doubtful, and all anxious to know whereunto this thing would grow. There was not a single ordained Syrian in the number, and so the organization had to be modified to meet the conditions of the case. A seat and vote were accorded to every accredited licentiate in charge of an organized church on the same basis as though ordained. Arrangements had been made for presentation of practical subjects by various members, and one of their own number was chosen moderator and another clerk. The missionaries had to guide the proceedings, as the Syrian members were practically without experience in all parliamentary proceedings. The mission had decided upon this course for the gradual development of self-reliance by experience. It was the purpose to have three successive preliminary meetings in as many years, and then to commit to the presbytery the responsibility for appointment of preachers and teachers within their bounds, and the distribution of the mission funds appropriated for that work. Timidity gradually gave place to confidence, anxiety to interest and a manly spirit of courage and self-reliance have given us great cheer and encouragement for the future. Some of the proceedings would call up a smile on the face of experienced parliamentary leaders, and yet I am not ashamed of my Syrian brethren in this respect, nor would their proceedings compare unfavorably with some older and more experienced bodies.

The appearance of cholera in the fall of 1891 necessitated the postponement of the second meeting until spring, but since then there has been no interruption in the annual recurrence of the meetings. At the fourth meeting the new responsibility was placed upon the presbytery, and we have never seen any reason to regret the step. On the first occasion we were not surprised to see a disposition among the leaders to grab for an undue share of the funds placed subject to their vote, and this spirit of avarice has not been absent always since, but they are better able to check each other than the missionaries would be able to check them.

A MANLY PRESBYTERY.

The last meeting of Tripoli Presbytery marks a decided advance in the growth of that body in manliness and efficiency. The reduction of our available funds from America made it evident that we could give to presbytery only half as much as heretofore. This amount would not provide for the salaries of the preachers alone, to say nothing of the expense of schools. What should be done? Evidently the emergency could be met in various ways. 1. The schools could be closed. 2. All salaries could be reduced; or 3. The churches could increase their contributions. The missionaries looked forward to the meeting with no little anxiety. The time arrived and the members were on hand, and to the surprise and delight of all, the spirit of presbytery proved all that could be asked. They decided first of all that no school should be closed. In two places, where two separate schools had been maintained, the two were united into one. The pupils were required to pay a tuition fee. In some cases the preachers, while accepting a lower salary than before, most cheerfully agreed to assume added duties and themselves teach the schools. Various individual church members came forward with offers to support certain schools and all the churches largely increased the amounts they were to pay toward self-support. The problems were solved, and the Christian character of the preachers was manifestly growing while the churches were in a more promising spiritual condition than for many years.

THE GOAL AIMED AT.

Such is our Tripoli Presbytery to-day. Much progress is still needed in self-government and self-support before it will be ready to take its place with others in the formation of an independent self-governing and self-propagating Syrian Presbyterian church. May God hasten the day when the missionaries may safely hand over to Syrian pastors and elders all the care of the churches, and so be free to look outward into those other neglected regions beyond.

FOREIGN MISSIONS.

NOTES.

Do not fail to emphasize the imminent danger that the very fact that the Board is out of debt may lead to a lessening effort for Foreign Missions. Already we could give painful illustrations in both churches and individuals. If this policy is to be pursued, the present year will close with a crushing debt. The *Interior* pointedly says :

" It is to be hoped that the combination of retrenchment, economy and hard work upon the part of the Board's officers, the missionaries, the churches and the women, which have resulted in wiping out the debt of last year, carrying forward the work, and ending up with a small balance on the right side of the ledger—that this will not be made an apology for less liberality to that cause in the future. There is a liability to reverse our Lord's law. The man who showed up five talents at the end of the term was intrusted with five cities. That was because he showed capacity as well as fidelity. The good management of the Foreign Board entitles it to an increase of confidence and an extension of its trust. The Church should say to the Board, ' Well done, good and faithful servant—now go ahead and we will back you.' It is a great deal more agreeable to pay for live horses than for the other kind. The live horse has future and progress in him. He goes, and going is what we all like when we are trying to get there. We congratulate the Church that there are no loose wheels on the chariots of Israel as they go up against the Assyrian and the rest of the Gentiles."

Our Missionaries in Hainan.

The rumors which came by telegraphic dispatches in the latter part of August concerning riots in Hainan are verified by letters received from our missionaries at Nodoa, Messrs. McClintock and Leverett. The uprising was not, however, influenced by hostility to our missionaries or their work, nor was opposition to the government a leading motive. The Triad Society, so-called, which has representatives in different parts of Hainan, and which is a sort of cave of Adullum for restless and chronic agitators, drew into alliance with itself, first, a certain band of mountain robbers, and later, a small piratical band from the sea-coast, and began to loot and burn the villages in the region of Nodoa, which is ninety miles from the coast. When the number grew to about 200 men, all eager for plunder, and desperate as to means and methods, the outbreak seemed so formidable that many villagers and even officials joined the mob in self-defense, that alternative being preferred to the chance of being robbed and possibly killed, while their wives and children were taken captive.

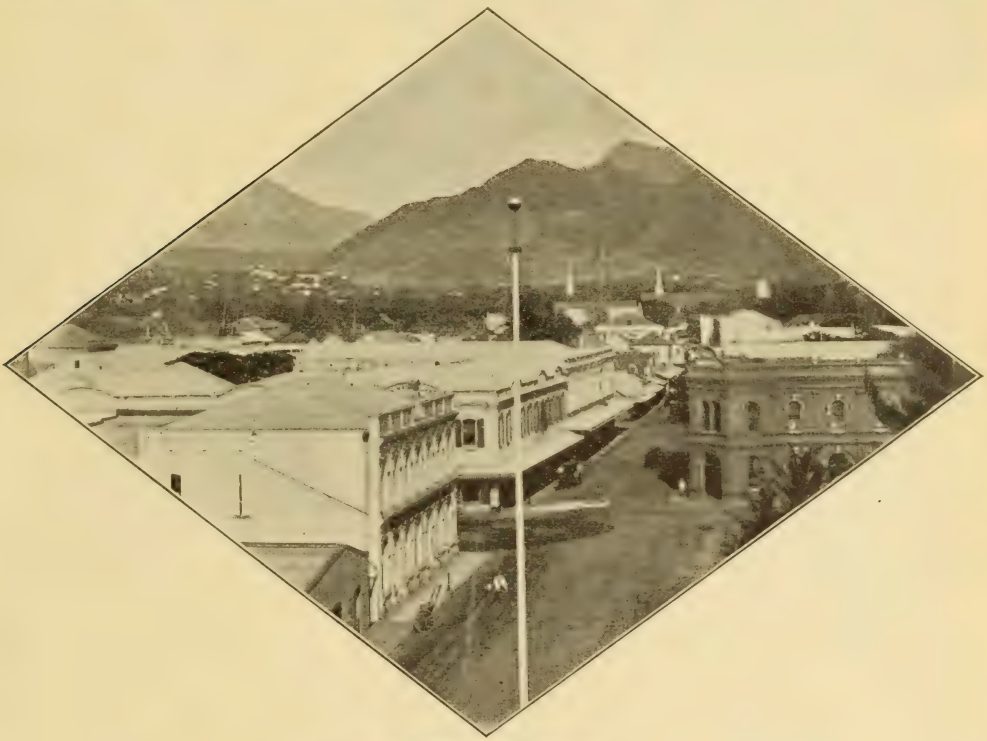
The Tao-tai or mayor of Nodoa, having collected a small military force, was able to hold the mob at bay until the missionaries found a place of greater safety. On August 11, accordingly, Mrs. McClintock and her infant were sent under a strong guard to Hoihow. On the next day, the 12th, the children in the school were sent to their homes for fear of being made captives, and on the 13th, Mr. McClintock and Mr. Leverett, having closed up the house as securely as possible, also took their departure. All the missionaries reached Hoihow in safety, Dr. and Mrs. Vanderburgh having been already there when the disturbance began. Dr. Vanderburgh, however, had started on his return to Nodoa, not having learned of the riot, but was overtaken by Mr. Newton, who rode all night in order to inform him of the dangers which would confront him at Nodoa. By last accounts the uprising was growing to larger and larger proportions, and it seemed doubtful whether the governmental and military forces in Hainan would be able to suppress it. Even some of the native Christians felt compelled to join the Triad Society to save themselves from plunder and probable death. Some of the leaders of the movement assured the missionaries that they cherished no hostile feeling toward them, and even invited them to join the society, suggesting meanwhile that the mission premises would make a good fortress for rebel headquarters. Whether French influence was concerned in this uprising has been a query, but there is not substantial evidence to warrant the conclusion. The hopeful fact in the case is that small insurrections



Shores of Hilo Bay. Dawn of Day.
From "Hawaii, Our New Possessions," Funk and Wagnalls Co., Publishers, New York.

have often been put down and peace restored elsewhere.

For example, two or three years ago robber bands from the mountains around Yeung Kong in the Canton province committed great and widespread depredations, until the authorities were aroused to such a point that the whole robber force, about 1000 in number, was destroyed, and peace and security have since prevailed. If present indications are prophetic of the history of China in the near future, many disorders and insurrections on a smaller or larger scale must be expected. Telegraphic dispatches which are being received at the date of this writing state that the emperor has been deposed, and has since died—perhaps by poison. A revolutionary movement has taken place in Peking, and inasmuch as the European powers are in array against each other in the scramble for territorial concessions, it seems probable that the Chinese empire is in danger of dissolution. Whatever may be the extent of the difficulties in Hainan, it is very evident that the work of our missionaries must for some months to come suffer serious embarrassment in all departments.



Street Scene in Honolulu.
From "Hawaii, Our New Possessions," Funk and Wagnalls Co., Publishers, New York.

The Dawn of Hawaii.

Last month we published an article entitled "The Dawn of Hawaii." We believe, in the words of John Robinson, that "more light is yet to break" upon that beautiful island group. The breaking light in the picture on the opposite page is a symbol of hope and an inspiration to prayer. One or two historic errors appeared in the article—for example, the name of Gardner Spring instead of Samuel Spring, the father. But the great thing is the *future* history which is fast advancing like the foaming surf upon the Hilo shore.

Rich Harvests.

In several of the mission fields and stations of southern China and Korea it has truly been a year of blessed harvests. Rev. Andrew Beattie, now at home on furlough, gives a cheering report of the work in Yeung Kong and the surrounding districts,



Dr. Bennett and Fang Boys.

where Mr. Marshall has been permitted to baptize in five months about sixty adults, making seventy-five adults in the course of the year.

Rev. Dr. Henry in the first six months after his return to China baptized over one hundred converts, and Rev. A. A. Fulton, whose whole time is given to itinerant evangelistic work, returned July 5 from a tour during which he baptized fifty-nine persons; and his reports indicate that although his missionary year, as he reckons it, has not yet closed, he has been permitted to baptize over two hundred adults. He also gives most cheering accounts of the efforts of the people to build their own churches. He names one instance in which the entire expense was borne by the native Christians themselves.

In Korea the wonderful successes which have been reported in the last year or two, especially in the Pyeng Yang district, and in the adjacent field, worked under the supervision of Dr. Underwood and Mr. Miller, still continues, and nearly every letter relates cheering success along this line. In midsummer a report came that Messrs. Moffett and Lee, of Pyeng Yang, had received a thousand catechumens and had baptized three hundred new church members in the Kwang Hai province.

Rev. C. B. Newton, D.D., under date of August 1, writes of a most interesting work among the Mohammedans, a class of whom it has been repeatedly said that they never in any instance embrace the Christian faith. Four of these—two men and two women—have requested Dr. Newton to baptize them.

Speaking of the native villagers in his mission district, Dr. Newton says: "Altogether since the end of November, the date of last year's report, I have baptized eighty of these people, including women and children, in thirteen villages."

We remember no year thus far which has brought greater encouragement as a reward of Christian labor than the year 1898.

The following is one of many evidences that other missions in China are also reaping abundant harvests:

Rev. D. W. Nichols, of the Methodist Mission at Kiukiang, China, writes: "Thus far 640 have been received on probation and 121 adults and twelve infants baptized since the annual meeting." Rev. E. S. Little also writes: "Last month at Hwang Mei and Kung Lung, I baptized forty-five persons. Over 150 have been received on probation this quarter, and hundreds more are applying. New places open everywhere."

JOHN G. KERR, M.D., LL.D.

The accompanying full-page picture presents a faithful and characteristic likeness of our veteran medical missionary of Canton, Dr. John G. Kerr. Very appropriately he sits amid the environments of his much-loved work, in the hospital of the Canton Medical Society.

Dr. Kerr was appointed to the Canton Mission, March 14, 1853. In 1876 he returned to this country for a time, and spent several months in connection with the work among the Chinese on the Pacific coast, returning to Canton in November, 1878. Dr. Kerr has been thrice married, his present wife having before her marriage, occupied a place for several years in the Girls' School of Canton. The doctor has been a most skillful surgeon as well as a general practitioner, and has always accompanied his work with Christian effort for the souls of men. While acting as a missionary of the Presbyterian Board, he has for very many years been a director of the Canton Medical Missionary Society's Hospi-



Dr. John G. Kerr.

tal, whose total of medical and surgical work has probably not been surpassed by any similar missionary institution in the world. He has found an able and most efficient successor in Dr. J. M. Swan.

The writer on arriving in Canton, in November, 1874, on a visit to our Presbyterian Missions, proceeded at once to the house of Dr. Kerr, who invited him to witness two operations in lithotomy which he was about to perform. It was stated at that time that he had performed a larger number of operations of that kind than any other living surgeon in the world. At this same time, Dr. Kerr, in addition to his hospital work, was preaching in Cantonese, as a lay preacher, on Sabbath mornings. Perhaps no man in Canton has been more highly respected than Dr. Kerr by both natives and foreigners.

During the past summer a notable celebration occurred, of which the following account is given by a Canton correspondent of the *China Mail* of August 4, 1898:

"On Saturday afternoon the Chinese celebrated Dr. Kerr's golden jubilee as a medical practitioner, because for forty-four years of the half-century since he obtained his diploma he has been a most devoted medical missionary in and around Canton. The commodious hospital chapel at Kuk Fau was crowded to overflowing at twelve o'clock, and the happiness depicted on the faces of all present showed that the Chinese had thoroughly entered into the spirit of the festive occasion, and had come to do honor to the veteran missionary, whom they hold in highest esteem.

"The presents were displayed amidst plants and flowers, so as to make a really effective exhibition of native embroidery, in all imaginable colors. Probably the rostrum was never so gorgeously decorated before, and may not be again for many years. The gifts included a large, handsome four-folding blackwood screen by his students, past and present; a scroll from the Sz Ui magistrate, whose son is now studying medicine at the hospital; a scroll from heathen friends in Canton, and from Christian Chinese two banners resplendent with mirroriettes.

"Eulogies and good wishes were worked by dexterous fingers on all the gifts, and in several instances the sentiment was expressed both in English and Chinese. It would occupy too much space to give an extract of the speeches made by Mr. Yeung of the London Mission, and Dr. So, who was Dr. Kerr's assistant thirty years ago; but their emphatic testimony to the value of his services may be briefly summarized as follows:

"1. That Dr. Kerr during all these long years has been an indefatigable worker. From early morn till late at night, and often through the midnight watches, his labors in the blessed art have been unremitting, and no race of people can more readily appreciate such a trait of character than the industrious Chinese.

"2. That the beneficial results of his work have been far-reaching. In addition to the ordinary duties devolving upon him as a medical missionary, he has translated text-books in medicine, and trained and sent forth a band of over 100 men as qualified doctors.

"Moreover, some years since, by a special effort, he got the native Oi Yuk Hospital to include vaccination in their therapeutics, and now it is becoming common among the people. And just recently Dr. Kerr has built a refuge for the insane on the Fa Ti side of the river, there being up to that time no home for this much-to-be-pitied class.

"3. That he has never suffered his professional work to in any way absorb his attention to the exclusion of his duties as a missionary. Healing and teaching, working and praying, have gone hand in hand, and the result is that the hospital has been a wonderful success.

"Dr. Kerr, before presenting certificates to students of his own and Dr. Mary Fulton's class who have completed their course, told his auditors in a few words what joy it gave him to see them there, and to accept their gifts. He felt that he had but done his duty, and he thanked God for his goodness in permitting him to carry on this work in their midst for so many years. After the singing of a hymn, Mr. Lau, the Wesleyan native minister, pronounced the benediction, and thus a very hearty and memorable meeting was brought to a close."

THE LATE DR. JOHN HALL.

In the death of Rev. John Hall, D.D., LL.D., of the Fifth Avenue Presbyterian Church, in New York, the Board of Foreign Missions, as well as those of Home Missions and Church Erection, has lost a firm friend and earnest advocate. Though not a member of the Board, he was always in sympathy with the progress of the gospel near or far. In the city of New York his interest was by no means confined to his own congregation, large as it was, and seemingly involving more of responsibility than any one man could bear. Beyond the supervision of the missions connected with his church, he was active from first to last in Presbyterian Church extension in this city, and was called upon almost constantly to plead the cause of various miscellaneous local charities. Moreover, he was a sort of ambassador at large, whose influence extended throughout the land, from ocean to ocean. He delivered addresses before churches and other Christian assemblages, not only in his own, but in other denominations; and across the Atlantic, where during his vacations he always preached more or less, and where he was pretty sure to be found in all the great convocations of the Presbyterian Alliance and other similar movements, his voice was heard, and his advocacy was given with the peculiar emphasis which his great power and influence wielded. The American churches have perhaps never known an instance in which the affluence of nature and grace was more generously illustrated—in which great endowments, physical, intellectual and moral, were more munificently bestowed or more happily blended than in this great preacher and strong exemplar. There is great power in a royal physique, especially if it have nerve force and a fire of enthusiasm; a voice that is powerful and clear, yet without harshness, well pitched and well modulated, is in itself a great and blessed gift; and a strong constitution which can endure the strain of constant work, fatiguing journeys and the excitements of great gatherings without injury, is an additional qualification for the highest success.

A greater endowment still is a strong, clear intellect, and that perfection of judgment and discrimination which the world recognizes as common sense. Greatest of all is that downrightness of conviction, that moral earnestness which cannot be concealed, but which, like the sunlight, pours itself in flood tide over a great congregation, impressing the old and the young, the wise and the simple.

Dr. Hall never claimed brilliancy or transcendent scholarship, but what the world accredited to him with one accord was power, remarkable power. The writer well remembers his first appearance before a great assembly in this country. In May, 1867, after landing in New York as a delegate from the Presbyterian Church of Ireland to the two General Assemblies of the Presbyterian Church, and after having delivered a midweek lecture in the Fifth Avenue Church, he proceeded to Rochester, where the New School Assembly was in session. I well remember that occasion. Dr. Denby was also present as a delegate from the Welsh Churches. As he was a man somewhat advanced in years, his address was accorded the first place. He seemed to have exhausted nearly every topic usually touched upon in interdenominational congratulations, and many in the audience felt no little sympathy for the young man who sat beside him on the platform awaiting his turn, lest he should find that his speech had already been made. I recall the fact that, in looking at this young stranger of gigantic stature and rather awkward appearance, his sloping shoulders and general shape and expression of face reminded me strikingly of the portraits of Robert Burns. As the time for his speech arrived he arose to a height which his sitting posture had not promised, and began without waste of time in apologies or circumlocution. Ere half a dozen sentences had passed his lips he had the great audience entirely in his power. His voice was calm and smooth, of deep register, ringing and yet sympathetic. A peculiar fire flashed from his eyes, and profound conviction manifested itself in gestures which were forcible and not ungraceful. Higher and higher rose the enthusiasm of the audience. Having sat in a position where I could observe the faces of his listeners, I am prepared to say that I never saw an audience apparently more deeply moved than was that General Assembly. His main line of thought was original, fresh and deeply interesting, and yet there was no appear-

ance of his having prepared an oratorical speech. He dealt with the interests of church life and progress in the world with great fervor and yet without ostentation. That address struck the keynote of his career in America. Doubtless something equally effective was given a day or two later before the Old School General Assembly meeting in Cincinnati. Dr. Hall's reputation was made. No one who had heard him was at all surprised at his call to the most important Presbyterian church in the land. Many things can be mentioned as the outcome of Dr. Hall's work and influence in this country, but it was perhaps the most important of all that he did so much to raise the common ideal of a Christian minister. E.

A MISSIONARY VIEW OF THE WAR.

Upon an invitation of the Board of Foreign Missions, a conference was held in the Presbyterian Mission Rooms, July 13, by the representatives of different Missionary Boards and Societies, to consider the duty of carrying a pure gospel into the territories newly acquired in the late war with Spain. As a matter of missionary comity, and by general agreement, the different fields were assigned or suggested to the various Boards respectively. In this arrangement, the Philippine Islands, in which it was assumed that our government would hold possessions of greater or less extent, were recommended to the Presbyterian, Baptist and Methodist Churches, North. Since that conference was held a few individuals have offered generous and special gifts for the support of missionaries in the new dependencies, and we have reason to believe that others will feel moved to share in the same work. The Board fully sympathizes with the feeling that Providence has laid upon the American Churches new responsibilities which cannot well be disregarded, and yet it sees no way of meeting the new call except by the gift of special funds for this purpose—funds which shall not trench upon regular contributions for the existing work.

Our noble Korean Mission was first taken up in response to an individual offer of $7000 for that specific purpose. Some such inspiration is needed now. The positive offer of funds is the strongest argument for a prompt advance; and to show its readiness to open the way for those who feel prompted to enlist in this new and additional effort the Board has decided to encourage the contribution of special funds for the establishment of a Mission in the Philippines. At a regular meeting held in the Mission Rooms on October 3, the following resolution was passed:

"*Resolved*, That in view of the indications of the divine Providence in opening fields for missionary effort in the new possessions recently acquired by the United States, and the generous offers of special contributions which are made, that the executive officers be authorized to respond favorably to those who make special offers, and to open the way for others who also may contribute therefor, with the understanding that preferably the work should be undertaken in the Philippine Islands, of which there is every indication that they will ere long be open, to a greater or less extent, or in case we acquire none of these in some other territories acquired. It is to be understood, however, that this should be limited for the present and for the near future to such special funds as may be contributed therefor."

It is understood, of course, that no missionary will be actually sent out until the final terms of peace shall have been concluded. If no part of the archipelago is retained, some other of the new fields may be entered. But that *no* territory in the Philippines, not even a coaling-station, will be held is scarcely to be admitted to the category of possibilities. The way is open for subscriptions with the understanding that they do not diminish the donor's regular gifts for the Boards.

The offers thus far made are for at least $1000 each, but smaller gifts will also be welcomed.

No clearer obligations were ever laid upon a Christian people than those now resting upon the Christians of America with reference to the Philippines.

The signal victories of our navy and army at Manila have laid at our feet, so to speak, several millions of people more degraded and hitherto more oppressed than those of the West Indies. What little Christianity has been given them they have spurned as a grinding system of oppression.

poured upon the cold and heartless policy of the Great Powers across the waters which held each other in a deadlock of inaction. The outrage seemed aggravated still further when these same Powers virtually abetted the Turk in his war upon helpless Greeks. Comparing these things with the more practical sympathy which at earlier periods had been shown for the oppressed of Turkey and the slaughtered Greeks of Scio and Missilonghi, it seemed as if the shadow on the dial was turning back, and the Christian world was receding toward the spirit of the dark ages. Humanity was apparently subordinated to political interests, as if common ethics had disappeared from the policy of governments. Along the same line France had inflicted unspeakable outrages upon weaker governments in Madagascar and in Siam. Russia, with the menace of brute force, had driven Japan from Port Arthur and occupied the position herself, as a lion would rob a jackal of its prey, and the "mailed fist" of Germany had with indecent haste wrested half a province from China upon the smallest possible pretext. "Might makes right" was becoming practically the motto of Christendom."

But in answer to the universal condemnation expressed in America by pulpit and press, came back the retort, "How about Cuba, ninety miles only from your boasted land of freedom? You are not hampered by any international complications."

We were shut up to the plain logic of all that we had said. We stood self-convicted before mankind. For the emancipation of humanity, we were, like Israel, driven into the sea by forces which we could not control. We can understand it now. This nation was placed in the vanguard of a new and holier crusade for the twentieth century. As Victor Hugo would have expressed it, the eternal fitness of things had issued its decree against the old selfish policies, and had inaugurated a new code of national morality. It was shown that no more can a Christian nation live unto itself or die unto itself than a Christian man. Humanity is one.

I am not advocating the extension of territory by the United States. The Government will decide all such questions, and at the present moment a Great Peace Commission is deliberating upon the final terms of settlement. But inasmuch as extensive new territories have actually come into the hands of the United States, and in view of the possibility, perhaps probability, that greater or less acquisitions may be added in the far East, it seems proper that Christians should recognize the hand of God in what has so strangely transcended all expectations. Especially does it become us to ask what are the duties which the interests of Christ's advancing kingdom now lay upon us? Mr. Bryce, whose published works have shown so wide and clear a knowledge of our institutions, has said that very evidently America is destined now to take a larger place and exert a larger influence in the affairs of mankind, and no longer to be shut up within her own boundaries and to her own local interests. It is significant that this belief, very grateful to all Englishmen and very distasteful to all lovers of absolutism, has become general among thinking men.

There are some special reasons why the missionary influence of Americans will be greatly increased by the wonderful changes which have been wrought in our national prestige. It cannot be denied that politically and diplomatically the American government has heretofore exerted but slight influence on many of the great and difficult questions which have stirred the Eastern Hemisphere. In repeated instances an American minister at the Sublime Porte has been politely snubbed or ignored, when the demands of a first-class European power would have been promptly met. In China an American consul has often been baffled by official indifference or harassing delays. when a French or Russian or British consul would have gained his ground at once. The United States has been scarcely recognized as a naval power. We would not advocate the use of gunboats in the propagation of missionary enterprise anywhere in the world; it is enough that our government should defend all citizens, missionaries or otherwise, as citizens, and that on its own impulse. But a strong national prestige will render actual hostilities unnecessary, and there can be no doubt that the respect won for the United States as a formidable power and a swift defender of the right will greatly inure to the interest of foreign missions.

A friend in Syria says in a recent letter: "How this late war has raised America

But the most striking element in this three-months' history is the way in which Providence seems to hold us to the logical conclusions of our own professed aim and intent. We had proclaimed to the world that we were moved by broad considerations of humanity. Cuba was merely a specialization of the principle, and it was the great principle, and not the mere geographical situation of an island, that was supreme. We had only thought of Cuba, but it looks very much as if God had thought of something more. Humanity is not a matter of geography. Our enemy was guilty of other oppressions in the Eastern Hemisphere as well as in the Western, and, as divine ordering would have it, we had made our conquest in the East before Cuba was even touched; and by common consent there was greater need of deliverance in the Philippines than in the Antilles. What was it then that we had been fighting for? Was it really for the uplifting of humanity wherever oppressed, or was it for some narrower and more selfish consideration growing out of mere vicinage and the embarrassment of having a disagreeable neighbor?

Judging from the standpoint of Foreign Missions, we must refuse to consider the question of near or far, and we must repudiate the argument of those, some of them the best of men, who claim that because our Government had only mentioned Cuba, that, therefore, it is pledged to carry its conquest no further.

Some of the arguments which have been used of late in dealing with the question of our relations to our Spanish conquests would lie equally against the whole work of Foreign Missions. The claim that "we set out to free the Cubans who are near our shores and with whom we have to do commercially, and that we have no right to interfere with the outlying barbarous races in the Eastern seas," is only a varied application of the trite dictum, "We have the heathen at our door, and our only duty is to them."

Another argument often presented of late is that these ignorant tropical peoples, whether in the East or in the West, are not worth the outlay. Touching contrasts have been drawn between the value of "one American soldier" sacrificed in battle, and hundreds of "shiftless Cubans." This kind of reasoning is also familiar to those who are engaged in Missions. Eloquent ridicule has been poured upon the "attempt to convert men who have no souls." Missionary effort in behalf of the "bestial Hottentot," the "missing link," the "buck Indian," the "heathen Chinee," has been subjected to jeers and bitter contempt. But can we forget that the heathen are loved, not for what they are, but for what grace can make of them? Can we forget that God's love even for his Church is based not so much upon a present estimate, as upon that glorious perspective in which a thousand years are as one day? The thousands of missionaries who, from the time of Paul and Titus in the Island of Crete, down to the devoted missionary who has consecrated his life to the Dwarfs of West Africa, rise up as witnesses and put to shame the argument that the United States have been squandering their resources for worthless people. If we are right in believing that this has been a providential war,—that the hand of God has been in the marvelous victories which have been gained with such celerity and with comparatively so little expenditure, we may conclude that it was in effect a missionary war, for Missions are simply the current work of God's providence for the redemption of the world. We have fought not merely for the Cubans of to-day or the Filipinos of to-day, but for the coming generations in these tropical island groups. We have lifted the arm of justice not merely against the recent atrocities of Gen. Weyler, but against the tyranny of four centuries. The real question has been whether Cuba shall remain for four centuries more as in the past, or shall take her place among the enlightened and prosperous nations of the earth, and whether the papal hierarchy under the flag of an effete nation shall long continue to oppress the Philippines as in the past, or whether the standard of liberty, good government and Christian regeneration shall be raised.

There was still another significant providential force which urged upon the United States the crusade which it has undertaken with so great success. Three years ago the Christian world witnessed atrocities among the Armenians which were a disgrace to the century in which we live, while Christian nations looked upon the slaughter with folded arms. In this country there was a universal outburst of indignation, and from the pulpit and the press, condemnation was

A bigoted hierarchy has been their severest taskmaster.

Moreover, we have rendered further Spanish supremacy impossible. The rebellion of the people is widespread and successful. Even the archbishop of Manila has expressed his despair of further control by Spain. If the United States are to govern any part of the islands, it must be a government not merely military, diplomatic and commercial. It must represent all of the best that we have to give. It must be based on pure religion and true humanity. There must be established there a type of Christianity which is not another name for hierarchical rapacity. Who will subscribe for the movement ?

It is felt in all missionary circles that the American churches may derive great encouragement from the increased prestige gained by the recent stirring events. Ever since Paul appealed so effectively to his Roman citizenship the principle has held true that the cause of truth as well as that of tyranny and unrighteousness may derive immense advantage from the defenses of a strong government. In the coming years our missionary influence will more and more lie westward from our Pacific coast. Between that coast and the shores that extend from Siberia to Siam on the west the great moral conquest of the world must be waged. We stand directly on one side of this vast arena while the benighted peoples of Asia are on the other. So we are brought to the front of Christendom over against the front of Asiatic heathendom. God has now marvelously opened the way. Let not a mistaken judgment or a political prejudice or a fear of national expenditure close it against us.

THE DIPLOMATIC SITUATION FROM A MISSIONARY STANDPOINT.

F. F. ELLINWOOD, D.D.

The great body of American people, save the soldiers who have fought so bravely,



Sumeree Temple, Benares, India

have scarcely felt the shock of the hundred days' war with Spain. Our shores have not been invaded by hostile armies, there has been no perceptible interference with the general prosperity of the country, and yet seldom have issues so momentous been decided.

When the conflict first seemed impending, Christian men generally deprecated it, the better class of citizens despised the reckless and mendacious incendiarism of the "yellow journals," and in every pulpit and every prayer circle supplications were offered that peace with justice and honor might be maintained. Our noble President did all in his power to avert the calamities of war. Any European government would have followed the cold-blooded murder of the 256 officers and men of the "Maine" with swift vengeance, but President McKinley and our citizens generally manifested a patient and dignified reserve till the facts could, if possible, be ascertained. Even the effrontery of the false report of the Spanish investigation was waived as a matter of secondary consideration, while the one question of putting an end to a tyranny of four centuries and emancipating a crushed and struggling people came to the front. Had Spain heeded the demand for the release of Cuba there would have been no war, the destruction of the "Maine" would have remained unavenged, and Spain would have lost no further territory in either hemisphere. Just there was the pivotal question of the war. All attempts to show that it was undertaken as a political measure, in the interest of business speculation, or for territorial expansion, or to gratify the ambition of military aspirants, or to increase the prestige of our navy, are as futile as they are sinister. When the die was cast by Spain's refusal, our people rallied with rare unanimity, though with the understanding that they had nothing to gain—that they all would be more heavily taxed, that thousands must endure the hardships of war, and many must sacrifice their lives.

Mohammedan nations are lured to battle by the prospect of booty and female slaves, if their lives are spared, or the delights of a sensual paradise if they die. The Spanish conquerors who four centuries ago overran Cuba, and nearly all the Western Hemisphere, were inspired by a hope of boundless gold and silver. The rank and file of Continental European armies enter upon wars of invasion only as a part of enforced military service. But I doubt whether any people ever entered upon a foreign war with so little prospect of self-aggrandizement as was presented by this war with Spain. The keynote of the President's message to Congress and his declaration of war was that of philanthropy. Both were of the nature of an appeal for humanity, and such was the appeal that was so generously responded to. Thoughtful people soon came to feel that over and above, or rather perhaps underlying the action of President and Congress, there were great providential designs far transcending the forecast of the Government and the public press. From the start, everything assumed grander proportions than had been expected. The Government had no plans for Porto Rico, Manila and the Ladrones had scarcely been thought of by the people at large, and it may be doubted whether the Cabinet had any thought of national aggrandizement; but the one decisive victory in Manila harbor on May 1 not merely destroyed Spain's Pacific fleet, but left the Philippine Archipelago a helpless dependency on our hands. In the destruction of her fleet we had rendered it impossible for Spain to govern the islands, and, according to the laws of war, no other power had any right to interfere. It was evident that the withdrawal of our fleet would leave the Philippines in a worse condition than before, exposed to intestine strife, only to be followed by the reckless scramble and perhaps bloody conflict of the European powers.

A still further question had been precipitated by our carrying the war into the Pacific. Hawaii, which we had been compelled to use as a sort of half-way station in the transportation of troops, was placed in the sharp dilemma of either shutting her ports against our war vessels or exposing herself as an outlaw against the international principle of neutrality. The responsibility of this awkward situation was wholly ours. We had placed ourselves in check, so to speak, and the only way of escape was by annexation. The same Providence which has been working and planning for Hawaii through three-quarters of a century now again interposed, as I believe, and settled the annexation question in a way least expected.

among the nations! Even the Turks and Syrian Moslems thank Allah for giving us the victory over their old foes of Andalusia.

"I do not believe in booming missions with gunboats, but since the United States has already demanded indemnity for the loss of property they cannot back down. A simple intimation that Sampson's fleet was coaling up for Smyrna would cause that indemnity to be paid in twenty-four hours, and the fleet could stay at home."

There is another thing which is worth considering from a missionary point of view, and that is the limitations that may be put upon the access of American missionaries to the depressed races of the world. All or nearly all the outlying realms of heathendom will soon be brought under the various flags of the civilized nations. Looking far ahead, what will be the probable effect of all this upon American Missions? Could we be assured that the Philippines and Hainan, Cambodia and the Shan States, Korea and Mongolia, and the dismembered provinces of China, would be held under British protectorates, we should have no concern, but if Russia or France should possess the Philippines they would be quite as inaccessible as they have been under Spain. The policy of Russia in excluding missionary operations from her territory is well known. The Presbyterian Board has virtually been driven from the Ogowe because it is claimed as French territory. In the German possessions there is more liberty, but still more or less of restriction. The diplomatic question now being decided is, Shall the Philippine Archipelago *ever* be opened to American or British Protestant Missions? The twentieth century will wish to know.

THERE IS NOBODY LIKE THE PASTOR.

The conditions of the missionary work have greatly changed since the early days. The faith and consecration of a few missionary heroes were then all-important as pioneers and exemplars, but now hundreds and thousands of laborers must be sent if we would keep pace with the growing demands of the work. At home also it was supposed to be necessary to commission a few special agents or canvassers to collect the gifts of the churches for the advancement of the kingdom, but now the kingdom is seen to be too large for such methods. Secretaries of the right stamp are hard to find, and when found their time and strength are overtaxed by the present volume of administrative correspondence. The churches cannot afford to employ an adequate force of collectors; and even if they could, a missionary spirit in the congregations cannot be developed from without. In one emphatic word, the pastor must be the missionary advocate, and every church must be a missionary society, with its own leader. It is not a sheepfold with a flock to be simply fed; it is a regiment of Christian soldiery enlisted for conquest, and the world, near and far, is its field. In this last decade of the nineteenth century the work of foreign missions has just reached this point. Just here is pivoted the question whether [illegible] to advance as the opening fields demand, or whether it shall sink into confessed inadequacy to accomplish what it has so conspicuously undertaken.

All this was in connection with the pastoral life of the late Dr. Arthur Mitchell. The emphasis of his life and labors centred around this question. After becoming a secretary of a missionary Board he was unexcelled in his earnest and eloquent pleas before the churches, but he felt more and more the inadequacy of such official appeals. What could one man do toward reaching seven thousand churches personally? And when in synods and assemblies he urged upon ministers and elders the responsible work which they alone could do, he knew from an experience of which his auditors were well aware that what he urged was not impracticable. He knew that any pastor whose own soul is enkindled with zeal for the evangelization of a lost world can enlighten the ignorance and overcome the apathy of any congregation, however ignorant or indifferent. Not necessarily can all accomplish the same degree of success that he realized, for not all are possessed of his superior and well-balanced gifts. But much is attainable by all who are willing to try. Dr. Mitchell's preaching at all times was characterized by great plainness and fidelity; sometimes it was too plain and searching for the worldly-minded to approve, yet all cherished toward him such profound respect for his sincere earnestness and his manifest love for his people that none refused

to listen. His ideas of the cause of foreign missions were a surprise to many; the measure of duty which he laid on every man's conscience with respect to the far-off heathen seemed preposterous at first to not a few. There are in every community what are called "hard-headed business men," who are too wise to invest their money in "castles in Spain," much less in Africa or the islands of the sea. By way of pretext, they "believe in doing the missionary work that is nearer home," while in reality they do nothing of the sort. But when a pastor like Dr. Mitchell really girds up his loins for the task of convincing such a class of hearers, when he marshals great masses of facts, appeals to the Bible—Christ's own words; appeals to history—the history of our own once-heathen ancestors; shows that all the best civilization is the result of missions; points out the stations which already dot the seacoasts of the world; arrays the Christian denominations now engaged with one mind and heart in a common cause, and shows how many of every kindred and tribe and tongue have responded to the messages of the gospel—when he does this not once a year, and perfunctorily, but often, and with all the fervor of his own heart, something very positive must follow. Reluctant hearers will either become convinced, and will recast their personal notions of duty, or they will find a place where conscience may slumber more peacefully. And a church under such leadership will either become a missionary church, or it will find a different pastor. Almost invariably the better alternative is chosen.

Waterworks for the native city of Shanghai have been constructed by Mr. A. C. Christensen, a New York engineer, who says that for the first time in their lives the Chinese begin to see that there is an easier way of getting water than dipping it up out of a muddy river and peddling it about the city in pails. In the new system, water is taken from the river three miles above the city and allowed to settle in a reservoir; after which it is passed through immense filters, whence it goes into tanks and is then pumped about the city in pipes. The inauguration of this enterprise, says Mr. Christensen, means much more than a good water supply for one of the teeming cities of the East; it is the advent of American enterprise in an almost boundless field, and we are already securing contracts for the rolling stock of the new railroads.—*The Independent.*

SAILING OF MISSIONARIES FROM MAY 1 TO OCTOBER 1, 1898.

May	9.	Rev. and Mrs. James S. Gale, Korea.	Returning.
	"	Mrs. H. G. Underwood, Korea.	"
	10.	Rev. and Mrs. C. E. Eckels, Siam.	"
June	6.	Rev. and Mrs. William Wallace, Mexico.	"
	8.	Rev. and Mrs. W. B. Boomer, Chile.	"
	"	Rev. and Mrs. W. F. Gates, Guatemala.	"
	"	Rev. and Mrs. W. E. Finley, Brazil.	"
	"	Miss Elizabeth R. Williamson, "	"
	"	Rev. and Mrs. James B. Rodgers, "	"
	18.	Rev. and Mrs. W. S. Nelson, Syria.	"
	"	Rev. and Mrs. W. O. Elterich, Shantung.	"
	30	Rev. and Mrs. Robert F. Fitch, Central China,	New.
July	7.	Rev. and Mrs. D. L. Gifford, Korea.	Returning.
	23.	Rev. and Mrs. Charles J. Boppell, Africa.	New.
	"	Miss Addie Halle, Africa.	"
Aug.	1.	Rev. and Mrs. Thomas C. Winn, Japan.	Returning.
	13.	Rev. and Mrs. John G. Dunlop, "	New.
	"	Miss Bertha Finley, Korea.	"
	"	Miss Emma Elva Fleming, M.D., Shantung.	"
	"	Rev. and Mrs. Charles A. Killie, "	Returning.
	"	Rev. and Mrs. J. A. Silsby, Central China.	"
	"	Miss Mary W. Niles, M.D., Canton.	"
	20.	Dr. and Mrs. Albert Lippert, Africa.	New.
	"	Dr. W. S. Lehman, Africa,	"
	"	Mr. and Mrs. Matthew H. Kerr, Africa.	Returning.
	22.	Rev. and Mrs. W. B. Hamilton, Shantung.	"
	"	Mrs. John Murray, Shantung.	"
	"	Miss Anna R. Morton, Central China.	"
	"	Miss Mary Lattimore, "	"
	"	Rev. Jonathan Wilson, Laos.	"
	"	Miss Margaret Wilson, "	"
	"	Mrs. J. M. McCauley, Japan.	"
Sept.	3.	Rev. and Mrs. J. C. R. Ewing, India.	"
	"	Miss Jessie Dunlap, India.	"
	"	Miss Elma Donaldson, "	"
	"	Mr. D. J. Fleming, "	New.
	"	Miss Mary E. Cogdal, Central China.	Returning.
	"	Rev. R. H. Milligan, Africa.	Reappointed.
	10.	Miss Hester McGaughey, India.	New.
	12.	Rev. D. B. S. Morris, Central China.	"
	"	Rev. Edwin C. Lobenstine, "	"
	"	Rev. and Mrs. Rees F. Edwards, Canton.	"
	17.	Rev. and Mrs. Wilbur M. Campbell, Hainan.	"
	"	Rev. and Mrs. J. C. Garritt, Central China.	Returning.
	"	Dr. and Mrs. John Inglis, Peking.	New.
	"	Miss Ida R. Luther, Japan.	"
	"	Miss Grace Curtis Glenn, Japan.	"
	"	Rev. and Mrs. S. Martin Jordan, Persia.	"
	"	Dr. Benjamin Labaree, Oroomiah.	Reappointed.
	"	Rev. and Mrs. H. V. Noyes, Canton.	Returning.
	"	Rev. and Mrs. J. H. Orbison, India.	"
	"	Dr. and Mrs. W. J. Swart, Siam.	New.
	24.	Rev. and Mrs. J. J. Lucas, India.	Returning.
	"	Mrs. J. M. Alexander, India.	"
	"	Miss Jane W. Tracy, India.	New.
	"	Miss Alice B. Jones, "	"
	"	Miss Florence Evelyn Smith, U. S. Colombia.	Returning.
	"	Rev. Walter Scott Lee and Mrs. Lee, U. S. Colombia.	New.

Returning to field	55
Newly appointed	33
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Concert of Prayer For Church Work Abroad.

November.—CIVILIZING INFLUENCE OF FOREIGN MISSIONS.

(*a*) Elevation of morals.
(*b*) Quickening of intellect.
(*c*) Improvement of social customs and domestic life.
(*d*) Effect on political conditions.

CIVILIZING INFLUENCE OF FOREIGN MISSIONS.

In speaking of the civilizing influence of Christian missions it would be but a narrow view to assume any special difference between the influence of Missions and that of Christianity in general. Missions are simply Christianity mobilized. The moral influence, the quickening power, is in Christian faith, whether it be developed at home or abroad, at the fireside or in the distant mission field. It is the work of Missions simply to extend this heavenly gift to all men.

If the Christian faith exercises a civilizing influence at home, gives purity and quickening to social customs, to civic and political life, to national industries and commerce and legislation, it will do the same in any and every other land to which it is borne. And it is the work of Missions to bear it. What is good for us is good for all mankind. In its spirit the true work of Missions embraces every agency and influence by which Christian institutions are extended. The colonization of New England and other portions of our Atlantic States by those who sought for the right and free exercise of religious freedom was virtually a missionary movement. It bore the Protestant faith into a new continent where it might establish another radiating centre and source of influence for regions still beyond. The early Spanish conquests in America also bore aloft the banners of religion and claimed it as a supreme aim, but unfortunately, ambition, love of conquest, and unscrupulous greed and rapacity, proved the dominant influences, and now, after centuries, the real work of Christian Missions still remains to be done. Yet the truth remains that real missionary influence is not wholly confined to those who go forth under special commissions from missionary Boards and Societies to found institutions in other lands. The entire Christian element found, for example, in the British communities of India or South Africa, struggling generally against the evil example of the much more numerous constituency of their fellow-countrymen, who disgrace the Christian name, must be considered as a missionary in effect. The planting of Christian institutions on our Pacific coast was not wholly the work of missionaries commissioned as such. Christian emigrants coöperating in the establishment of schools, churches and all Christian and eleemosynary movements are entitled to share the credit of what has been accomplished and are in the broadest sense missionaries also.

The same is eminently true of Hawaii, where many of the leading Christian citizens are the children of missionaries, and where in many ways their influence perpetuates that of their parents. It would be only a trite argument were we to attempt to show that the civilization of Hawaii had its origin in the work of the early missionaries. This is now generally conceded. They found the islands plunged deep in moral degradation, and there most conspicuously missionary effort was brought into greater distinctness by the demoralizing influence of ungodly men from their own and other Christian lands.

The influence of Christianity upon the lowest forms of paganism and savagery has been amply illustrated in many a land. For example, in Africa, where its interposition has saved the lives of doomed victims condemned for an imaginary witchcraft, or prevented the burial of the living wives of a deceased chieftain or arrested the cruel raids of slave-stealing Arabs, and both in Africa and the South Sea Islands, where it has confronted the horrors of cannibalism.

Not many years ago the Christian world was startled by the strange procedure of Thokambo, the venerable chieftain of Fiji, who voluntarily requested the Queen of England to assume the sceptre of his island kingdom, because he felt that the stronger authority of British power could secure the protection and welfare of his kingdom more effectively than was possible to him. This man had been a notorious cannibal, literally hundreds, not of prisoners alone, but of perfectly innocent victims, principally women, had been sacrificed for his

cannibal feasts. But he had become enlightened, intellectually, morally and spiritually, by the teachings of the Wesleyan missionaries. He had come out of the darkness of heathenism into the open light of the truth as it is in Jesus, and but for this, this unique stroke of civilization in invoking for the protection of his islands a stronger government and a higher degree of peace and prosperity would never have been witnessed.

The leaven of Missions has been equally effective in semi-civilized India in its opposition to infanticide and the horrors of the suttee. Missionaries had plead with the British authorities for a quarter of a century before the laws forbidding infanticide and widow-burning were finally promulgated. Broad-minded statesmen in India have again and again advanced the opinion that the British government would never have gained control of the country but for the intermediary influence of missionaries in softening the asperities of civil and military administration on the one hand, and winning the confidence and forbearance of the people on the other. And the new viceroy, Baron Curzon, is credited with the expressed belief that if England continues to hold India it will be due to the influence of Christianity.

In tracing the influences which have wrought so marvelous a transformation in Japan within the last forty to fifty years, we would not claim that all has been accomplished directly by missionaries or the specific promulgation of Christian truth by missionaries and native preachers, but we may insist that it was still missionary influence, if not at first, at least at second hand. The leaven of Western Christianity in one form or another has accomplished these results, and Western Christianity itself is a result of missionary enterprise farther back. When Com. Perry on that memorable Sabbath morning anchored his flagship in what is now known as Mississippi Bay, and summoned his naval chaplain to conduct Christian worship on his ship, all in sight of the gathered warriors of Japan along the shore, he undoubtedly taught a most impressive lesson, but no such lesson would have been taught, and no such commodore of the navy would have been found but for the missionary influence which first of all transformed America, and made such a representation of our national life possible. The same is true of the teachers who were employed in the government schools of Japan, and of the Christian influence exerted upon the minds of Japanese students and young Japanese girls who were brought to this country for education. The whole spectacle of our Christian civilization, which the keen intellects of Japan studied so attentively and profoundly, contributed to the same result. True, the national pride of, Japan has at different times revolted against the idea of receiving a foreign religion to the total discredit of her own national faiths; it has tried to secure Christian civilization without Christianity—the trunk, branches and fruit of the tree without its roots; but it has been found and will more and more be found that this cannot be done. Even disinterested observers, those in no way subsidized by an adherence to the Christian faith, but judging on mere statesmanlike principles, have declared that the vitalizing element in all the highest grades of advancement in Japan has been the Christian faith. It has been the leaven of Christian ethics that has clothed the nakedness of a people who seemed sadly insensible to shame; it is Christianity and not any form of diplomatic pressure or commercial interest that has done away with the cruel enactments against religious liberty; it is the example of Christian institutions in other lands that has instituted the various reforms and altruistic movements, for humanity.

It would be too much to assume that all the higher ethics that are now honored in different parts of the earth are the outcome of Christian teaching. There has been a great deal of gratuitous and ill-founded assertion put forth by Christian teachers on this subject. Lofty ethics have been taught by non-Christian leaders, and that in all the more advanced nations of the earth, and from the periods antedating the Christian faith. But what may be claimed is that Christianity has brought higher ethics into practical application to the life of the masses. Ethics, monopolized by a Buddhist priesthood cooped up in monasteries and making the religious life something apart from society, failed utterly. The system was isolated from God on one hand, for it denied the existence of a God, and from the masses of the people on the other.

It was suspended, so to speak, between heaven and earth, and touching neither. Meanwhile the world still unregenerated lay in the torpor of spiritual death.

The higher ethics of the Stoic philosophers at Rome like Seneca and Marcus Aurelius also failed to reach the people and thus mould society. Lecky, after having in glowing pages described the brutality of the Roman populace and even of many of the most distinguished men, says: "The sketch I have now drawn will, I think, be sufficient to display the broad chasm that existed between the Roman moralists and the Roman people. On the one hand, we find a system of ethics of which, when we consider the range and beauty of its precepts, the sublimity of the motives to which it appealed, and its perfect freedom from superstitious elements, it is not too much to say that though it may have been equaled, it has never been surpassed. On the other hand, we find a society almost absolutely destitute of moralizing institutions, occupations or beliefs, existing under an economical and political system which inevitably led to general depravity, and passionately addicted to the most brutalizing amusements. . . . . The later Romans had attained a very high and spiritual conception of duty, but the philosopher with his group of disciples, or the writer with his few readers, had scarcely any point of contact with the people." Just at this point is illustrated the power of the gospel of Christ, and the need which that alone can supply. It is a gospel of sympathy that adapts itself to all classes. It proceeds from theory to practice; it demands from its teachers exemplification; it welcomes all men to its discipleship, and to a share in its work and in its triumphs.

There is something melancholy in contemplating the helpless despondency of Marcus Aurelius, whose clear intellect and sensitive conscience clouded by ignorance of God made him virtually a pessimist. The one great lack which prevented him from a crusade of benevolence to mankind was that he knew not God. He lacked the inspiration of divine love in Christ, the leadership of him who with promises of divine power gave the Great Commission. He sanctioned and authorized, though reluctantly, cruel persecutions against the followers of that only name under heaven given among men whereby the world may be saved.

It is equally melancholy to contemplate the sublime moral utterances of Seneca, and yet see how utterly sterile and unfruitful all those precepts were, even in the regulation of his own life—a life marred with some of the very blackest scandals that ever disgraced a great intellect.

In many respects we admire the influence of the Stoic philosophy as exerted in the Roman empire, especially in politics and jurisprudence, but what made that also sterile and fruitless of the highest good and incapable of purifying the rottenness of a declining empire was that it knew not God, and was ignorant of that practical and aggressive type of love to men which bears the terse and pregnant name of "Christ-likeness."

Christianity, then, is ethics universally applied, and "Missions" is the formula which represents that application. "To all men everywhere, of whatever name, or kindred, or tongue," is the motto, and there is no loftier or juster standard from which to estimate the work of Missions than this, namely, that it bears forth this new ark of the covenant to the ends of the earth with all its attending influences for good to men. It is the movement of a grand army, no longer in camps of waiting, but on the march with banners unfurled, under vows more sacred than those of the old crusaders, and with a faith which anticipates confidently and confidently expects the gathering of the nations unto him whose right it is to reign. A non-missionary Church is simply a recruiting station which does not recruit.

In the recent war with Spain we have seen many encampments of soldiers not called to actual service, regiments going through with the daily drill, keeping up military authority and all the etiquette and proprieties of soldiering, but with no aggressive service, no conquest. They have in this stagnant life of routine and restless discontent suffered a worse mortality than any to be feared from the enemy's guns.

It is by no fanciful and far-fetched analogy that we are reminded of the difference between a Christian Church, confined in its own heritage, and consumed by its own selfish inaction, instead of that aggressive campaigning which, according to its divine Master's behest, is the proper end

and aim of a Church. There are those who urge with great force that the self-civilization of a nation is rendered greater by the active civilizing of other races beyond its own shores. As one example among many, the fibre and brawn of the British nation have undoubtedly been greatly strengthened by the civil and military service of its young manhood in distant colonies, at the same time that it has been enriched in its commerce and manifold industries at home. However this may be, the theory is certainly true as applied to the Christian Church, viz., that watering it is always watered, civilizing it is itself more truly civilized, Christianizing it will be more truly and thoroughly Christian.

Letters.

FROM MRS. BAIRD.

PYENG YANG, KOREA, May 6, 1898.

I have only a few hasty moments for letter writing, but I want to tell you while it is fresh in my mind about our training class for country women, which has just come to a close. Nothing of the kind for women had ever been attempted before, and we began it with a heart for any fate, not knowing how few or many might come, or who, or what discouragements we might meet with. But we had nothing but cause for rejoicing from the very start. The women of the church here in Pyeng Yang responded royally to the proposition that they should receive the country women as their guests and entertain them during the ten days of the class, and in a very short time sufficient was pledged to entertain twenty women. I wish you could have been at that meeting and heard the testimonies of the women as they made their pledges. One drew a graphic picture of Christ's sufferings for us, and said it would be a pity if we couldn't deny ourselves to the extent of a little money in order to tell others more about him. One who has been redeemed from a long life of wickedness said here was a chance to do something pleasing to God and make ourselves even more precious to him, and she sat down with the tears streaming down her poor, sin-scarred face. Another called everybody's attention to the fact that this wasn't something to be giving a few cents to, but they must all give in generous sums that they needn't be ashamed of. Everybody had something to contribute and some word of thankfulness and praise to utter at the same time. I, knowing how poor many of them were, had to wink hard to keep the tears back, and am not sure I succeeded. After that meeting our only anxiety was that the country women would not respond to the invitation, for besides being the first thing of the kind it is a very busy time of year for them, but they came in to the number of twenty-four, which was far beyond our expectations. They came from all distances round about. Two of them walked 150 miles to get here. They came trudging in toward evening on Saturday, looking weather-beaten and weary, but they had not a word of complaint about the long tiresome way. As one feeble, trembling old body, who had also walked a long way, said, "I am very tired, but so glad to get here that I do not feel it."

I don't think I ever enjoyed any ten days more than those we spent with this class. We were kept flying busy, both Mrs. Lee and I, for her little baby was barely six weeks old, and my help in the kitchen was a green woman who literally didn't know beans, American beans, anyway, when the bag was open. Mr. Baird had the women every morning for prayers and a lesson in Luke. Mrs. Lee took them at half-past ten for a lesson in Mark, and I had them at three in the afternoon for a lesson in the Old Testament, beside two half hours a day for singing. Most of these women had had only a passing contact with missionaries, and their knowledge of the spiritual teachings of the Scriptures, as well as the narrative, was a constant surprise. We are planning a class of this sort for December of each year.

Our little station is suffering its usual semi-annual decimation. Messrs. Whittemore and Baird are both out on preaching tours; Miss Best left yesterday for her first experience alone with Koreans, and Messrs. Moffett and Lee start this morning for their second expedition into Whang Hai Do. I suppose they have written you of the wonderful ingathering that was granted them on their last trip a week or two ago—over 170 church members received, and I don't know how many catechumens.

FROM DR. JESSUP.

ABEIH, MT. LEBANON, SYRIA, August 22, 1898.

Beautiful for situation is the Lebanon village of Brummana. About six miles from Beirut as the crow flies, but lifted to an elevation of 2500 feet above the sea, on a sharp ridge of red sandstone rock, fringed and carpeted with dark soft green groves of the stone pine, and commanding a double landscape view, on the east into the deep gorges and lofty summits of upper Lebanon, and on the west down upon the plain and city of Beirut which seem at your feet, it is an ideal site for a village,

a model home for the mission hospital and schools of our beloved co-laborers, the English Society of Friends. Here is a boys' boarding school, a girls' boarding school, a hospital and dispensary, the dwellings of the physician, Dr. Manassah, and the Industrial School director, Mr. Harley Clark, the plain Friends' meeting house, the spacious hotel of Mr. Saalmuller and the residence of Baufils, the famous photographer of the Holy Land, and Herr Herr, the German merchant.

About twenty-five years ago, Mr. Theophilus Waldemeier, who had been a prisoner of King Theodore of Abyssinia, called on Dr. W. M. Thomson in Beirut to ask his advice as to the best site for starting a Friends mission in Lebanon. Dr. Thomson's window opened eastward toward Lebanon. Pointing toward the mountain range he said to Mr. Waldemeier, "Do you see that big oak tree on the ridge yonder? That is Brummana, where thirty years ago Maronite priests burned Bibles and drove out the missionaries. There is no mission work there now. Go up and see how you like it."

Mr. Waldemeier's Swiss love of mountain scenery led him to establish his mission there. . . . . A sandy ridge with some score of huge pine trees on it, just southwest of the old village, was bought and work begun. Pine seed was planted over many acres of barren sand, and now that mountain side and ridge, with the buildings and shade trees and sweet-scented pines, is like an earthly paradise. Would that all travelers to the Holy Land would visit Brummana—they would never wonder why this mountain was called "goodly" Lebanon.

On Tuesday, August 9, these premises were taken possession of by a large assembly of Christian missionaries, preachers, teachers and physicians, met by invitation from all parts of Syria, Palestine, Egypt and Asia Minor, to hold a six days' missionary conference. One hundred and ninety-six entered their names on the roll. Of these seventy-six were British, fifty-seven Americans, eight Germans, four Danes, twenty-three Syrians and eighteen not designated. An executive committee in Beirut had been at work for six months making the necessary arrangements by extended correspondence.

The month of August was selected as being the time of vacation in the schools and seminaries, and Mt. Lebanon as having an equable climate during the summer, and Brummana as affording in its hotels and the hospitable institutions of the Friends abundant facilities for entertaining so large a number of guests.

The 196 delegates represented eleven Protestant denominations, viz. :

The Church of England, Established Church of Scotland, Free Church of Scotland, American Presbyterian, Irish Presbyterian, Reformed Presbyterian, Congregational, Lutheran, Friends, Methodist and Baptist.

They also represented twenty-four societies, committees and institutions. viz.: The Church Missionary Society, American Presbyterian Board, London Jews Society, A. B. C. F. M., Society for Promoting Female Education in the East, Lebanon Schools Committee (of Scotland), British Syrian School and Bible Mission, Friends For. Miss. Assoc., Syrian Protestant College, St. George's Moslem Schools (Miss Taylor), North African Mission, Christian Union Mission, Church of England Woman's Miss. Soc., Danish Independent Mission, Irish Presbyterian Mission, Robert College, English Hospital Jaffa-German Lutheran, Kaiserswerth Deaconesses, St. John's Hospital, Beirut, Egypt Mission Band, Miss Procter's Schools, Reformed Presbyterian, Lebanon Hospital for the Insane.

Thirty papers were read and twenty-five addresses given, besides the remarks, often of great interest, offered by members of the conference in the regular sessions and the devotional exercises. The interest increased from day to day and the whole exercises were marked by spiritual fervor, Christian unity of purpose and sympathy, and a longing for a mighty baptism of the Holy Spirit. The papers will all be printed in pamphlet form and many of them will be of permanent value. Space will not permit me to quote from them, but I will give a list of the writers and their subjects.

After introductory addresses by Rev. Dr. Ford and Rev. Dr. W. M. Eddy, papers were read on :

1. Missionary Beginnings in the East. By Rev. Wm. Bird, now in his seventy-fifth year.
2. The aim of Christian Missions in the Levant. Rev. H. H. Jessup, D.D.
3. The Motive of Christian Missions in the Levant. Rev. J. R. L. Hall, Jerusalem.
4. The Value of Bible and Tract Distribution. Rev. George M. Mackie, Beirut.
5. The Holy Spirit the Essential Need for the Christian Life and for Christian Missions. Rev. George M. Mackie and Miss Shattuck, of Oorfa.
6. Personal Consecration. Rev. J. G. Phillips, Damascus.
7. Diversity in the Operations of the Holy Spirit. Rev. F. W. March, Tripoli.
8. Christ the Great Teacher. Rev. S. Jessup, D.D., Sidon.
9. The Intellectual Standard and Religious Influence of the Elementary Schools. Rev. F. E. Hoskins, Zahleh, and Miss C. Thompson, B. S. M., Beirut.
10. What Should Be Expected from the Schools of Higher Education with Reference to the Christian Life of the Country. Rev. D. Bliss, D.D., S. P. College, and Frank E. Ellis, Esq., Preparandi School, Jerusalem.
11. The Deepening of the Spiritual Life: The Fact, and How Attained. Rev. H. Sykes, Nazareth, and Mrs. H. H. Jessup, Beirut.

12. Tokens of God's Influence in the Schools. Miss Charlotte Brown, Sidon.
13. Evangelistic Work among the Oriental Churches. Rev. Donald Wilson, Es Salt.
14. Evangelistic Work among the Oriental Churches. Rev. W. K. Eddy, Sidon.
15. Evangelistic Work among the Moslems. Rev. C. T. Wilson, Jerusalem.
16. Evangelistic Work among the Moslems. Miss Jessie Taylor, Beirut.
17. Evangelistic Work among the Jews. Rev. A. H. Kelk, Jerusalem.
18. Evangelistic Work among the Jews. Rev. J. Soutar, Safed.
19. Evangelistic Work among the Druzes. Rev. W. Bird, Abeih.
20–21. How Can the Syrian Evangelical Churches be Made More Spiritually Efficient, and the Youth be Best Trained for Active Service? Rev. H. Sykes, Nazareth, and Rev. J. S. Crawford, Damascus.
22. The Promotion of the Missionary Spirit in the Eastern Evangelical Churches. Rev. Khalil Jemal, Nazareth, and Mr. Tanios Saad, Shwifat.
23. Remembrance of Fellow-workers and Prayer for the Progress of Missions in All Lands. Rev. S. Gould, M.D., Nabulus.
24. Service of Medical Missions in Advancing the Religion of Christ. Rev. George E. Post, M.D., Beirut.
25. Service of Medical Missions in Advancing the Religion of Christ. Mary Pierson Eddy, M.D., Beirut and Itinerant.
26. Service of Medical Missions in Advancing the Religion of Christ. Dr. Beshara Manassah, Brummana.
27. Technical and Industrial Missions. Rev. George E. Ford, D.D., Sidon.
28. Technical and Industrial Missions. Harley Clarke, Esq., Brummana.
29. Woman's Work for Woman. Miss Werner, Beirut.
30. Woman's Work for Woman. Miss Nicholson Abond, Palestine.
31. In the Unity of the Spirit. Mutual Sympathy and Coöperation. Rev. William Jessup, Zahleh.
32. Work for Orphans and Widows. Miss C. Shattuck, Oorfa.
33. Personal Experience in Missionary Work. Miss Procter, Shwifat.
34. Experience in the Brummana Work. Theophilus Waldemeier, Osfunigeh.

On Sunday, August 14, five sermons were preached, three in English by Rev. J. G. B. Hollins, Cairo; Rev. G. M. Mackie, Beirut; Prof. William Ives Curtiss, Chicago, and one in Arabic, by Rev. H. H. Jessup, Beirut. The closing testimony meeting was led at evening by Rev. W. S. Nelson, of Tripoli, and increased in interest and power to the end.

The conference was a great success.

1. It was the first general conference of Protestant missionaries in Western Asia. An important meeting of the N. P. Mission in Cairo on the same day prevented our Egyptian brethren from attending, but with this exception nearly all the societies laboring in the Levant were represented.

2. It was not an ecclesiastical nor a business meeting. No votes were taken or called for on points of mission policy, but there was free interchange of thought on the most of the subjects presented. The only defect was the multiplicity of subjects and the consequent want of time for free discussion.

3. The spiritual element was predominant. The devotional meetings at 6.30 A.M. and 6 P.M. were fully attended and full of animation and spiritual power. The singing was led by a choir of English and American young men and women and joined in by the whole audience, using the sacred songs and solos.

4. The spirit of brotherly union and harmony was inexpressibly delightful. Party names were unknown and ignored. We were all one in Christ and all felt that our great object, in this land of warring sects, is to exalt Christ and Christ alone.

5. Much was said about the spiritual life, the work of the Spirit, definite reception of the Spirit and the Spirit-controlled life, and many felt that they had received a new unction from on high.

6. It was agreed that, if the Lord will, another conference of Christian workers be held here in 1901, thus giving it a triennial character.

7. Deep interest was awakened by the presence of Miss Shattuck, the noble Christian woman who stood alone at her post in Oorfa when 8000 Christians were massacred. She has returned to her home cheered by the prayers and sympathies of every one of this company of brethren and sisters, and accompanied by Mrs. Shaw, who has had long experience as a teacher in the United States and has been visiting her daughter, Mrs. Doolittle, in Deirel Kouer, Mt. Lebanon.

It was my privilege to see them on board the Egyptian steamer, August 19, for Alexandretta *en route* for Oorfa. Miss Shattuck read to me an interesting letter just received from Rev. Mr. Saunders, describing a communion season at Kessab, southwest of Antioch, where, as the result of a great work of grace, 107 members were received to the communion of the church and eighty-five infants were baptized—this is only one of many signs of spiritual awakening in various parts of the empire.

Yours sincerely,

HENRY H. JESSUP.

COLLEGES AND ACADEMIES.

LEWIS ACADEMY.

This institution, at Wichita, Kans., began its thirteenth scholastic year on September 6, 1898.

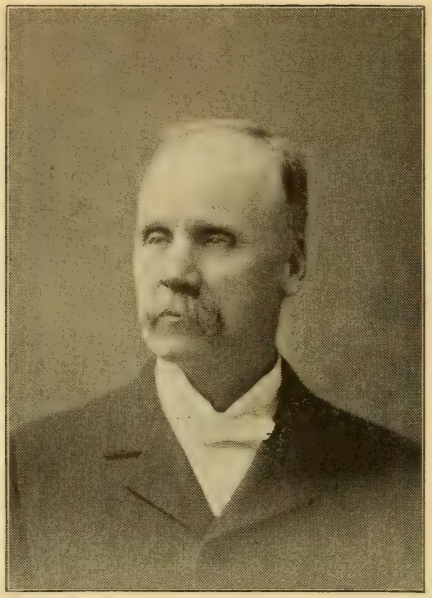
In any age preceding the marvelous present, and in any land except the wonderful West, its growth and development would have seemed almost incredible.

As a slender twig planted in the prairie soil beside a perennial stream shoots upward and outward until, after a dozen years, its branches reach out with ample shelter, so this school from a small beginning has developed rapidly into an institution of almost national repute. Its attendance has steadily increased until the enrollment for the past year reached 272. It has graduated in twelve years 133 pupils. Of its graduates many are now filling prominent and honorable positions in the pulpit, the classroom, in law, medicine, editorial and other professional lines. In many of our best colleges throughout the country its graduates have made a record for Lewis Academy intellectually, and spiritually, in stirring up their fellow-pupils to religious activity, unsurpassed by those of any preparatory school in the land. During the past year three of its graduates carried off first honor as graduates of as many of our best-known Eastern colleges, while many others have taken valuable prizes in other higher institutions of learning during the past and preceding years. Of its present and past pupils, thirty-six have either entered upon or are preparing for ministerial or missionary labor. It is believed that of those who have attended the academy for a period of one year or more, fully seventy-five per cent. have left its walls devoted Christians.

Such is the record of an institution whose founding was directly inspired by the action of the General Assembly in creating the Board of Aid for Colleges and Academies. It stands as a monument to the wisdom of that action. When the late Dr. J. D. Hewitt and his coadjutors in 1884 determined to establish this academy, it was with the firm reliance that, after exhausting every reasonable resource among the local friends and supporters of the institution, the Board of Aid would supplement their efforts with such financial assistance as might be necessary. This the Board has



Lewis Academy, Wichita, Kansas.



The Late Dr. J. D. Hewitt.

done most liberally. With the annual appropriations made by the Board the academy has been able each year to present a balance sheet clean and clear of every item of expense.

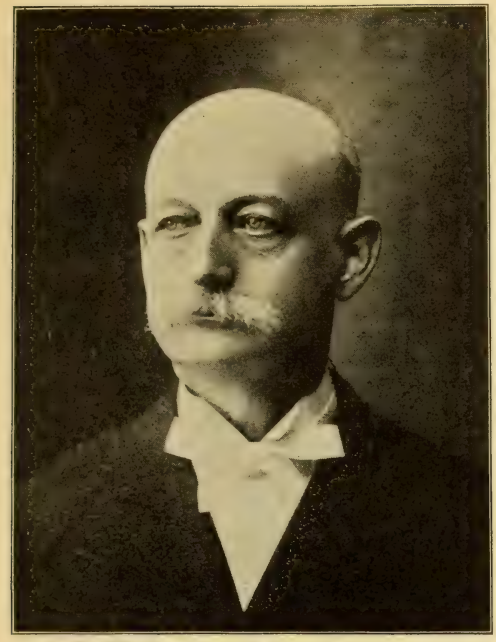
But all along its history there has been, in contrast with the sunny side above presented, a reverse picture, dark and threatening. In acquiring its handsome grounds, located in the heart of the city, and in erecting and equipping its splendid building —a property once valued at $100,000, but which, while it would now bring far less than that figure if put upon the market, is yet just as valuable for the purpose of the school as it ever was—the academy found itself in debt $34,000. Through the generous action of the Board of Aid and of local friends this indebtedness has, in ten years, been reduced to a point where $10,000 will wipe it out completely. Its local friends are loyal but poor. The demands upon the Christian people of this part of the country are numerous and pressing. Churches, missions, hospitals, Y. M. C. A., and temperance work, and a thousand other things appeal constantly to the charitable and progressive people of the growing West with an eloquence that is irresistible.

The academy has taken a stride forward this year in raising its course of study one year so as to meet the requirements of those Eastern colleges which have recently advanced their entrance qualifications one full year's work. Its graduates may now enter the Freshman year of these colleges, or the Sophomore year of any others. This involves increased annual expense, but the academy will still be able, with the usual allowance from the Board of Aid, to balance all accounts at the year's end.

The time has come, however, when, in order to fulfill its manifest destiny, this school should be freed from debt and endowed. It should no longer be compelled to exist as a pensioner upon the charity of the Board. It should have a dormitory to accommodate the students who are flocking here from country districts and other States. It should have the endowment of professorships and scholarships for bright but indigent students, burning with ambition to qualify themselves to make the world better. Already the school furnishes free tuition for those pupils preparing for the ministry who are under care of presbytery, and reduced rates for ministers' children. But in this section there are hundreds of poor but worthy young people—



A portion of the Pupils and Faculty, Lewis Academy, 1898.



J. M. Naylor, Ph.D., Principal.

poor in purse but richly endowed with brilliant minds—who would gladly avail themselves of this school if scholarship could be awarded upon a basis of merit; and all these uncut diamonds could be polished for the Master's crown.

The academy has by its splendid record earned the right to be favorably considered by those stewards of God's bounty who are looking for an investment that will yield a rich dividend throughout the cycles of eternity.

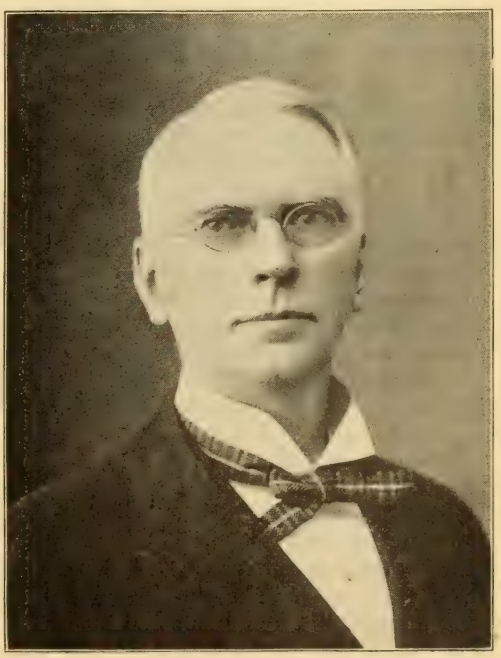
The denomination of Friends have just established a university at Wichita with $200,000 endowment. The Congregationalists have here a college which has already received pledges of $150,000, conditioned upon raising $50,000 more. Shall this lusty and most hopeful child of our own Church, first in the field, and still working in a field unoccupied by others—that of a first-class Christian academy—be allowed to languish in the shadow of these two nobly endowed colleges of our brotner denominations ?

Lewis Academy does not aspire to be a college—certainly not a second or third-rate college. Its founders were enthusiastic in the belief that first-class Christian academies are far more in demand in this Western country than low-grade and sickly institutions glorying in the self-styled titles of "colleges" and "universities."

Its Board of Trustees are among the most conservative and level-headed business men of the community. No commercial enterprise in Wichita is managed with more careful attention to details, or with more wisdom, judgment and tact.

With such a Board of managing officers, such a record of scholarship and Christian discipline behind it, such bright promise for the future, Lewis Academy seems to offer the most inviting conditions for endowment that can possibly be presented. The donor, after whom the academy is named, will gladly consent to a change of its name that shall perpetuate the memory of any generous friend who will now come liberally to its support.

The power of personality to create the best personality is what Browning is forever trying to tell us. It is the truth which lies at the basis of Sir Richard Steele's remark made in respect to Lady Elizabeth Hastings, "to love her was a liberal education." That intimacy of companionship which love represents gave to life breadth and depth and height, so broad and high and deep was her own nature.—*Dr. C. F. Thwing, in The Best Life.*



Col. Hiram M. Lewis,
President of the Board of Trustees.

MINISTERIAL RELIEF.

THE ENCHANTED CAVE.

In the ballads of Sir Walter Scott there is the legend of the Enchanted Cave and the Sleeping Knights. It is said that once a Scotch patriot in his wanderings came across this mysterious cave and he was wonderfully surprised to find that all around the entrance to this place of strange enchantment there lay, full-armed, a large body of stalwart knights sound asleep, with their horses tethered without and as fast asleep as the warriors themselves, and the Scottish patriot could neither waken up men nor horses; but when he entered the cave he saw a trumpet and a sword hanging upon the wall with written instructions that if any one needed aid from these stalwart sleeping knights he must seize the sword and then blow the trumpet in reveille.

Needing just such help as he saw lying all around him in a dead sleep, the Scottish patriot eagerly grasped the trumpet and suddenly blew a long, loud blast, and, presto! all at once there sprang to his side the whole company of sleeping knights, wide awake and all alert for any duty and any danger, and they demanded of him what service they could render.

The patriot then related to them the great danger in which his native land, which he dearly loved, was then standing, and he asked the goodly knights for their assistance. They stood ready and able to grant him the very assistance his imperiled country needed, but with one upbraiding voice they all exclaimed, "Well, but why have you not taken down the sword? We want you to lead. The writing says that he who minds the horn must also seize the brand."

Disgusted and disgruntled with the want of courage of the professed patriot because he did not take the sword and show a high sense of chivalrous honor and bravery and perform the duty of a soldier and a leader in time of need, they plunged him down over a great cliff, and again laid themselves down to sleep.

This is a legend, and therein is a parable. The sleeping knights are the members of the Church who have gone into the enchanted cave of worldly ease, and have fallen fast asleep, and all the means at their command for doing the Lord's work are lying as still and useless as the tethered and sleeping horses of the stalwart knights.

The members of our churches, like the sleeping knights, are full-armed, and strong in resources, and large in numbers and ready for any noble, generous, magnanimous work to which the leaders of the sacramental host may choose to summon them by the blast of the gospel trumpet, but the leaders themselves must obey the writing on the wall and take the sword—the sword of the Spirit which is the word of God, and lead the awakened knights boldly forward in every great and self-sacrificing work for the good of suffering humanity and the glory of the God of our salvation.

Ordinary voices could not waken the sleeping knights in the enchanted cave, and ordinary voices will not arouse the sleeping members of our churches who have been lured, perhaps, by siren songs into the overpowering atmosphere of the enchanted cave of worldly ease. Our leaders must gird on the sword of the Spirit, which is the word of the living God, and courageously stand before the stalwart sleeping knights and blow a long, loud blast on the trumpet of the Lord, and then they will awake from their slumber and enchantment and stand full-armed, and strong, and ready for any self-denial, and any duty to which they are convinced the Lord, their God and Saviour, has really called them. Arouse their thought, awaken their conscience, stir their souls, call forth their faith, show them their hope, and they will perform any work to which they see they are called by the word and providence of God. Let the trumpet sound out its loud and long reveille, as the leaders stand girded for the conflict themselves, and the aroused, awakened forces of the Church, by the inspiriting and invigorating influences of the Spirit of the Lord, can and will unitedly spring to the help of the needy and drive all want and suffering

from the homes of God's suffering saints and push forward with gigantic power the conquest of the whole wide world for the enthroned Lord of life and immortality.

Brethren in the ministry, the hallowed cause of the Board of Relief is emphatically OUR CAUSE. Many of our brethren and many of the families of our departed comrades stand this day most sorely in need of help—help which you can in God's great name command by the mere sounding of the trumpet hanging on the wall! Will you blow that trumpet and awake the full-armed, stalwart knights that are sleeping in the enchanted cave of worldly ease? There is suffering, unspeakable suffering, abroad in the land. The noble knights of the army of the Lord have not realized the facts. They have not been made acquainted by their leaders of the real condition of things, and with all their means and power to grant relief, they have been permitted to go to sleep. They are not dead! They are not indifferent when awake. But they are not fully informed of the need of help which they so abundantly possess and when aroused are so heartily willing to afford. Brethren in the ministry, if we all play the chivalrous part of the true soldier and arouse our glorious army and show our valiant soldiers the duty that is expected at their hands, they will come to the relief of our old and honored comrades and the splendid women who have so faithfully stood by their side and cheered and comforted them in their self-denying labors. With a high sense of honor and justice let us seize the sword—it is God's word!—and let us sound the call to duty all along the line of the host of God's elect, and there will be no failure in duty, there will be no suffering left unrelieved, there will be left no burdened hearts feeling that they are neglected by a sleeping Church, after all the noble service they have rendered to our beloved Zion. "He who minds the horn must also seize the brand."

If all who neglect to take the sword and sound the call to duty should, by the aroused knights, be hurled over some awful cliff, what a break there would be in the ranks of the leaders when over 3000 churches do nothing each year for the relief of their needy brethren and the dependent households of those who sacrificed their very life for the upbuilding of our great and glorious Church!

We cannot preserve our honor before God and humanity as leaders of the host if we sit down in serene indifference to the wants and woes of our fellow-soldiers. The worn-out soldiers in the grand army of the Lord have a right to expect that those of us who are still in active service will make some reasonable provision for them to meet the cravings of hunger and to enable them to ward off the chilling blasts of winter, and the aroused Church will always stand ready to respond to every reasonable call for aid.

Brethren, this cause of Ministerial Relief is preëminently and emphatically "OUR CAUSE," and we have no right to expect that the noble knights of our great Presbyterian hosts, who may forsooth be sleeping around the enchanted cave, and waiting the trumpet call to duty once a year, will awake and come to our relief if we do not play a chivalrous part, and with dauntless courage and with a high sense of honor toward our suffering brethren, seize the sword of the word of God and blow the bugle blast that will waken up the sleeping knights who are a mighty and willing host to follow a courageous leader and give relief wherever and whenever needed.

Brethren in the pastorate, you *cannot plead for yourselves* in presenting this sacred cause, for *you cannot receive a dollar of the money* of the Board *while you are able to work*, but are you doing your duty to your brethren who are in straits, in want, and in physical suffering, and mental anguish, if you do not boldly arouse God's people to a *consciousness of duty* to his suffering saints? Your people constitute the bravest and the best of all God's sacramental host, and when *aroused*, like the sleeping knights around the enchanted cave, will stand ready to do any duty which the known necessities of God's suffering saints demand.

We need not be afraid to ask God's people for God's money for God's suffering saints. They love to give when they know the reality of suffering which is abroad in the Church. Tell them the true state of the case. Show them that some of the best men the Church has ever heard preach, that some of the most useful home missionaries who have ever led self-sacrificing lives for Christ, that some of the best missionaries who have ever gone to the foreign

field, that some of the choicest women who ever held commissions to work at home or abroad, are on the roll of annuitants of the Board of Relief, and that the money the churches contribute will be carefully, conscientiously and fairly distributed among all these needy and deserving men and women, and they will respond to your call with glad hearts and thank you for giving them a golden opportunity to minister to the necessities of worthy servants of Christ and use their money for the glory of God.

CHURCH ERECTION.

TYPICAL CASES.

The following cases from among the applications awaiting the action of the Board may be considered as typical, and may serve to give our readers an idea of the nature of the fields to which the money they contribute is given.

Calumet, Oklahoma Territory.

This is a little town that has sprung up within a few months upon the recent extension of the Chocktaw Railroad.

The church was organized last June with a membership of eight. There is no church building in town and no other organization excepting a small Roman Catholic church. There is now an average congregation of fifty, ministered to by the Rev. John McMillan, of Geary. The lot upon which the church is to stand was given it and the people are erecting a little building to cost $600. Toward this the people have subscribed already $300, and they ask the Board for $300.

Lankershim, California.

This little church is in southern California and, although organized four years ago, has not as yet been able to build a house of worship. The only other church is a small Methodist organization. The minister in charge (living at Burbank) writes: "This place can be grouped with Burbank and receive preaching every Sunday afternoon. The minister at Burbank is willing and ready to take it up as soon as a place of worship can be had. The people lost nearly all their hay and fruit crop this year by reason of drought and frost, and are doing remarkably well, all things considered." The little building is to cost $650, and the people have subscribed $400. They ask the Board for $250. The chairman of the presbytery's committee writes: "The year has been a very hard one on the people, and while they can and cheerfully do give time and labor, very few have money nor have they much to sell to get it with. It hasn't always been so. It won't always be so."

Johnston, North Dakota.

Organized last January. Average church attendance, 75; membership, 22; in the Sunday-school, 50. Building to cost $1700, and lot (paid for) $90. Subscription of $976 and more expected. They ask of Board, $566. "This is a very prosperous section of the country, always yielding a good harvest. Also it is the stronghold of Presbyterianism and will no doubt go on prospering as soon as we have a suitable house of worship."

Pine Creek, Colorado.

Organized last March. Membership, 37; average attendance, 100; in the Sunday-school, 105.

This field is twenty-one miles from any Presbyterian church, and there is no other church or place of worship in this young town of 500 people. There is a subscription of $1242 toward a $2100 building, and a lot worth $300 has been given.

The pastor was lately a lawyer in Durango, Colo., doing missionary work under the direction of his pastor. The results were so marked that the presbytery licensed him to preach. He went into the valley of the Pine River, a place supposed to be very difficult and almost without any religious advantages. The church organized there is the fruit of his labors, and the "Presbytery is thankful to our Maker for the good tidings coming from so far away." Dr. Kirkwood, synodical superintendent, writing from this field, says: "I am astonished at what this people are

doing and have done. The church is beautiful and complete and of good plan. I am fully persuaded that the outlay is well worth all that has been stated or estimated. I hope you will be able to get for this people the amount asked."

Jupiter, North Carolina.

This is a work among the mountain whites not far from Asheville, and near the Tennessee border. Dr. Duncan, synodical superintendent of Tennessee, writes: "For some years our Woman's Board of Missions has been assisting in operating a school among the mountain people of Jupiter and the little church is the direct outgrowth of the school. The people are poor, and the amount raised on the ground is comparatively small. I know the circumstances and financial condition of the members and am certain they have done well. There is a good prospect of growth. Here is a new work among a people who have heretofore known little about our Church. This is an important outpost. Jupiter is the geographical centre of a most interesting mountain region which I wish you could see."

The membership of the church is twenty, with an average attendance of ninety. There are thirty-five in the Sunday-school. The title to the lot is in the Board of Home Missions, and the building is to cost $2200, to be used both for a place of worship and a school. The Woman's Board has contributed $500 toward the edifice, and the people ask the Board for $700.

ARCHITECTURAL PLANS.

The Board has for many years furnished when requested sketches of church buildings and manses, and in many instances provided also, at a very moderate price, the working drawings and specifications used in building. Requests for such aid and advice are so frequent that the officers are persuaded that this department of their work, which it believes important, has been very widely appreciated.

In connection with this branch of its work the Board has during the last fifteen years printed several pamphlets containing designs furnished by experienced architects and representing buildings costing from $800 upwards.

It has now inaugurated a new method of supplying designs which it believes will prove still more effective. Its last pamphlet edition being exhausted, instead of issuing a new edition, it has prepared designs to be printed upon separate sheets, so that a selection from the stock can be made to meet the requirements of each particular case.

Thus instead of sending to each applicant the same book containing perhaps fifty designs ranging from $800 to $20,000, only a few of which can prove adapted to the work in question, it can now send a half-dozen separate sheets all representing a building of about the size and expense desired.

It would therefore request that when application is made for such plans, it be specified what is expected to be the size, cost, seating capacity and material of the proposed building.

It may be added that while the Board has sketches of buildings of quite expensive character and which may serve a good purpose in giving suggestions, it yet strongly advises that in all cases where a building is to cost more than $5000, a competent architect be selected and the work entrusted to his hands.

In this way a building is secured that meets the special needs of the congregation in question, and in the end, in the case of such buildings, there will be usually a saving in other respects that will counterbalance the fees of the architect.

For this reason the Board cannot in the case of more expensive buildings, although it sends the designs, supply the working drawings and specifications, but will refer the church to the architect who made the sketch.

THE WORK APPRECIATED.

Letters containing sentences like the following are constantly coming to the office, and indicate clearly the benefit of the work accomplished by the Church through the Board:

"Received your remittance. Enclosed please find receipt for the same. Permit me to express the gratitude of trustees and people for the grant received, with the hope that it will do much toward helping in the advancement of the Master's kingdom in this place."

"I send the receipt for the two hundred and fifty dollars that was gratefully received and without which we would not have been able to build us a church-house such as would have been suitable. Many thanks to the Board."

"With joyful hearts we dedicated our beautiful little church last Sabbath. The church is nicely furnished with bell and organ. The people coöperated beautifully in the building and furnishing and all funds were raised previous to dedication. The gift of the Board was mentioned with deep gratitude."

ORGAN WANTED.

The Rev. L. E. Jesseph, of Harrington, Wash., makes the following appeal: "Could you assist us by way of getting some kind-hearted Christian, or some church in the East, to donate us a new organ for our new church? We hope to have church done in about sixty days."

FREEDMEN.

INGLESIDE SEMINARY.

Ingleside Seminary, at Burkeville, Va., is situated at the junction of the N. & W. and Southern Railways, two of the most important railway systems of the Southeast.

About a mile from the depot, upon a hill commanding a fine view of the surrounding country, and affording excellent drainage, near an abundant supply of excellent water, in the midst of a campus containing about twenty-two acres of field and grove, the Board of Missions for Freedmen erected a substantial four-story brick building at a cost of about $20,000. This building, minus the left wing, which could not be completed for lack of funds, was finished in July, 1892, and here in October, of that year, were gathered about one hundred girls, and the real work of the seminary was begun.

Many of these girls, coming from our parochial schools, where they had been carefully trained, and from earnest Christian homes, established at once a moral tone that has been helpful to the institution ever since.

Many of the girls were professing Christians when they came, and others, one after another, without excitement, have given their hearts to the Saviour, and dedicated their lives to his service, so that when the school closed the first year there were only seven girls who had not made a profession of religion, and all of these were earnestly inquiring the way.

In some subsequent years it has happened that there was not a single girl in the institution that was not a professing Christian. Of the twenty-five graduates of the class of '96, twenty at least are known to be teaching in parochial and public schools in Virginia and Delaware.

The picture represents a graduating class of sixteen. Of this class the president of the school, Rev. G. C. Campbell, wrote: "As such classes as this, year after year, leave Ingleside and other schools of like character, what a mighty power for good they become! Their elevating influences are felt in home, church and society. Oh, that we might reach and help more of these earnest but ignorant girls, many of whom see and desire the light and help received by our students, but are financially unable to secure it for themselves."

THE PRODUCTS OF OUR WORK.

The farmer at the end of the year shows a well-filled garner as the product of his toil. The miller looks with pleasure upon the pile of sacks of flour that are the result of his grinding. The baker counts his loaves, to assure himself that his efforts have produced the results that were desired and intended. No one likes to labor in vain or spend his strength for naught.

The work of the professors and teachers laboring in schools of the Freedmen under the care of the Board is intended to cultivate the minds and hearts and develop the characters of the pupils under their care.

The education of young women of the race, who are to be the home-makers and



A Graduating Class at Ingleside Seminary, Burkeville, Va.

the mothers of the succeeding generation, is regarded by all who have given any thought to the work of evangelizing the Negro as one of the most important if not the most important part. The Freedmen's Board has under its care five large institutions, devoted exclusively to the educating and training of young women, who board in the institutions, and are continually under the watch and care of the cultivated Christian teachers who are devoting their time and their energies to this most commendable Christian missionary service.

After these young girls and women have spent from four to six years under the refining and elevating influences of these Christian homes, they go out into the world and back to their race fitted to exercise in the communities in which their lots are cast influences for good which God alone can measure.

Each of the five female seminaries, Scotia at Concord, N. C., Barber Memorial at Anniston, Ala., Mary Holmes at West Point, Miss., Mary Allen at Crockett, Tex., and Ingleside at Burkeville, Va., are preparing and sending forth these messengers of good for the uplifting and redemption of their race.

The photograph of a group of sixteen young women, which accompanies this article, affords a good example of the annual product and output of these institutions that are supported through missionary zeal and Christian benevolence.

The class as seen in the picture is gathered under the trees in the yard of the Ingleside Seminary at Burkeville, Va. The girls are arrayed in their graduation dresses, each made by its own wearer. The girls in the institution are required to dress uniformly. The regulation dress of the school is simple and inexpensive. The plan has for its object the repression of extravagance and the exclusion of the gaudy. It also eliminates rivalry and leaves little room for vanity.

Writing in the *Lutheran Observer* of Independence Day—July 26—in Liberia, Dr. Pohlman speaks of the little republic as the place "where God is working out the problem of the Negro race, by granting to it all the rights, privileges, opportunities, that he grants to any race of the earth's inhabitants who desire to forge ahead in the scale of civilization, culture and Christianity. For here are churches, schools, legislative halls and all the machinery that goes toward higher development."

EDUCATION.

SEMINARY LIBRARIES.

We are glad to call attention to the generous gifts of friends of education by which our theological seminaries are becoming admirably supplied with facilities for study and investigation. It may be that new gifts may thus be secured for those of our institutions which at present are not well provided for. We give this month a picture of the Virginia Library recently built and presented to McCormick Seminary by Mrs. Nettie F. McCormick. The style is exceedingly beautiful and appropriate for such an edifice. It is a modern building erected upon the most approved principles, and is intended to furnish facilities for special work in the various departments of theological study. It contains about 20,000 volumes, including the valuable collection of works on Old Testament Criticism and Exegesis bequeathed to the seminary by the late Prof. Bissell. *The putting up of this building offers encouragement to friends of learning to do something for the Library Fund of the seminary, which amounts to barely $2742, and is in extreme need of large additions promptly made.*

At Auburn the beautiful Dodge-Morgan Library building furnishes accommodation for the collection of 25,000 books and about 7500 pamphlets which are at the disposal of the students. A photographic reproduction of the Codex Bezæ is among the recent additions. The Reference Library in Morgan Hall contains the Dayton Memorial Library, which affords excellent facilities in the prosecution of literary work.

At Lane, Smith Library Hall stands on the north side of the campus with well-lighted alcoves containing more than 18,000 volumes. Among the treasures is the original MS. of the famous Auburn Declaration. Here, too, may be seen the MS. lectures of Profs. Lyman Beecher, Henry Smith and D. Howe Allen.

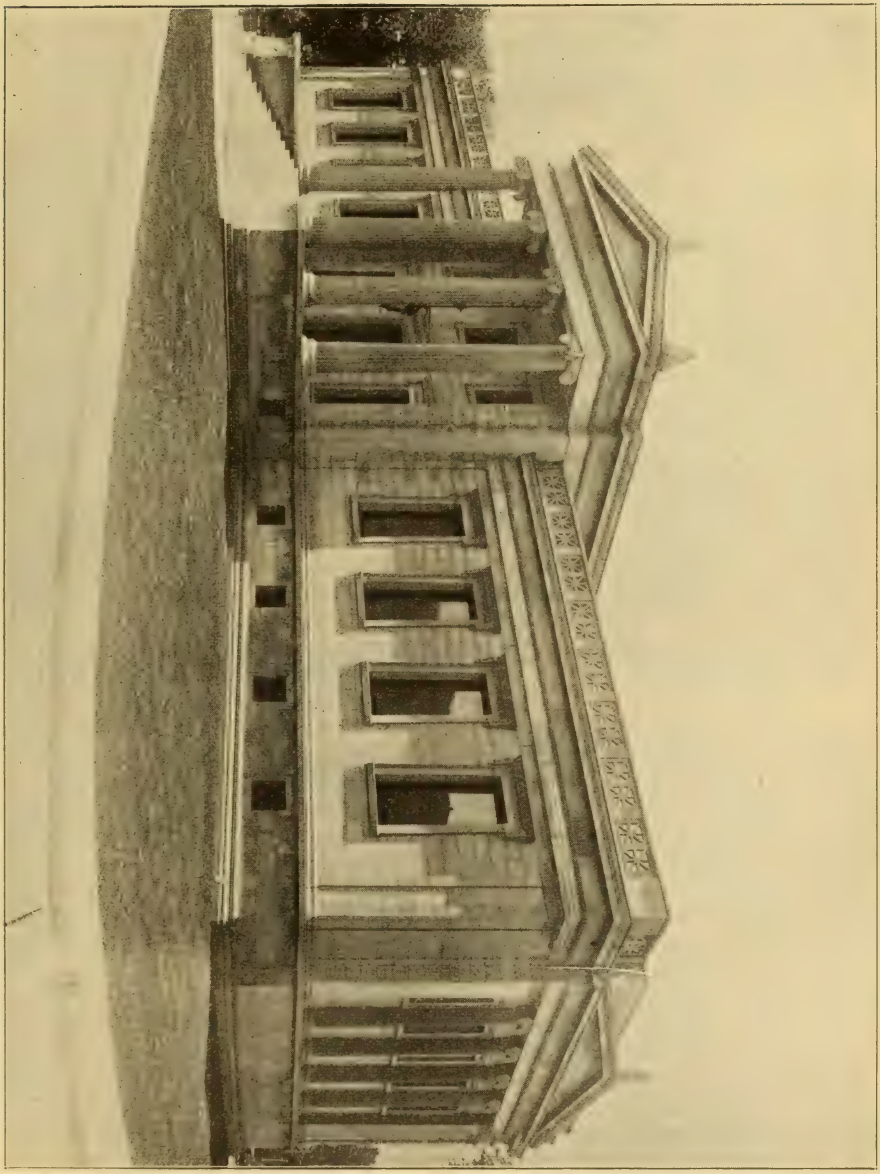
We gave recently a picture of the new and most attractive Vail Memorial Library at Lincoln University. The friends of the Negro, and those who appreciate the importance of providing for him the opportunity of advanced education, may now feel that they can make valuable gifts of books with the assurance, hitherto wanting, that they will be put where danger of loss by fire is practically removed. A most acceptable gift would be money to constitute *a fund for the regular increase of the library.* The stack room, as at present arranged, has a capacity for 30,000 volumes.

We gave in a previous number an excellent picture of the library of the Western Seminary, which is a fireproof building with more than 27,000 volumes on its shelves. It contains the libraries of the late Profs. Halsey and Wilson, together with recent additions of valuable material for historical and exegetical study. We take occasion to call attention to *the need of pecuniary provision for the support of a competent librarian* who may give his whole time to the care of the books and to the training of the students in the use of them.

The commodious library at Princeton was built for the seminary by the late James Lenox, LL.D., of New York. It contains 59,000 bound volumes, including the libraries of Drs. Ashbel Green, John M. Krebs, John Breckenridge (corresponding secretary of the Board of Education from 1831–36), J. Addison Alexander, and others. There is also a very remarkable collection of works on the Baptist controversy, embracing over 2000 volumes and 3000 pamphlets, the gift of Mr. Samuel Agnew, of Philadelphia.

The pamphlets in the library amount to 24,600, and include the large and unique collection presented by the late Rev. Dr. Sprague. It is a happy circumstance that friends of Princeton, such as the late Messrs. R. L. and A. Stuart, Mrs. R. L. Kennedy, and the executors of the estate of John C. Green, Esq., have provided funds, amounting in all to $38,000, the annual proceeds of which secure the maintenance and increase of the library.

The San Francisco Seminary has a library of over 18,000 volumes in Scott Library Hall. This building is admirably lighted, and presents with its dome and tower an imposing appearance.



Virginia Library, McCormick Theological Seminary.

The library of Danville Seminary contains carefully selected and valuable works, but there is absolutely no endowment for the general library, and some hundreds of dollars are required at once for the purpose of classifying and indexing the books according to modern methods. *Let some friend of Danville send a check for $500, and thus enable those in charge to make the library for practical purposes more than doubly valuable.*

The seminary at Omaha has a library of about 2000 volumes, having received valuable additions recently. This young institution may well claim help in its efforts to greatly increase the facilities which it offers to its students. *Money to buy new books* is perhaps the matter of most urgent need.

Biddle University has a library of about 8500 volumes of commentaries and religious and secular literature.

The German Theological School of Newark has over 4000 volumes, quite a number of which came from the library of our late secretary, the Rev. D. W. Poor, D.D., while the German School of the Northwest has a library of perhaps 3000 books, with many pamphlets, the foundation having been laid in the library which Prof. Van Vliet left to the institution. *Modern works are urgently required.*

LEARNING THE CATECHISM.

One of the questions which must be answered with regard to every candidate for a scholarship concerns his acquaintance with the Shorter Catechism. This is in accordance with a number of deliverances of the General Assembly. Thus in 1868 it was resolved by the General Assembly (O. S.) "that the presbyteries be required to see that the candidates for licensure be well versed in the Catechism, and well furnished with Scripture texts." In 1877 the proposition that all candidates coming under the care of the Board should be required by their presbyteries to qualify themselves for acceptance by committing to memory the whole of the Catechism was commended as wise, and referred to the presbyteries as a useful hint in conducting the examination of candidates.

In 1880 it was "recommended that the directors of the theological seminaries under the care of the Assembly be requested to see to it that all candidates for the Presbyterian ministry under their instruction be prepared for an annual examination in the Westminster Shorter Catechism." This action was reiterated the next year. Indeed, the General Assembly has repeatedly required that not only candidates, but all children of the Church, should be trained from early years in the knowledge of the Catechism.

The Board has accordingly felt it to be its duty to keep a careful watch over this matter; and, if there is any deficiency when the candidate is first accepted, *it is expected that it will be remedied before the time comes for the renewal of the scholarship.*

We venture to quote a portion of a letter from one of the candidates to illustrate the fidelity displayed in this matter: "I assure you that I have committed it and took an examination on it last year in this seminary. We love the dear old Catechism, and will impart its doctrines as long as we breathe the breath of life."

WHY IS IT REQUIRED?

The money distributed by the Board is a sacred trust, as is also that which constitutes the endowments and the scholarships of the several theological seminaries. It has been given by men and women who love the doctrine, government and worship of the Presbyterian Church for the express purpose of training up a ministry who can be depended upon to teach with clearness and force to succeeding generations the doctrines which were the spring and source of the religious life of themselves and their fathers. It is admitted on all hands that these doctrines are set forth in a most admirable manner in the Shorter Catechism. The man who has committed its answers to memory has already become well acquainted with systematic theology, and that in a most attractive form, clear, concise, well-ordered, full, distinct, without evasions, yet, at the same time, neither technical nor polemical; rather moderate, irenical, catholic.

The nations of the earth are insisting that their soldiers must be equipped with the very best weapons. Our Church has from the beginning insisted that her ministers should go forth to their great conflict armed with the best furniture that can be imparted. Her experience has been a most

valuable one. She has found that the men who have been bred on the Shorter Catechism constitute a class which can be depended upon for emergencies. One of David's heroes fought so long and vigorously with his sword that at the end of the conflict it was found to be cleaving to his hand. It had by use become like a member of his body inseparable from himself. The form of sound words, learned early and used well, becomes part of a man's nature, moulds his character, directs his thoughts, influences the current of his life, makes him ever conscious of responsibility to God, elevates his character, makes him superior to misfortune, strong in the consciousness of the favor and coöperation of the Most High, and ever happy in the enjoyment derived from fellowship with him. No higher type of man is to be found in this world than he who knows and directs his life by the truth, which is the beginning, end, and summing up of the Shorter Catechism, that "man's chief end is to glorify God and to enjoy him forever."

PROMPT SETTLEMENT OF GRADUATES.

The president of Auburn calls our attention to certain facts as "interesting in connection with the present criticism that we have too many ministers." A few months after the graduation of the largest class which up to that time had been sent forth from the seminary he could say: "*Every available man in our last class is now at work in church or mission service.*"

IMPORTANT NOTICE.

We have at present, it seems to us, an unusual number of most interesting cases of particularly promising young men who have worked hard to secure as far as possible the means for their education, and are just the men who ought to be aided. We are anxious to enter into correspondence with those who appreciate the privilege of helping a young man of promise into the ministry. When they learn from us the essential facts in the cases referred to they will probably not be willing to let them suffer for the lack of means. *Let us hear from you promptly that we may send information.*

PUBLICATION AND SABBATH-SCHOOL WORK.

PROGRESS OF THE WORK.

Judging from the number of Sabbath-schools applying to the Sabbath-school and Missionary Department for programs, the observance of Rallying Day among our people is steadily on the increase. This year over 1700 schools used the programs, as against 1309 last year and 739 the year before. How many schools observed Rallying Day without using the official programs we cannot say. The correspondence, however, between the schools and the Department shows a growing interest in the subject, and also seems to do away with the idea that Rallying Day is only suitable for city schools. The fact that both city and country schools apply in large numbers for the programs indicates that certain conditions which make the day useful prevail to a greater or less extent in rural as well as in urban districts.

The Department has reason to believe that the Twentieth-century Movement for bringing in half a million of scholars into the Sabbath-schools of our Church by the beginning of the new century received a marked impulse on Rallying Day. It has taken the place in many schools of what was formerly known as the United October Movement, and has been taken up in many more where the other Movement was practically ignored. But the responses from the Sabbath-schools, though coming in daily, fall short as yet of what they ought to be in number. The fact that more than two years are yet wanting to the completion of the nineteenth century probably makes many schools delay giving formal acceptance to the Movement; but delays are dangerous, and the good work contemplated should be begun at once in every school in the land.

There is one point of the utmost importance in this enterprise, namely, the retention of present scholars in our Sabbath-schools. The statistical reports from

schools, though showing a net gain, also reveal a terrible loss last year through scholars leaving. The proportion was more than two leaving to every three new scholars gained. The figures are: new scholars, not counting Home Department, 85,429; net increase, 20,512; difference, showing number struck off the roll, 64,917. Two steps backward to every three steps forward! Here is a great opportunity for teachers, namely, to follow up absentees before they are lost to the school. There is always a period of wavering during which the personal influence of the teacher may bring back the wanderer. Let every teacher and every superintendent keep an eye upon the roll every week and diligently look up the absentees.

The fidelity of our Sabbath-school superintendents, officers and teachers to the great trust committed to them by God is the great hope of the Twentieth-century Movement. Now let the people of our churches besiege the throne of grace that the Spirit may be poured out in abundant measure, and that our people may respond as one man to the glorious appeal of the new century on behalf of the Sabbath-school!



Sabbath-school Building, Potawatomie, Okla.

PRESBYTERIAL SABBATH-SCHOOL ASSOCIATIONS.

The twenty-fifth annual report of the Sabbath-school Association of the Presbytery of Cincinnati has been issued. The work of the Association for the past year has been carried on along two special lines —increasing the membership of the schools and bringing more of the scholars into the Church. Out of the sixty-six Sabbath-schools in the presbytery, forty-three report additions to the membership, but twenty-three report no additions; 305 scholars united during the year with the Church. Among the plans of work are meetings between members of the Executive Committee of the Association and the different Sabbath-schools for consultation and stimulus. These meetings, whenever held, have invariably proved interesting and profitable in a marked degree. The Executive Committee meet monthly except during the summer vacation. One or more Sabbath-school institutes are held every year. Meetings are also held in different localities on what is termed the Round Table plan. These meetings are called by one of the Sabbath-schools and are attended by teachers and officers from the other schools in the presbytery, special topics being discussed in an informal way, and usually light refreshments being served at some time during the evening. The idea is a taking one, and the meetings are always socially delightful and intellectually helpful. Receptions are from time to time tendered to the Executive Committee of the Association by one or other of the churches of the presbytery, and on such occasions the church acting as host invariably feels itself greatly strengthened and encouraged along the lines of Sabbath-school work. The year winds up with a business meeting and a public anniversary.

The example of Cincinnati and of some other

presbyteries in this particular is worthy of study and imitation by every presbytery in the Church. No presbytery should be without its Sabbath-school Association. It is not enough to point to State, county and town undenominational Associations, for these cannot supply the place of the presbyterial Association. The Sabbath-school is so vitally related to the Church, and has so many important interests in common with the Church, that it seems only reasonable to expect that it should work along the same ecclesiastical lines. It is an excellent plan for the Association to hold its annual business meetings, as this one of Cincinnati does, during the meetings of presbytery, so as to be in touch with that body and report to it its proceedings for approval.



Harmony Presbyterian Church, Kansas.
An outgrowth of Presbyterian Sabbath-school Missions.

AGGRESSIVE WORK IN THE SOUTH.

The editor of *The Earnest Worker* of Richmond, Va., gives in his publication for October, 1898, some facts and figures relative to the work of this Department among the colored people of the South, and makes them the basis for some practical questions. He asks:

What, during these years, might not the Southern Presbyterian Church have done along this line of Sunday-school work among both whites and negroes, if its zeal had been thoroughly aroused and intelligently guided? Is it not far better to organize and equip a good Sunday-school than to start a feeble little church, which for years must have no pastor, no efficient session, no efficient board of deacons, no regular Sunday service? Is not a Sunday-school service regularly maintained, at which a carefully selected portion of God's word is presented and enforced by ten or a dozen faithful Christians, even though they be not "experts," likely to be more efficient in building up materials for a good church organization, than "preaching" once a month by young men fresh from college or seminary? Is "preaching" by candidates for the ministry any more of divine appointment than "teaching" by any one who knows the truth?

These questions are all worthy of serious attention, especially in the light of the fact that the planting of a Sabbath-school leads in many cases to the development of a healthy church organization, and that Sabbath-schools are thus the forerunners of the church, preparing the way and educating the people up to a standard of Christian intelligence, without which a church organization if attempted is very likely to prove a failure.

The work in the South among the colored people by this Department, in spite of all drawbacks, has been very successful, and has features of special interest. Let our colored missionary brethren speak for themselves.

NORTH CAROLINA.

Mr. L. P. Berry labors in Yadkin Presbytery, which covers a large and central section of North Carolina. He writes under date of June 30, 1898:

Notwithstanding the hot weather the schools are largely attended and the lessons are being studied with interest and profit. The Shorter Catechism is being more faithfully studied than ever before. I find a large number of the children studying for

the prize Bible. The people are enthusiastic over the twentieth-century movement. One of our schools has lately developed into a Presbyterian Church with seventeen members. This gives us three churches in the city of Charlotte, two of them having grown from our Sabbath-schools. I am also pleased to report that our Southern brethren are beginning to take more interest in us. I found the school at Davidson, N. C., weak and in need of competent teachers. I spoke to the pastor of the Presbyterian Church (Rev. A. T. Graham) and he said he had members in his congregation willing to teach if our people would accept their services. The people gladly accepted, and the result was that two ladies and two gentlemen came from his church to teach in our school and are doing excellent work. Presbyterians are getting closer together, the church is daily growing and precious souls are being saved.

GENERAL VIEW.

Rev. G. T. Dillard, D.D., our synodical missionary, writes:

The Sabbath-school missionaries in these Southern States are making their mark. Through them we are occupying a portion as to Church extension which no other arm of the Church supplies. Several interesting Sabbath-school conventions have been conducted during the past summer. One of these was held at Huntersville, N. C., and was, in the opinion of everybody, the best convention of its kind ever held in the State. Splendid, soul-stirring addresses and papers were presented, to the delight and edification of all present. Twenty Sabbath-schools have been organized and seven re-organized in my territory during the past three months, and 797 scholars and eighty-four teachers have been enrolled.



G. T. Dillard, D.D.

With these testimonies before the Church, may it not be expected that many devout and earnest Christians will contribute of their worldly substance to the work of planting Sabbath-schools among the colored people?

DISTRIBUTION OF CLOTHING.

With the advent of winter our Sabbath-school missionaries find themselves continually facing the problem, how to help the deserving and destitute. Our readers are reminded that the Sabbath-school and Missionary department will gladly correspond with Women's Societies and generous individuals who feel impelled to send aid to suffering people and especially to children in the way of boxes or barrels of partly used clothing, shoes and other necessaries. A line addressed to the Rev. Dr. Worden, Witherspoon Building, Philadelphia, will procure information as to the name and address of some one of our missionaries who will gladly receive such packages and distribute their contents where he knows they will be particularly useful. Correspondents will of course feel free to mention any particular State to which they give the preference.

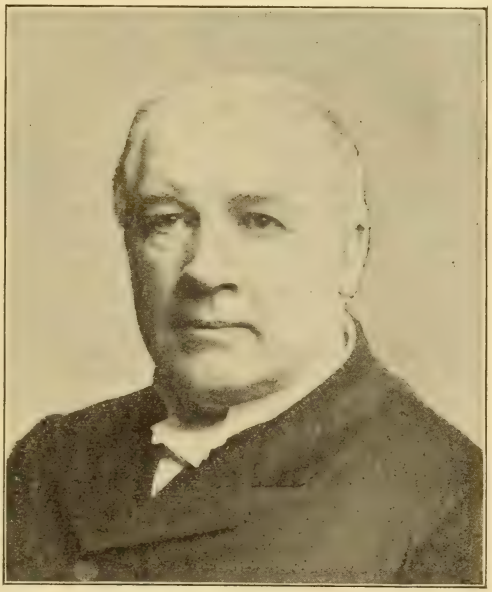
Mr. Enright from Grainger, Knox and Sevier counties in Eastern Tennessee, writes: "The schools here visited are prospering finely. The one at Mullen's has had protracted meetings, with fifteen conversions. At Shunen there were twenty-two professions and fifteen united with the church."

Mr. Perry, from the Black Hills district, writes: "Organized at Rude schoolhouse a Presbyterian church of eleven members, called the Spearfish Valley Presbyterian Church. The membership will grow from the date of organization. We will build a church this year. The people are in earnest."

TRIBUTE TO THE MEMORY OF DR. JOHN HALL BY THE BOARD OF HOME MISSIONS.

The Board of Home Missions desires to place upon its records an expression of its profound sorrow at the death of its late president, the Rev. John Hall, D.D., LL.D., and its sincere and grateful recognition of his eminent character and services.

Dr. Hall became a member of the Board at its incorporation in 1870, and his name appears in the charter. Most of his associates have already passed away; among them the secretaries at that time, Dr. Henry Kendall and Dr. Cyrus Dickson.



John Hall, D.D., LL.D.

For the past seventeen years Dr. Hall has been annually elected to preside at the sessions of the Board and to watch over its interests. Unless prevented by sickness or absence from home, he rarely failed to be in his place at the appointed hour. His commanding figure, genial countenance, dignified bearing, unfailing courtesy and strict attention to the business in hand, always inspired respect and confidence. In presenting his personal views he was most considerate of the opinions of others, and yet conscientious and tenacious in maintaining what he felt to be vital. He loved harmony and was intent to secure decisions that would be conciliatory as well as effective.

He was not only in close sympathy with the principles and methods upon which the work of the Board is conducted, but he held its past history in special honor, and had a large conception of its place in the Church and in the future welfare of the country.

He was eloquent in advocating its claims in his own pulpit and among Presbyterian congregations throughout the land. He attended almost every General Assembly, either as delegate or president, and, from time to time, visited synods and presbyteries. At them all his voice was heard, pleading for the support and extension of Home Missions. He traveled widely and was often in sections occupied by our missionaries. He knew many of them personally and loved them all.

His heart was touched by their heroic sacrifices and labors, and he believed they had an unquestioned and supreme right to expect increasing and liberal encouragement from their own Church.

The recent temporary decrease in contributions and consequent inability of the Board to occupy fields inexpressibly in need of the preaching and power of the gospel rested upon him as a heavy burden. He looked forward eagerly to the time when such restrictions should be removed and the cause so dear to him and essential, in his estimation, to the progress of Christianity in this and other lands, should be amply furnished with the means to discharge its high obligations.

Dr. Hall was born in County Armagh, Ireland, July 3, 1829, and he frequently sought relief from his untiring activities by revisiting his native land. It was in the midst of his family and friends there, and while at Bangor, near Belfast, on September 17, he received the final and

welcome summons. His mortal remains, however, do not remain in the land of his birth, but in the land of his adoption, where he labored, with such rare fidelity and acceptance, for more than thirty years. Dr. Hall was a true pastor, a devoted friend, and a staunch patriot.

His wise counsels, his broad sympathies, his conservative leanings, his honesty of purpose, and his extraordinary capacity for varied work will be missed in many circles, but nowhere more than at the meetings of this Board.

The cordial greeting he gave each member, the sincerity and faithfulness of every word and act, his zealous coöperation in every plan, his abounding faith and manifest loyalty toward every interest of the Presbyterian Church, will long be cherished among us as a sacred memory.

At the same time we share in the sorrow of other Boards and societies and as well in the common loss to the Church at large.

We mourn with the people who have been deprived of a beloved and honored pastor, who found his joy in giving them the best energies of his life; and we offer our respectful and tender sympathy to the family so sorely bereaved.

As a mark of respect the Board directs that this minute be engrossed upon its permanent records, and a copy sent to the officers of the Fifth Avenue Church and to the afflicted family.

[Signed] D. Stuart Dodge,
James M. Ludlow,
H. Edwards Rowland,
George R. Lockwood,
Committee.

NOTES.

The New Mormon President.

Mormonism has a new head in the person of Lorenzo Snow, who has recently been elected to the presidency. We present herewith a picture of President Snow, five of his wives and some of his children.

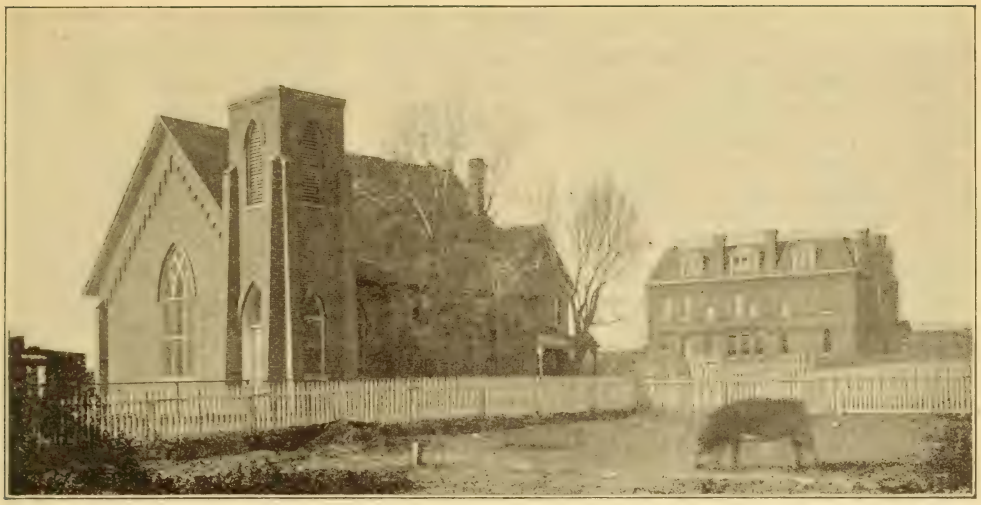
To Wipe Out the Debt.

We are about to inaugurate a careful and well-considered plan for the entire wiping out of our debt. We are going to come before the Church once more. We will put emphasis, first, on the absolute necessity of bringing our Home Mission work to the front. This work has suffered sadly during the years of our debt. The time has come when we must advance, but we cannot advance until we are relieved from the burden which has been upon us for years. And second, we will emphasize the purpose of the Board to avoid debt in the future.

We are going to ask every church to take its proportionate share in the special offering for the extinction of the debt. This



Lorenzo Snow and Family.



Presbyterian Buildings, Santa Fé, Mew Mexico.

however must not be permitted to trench on the regular gifts of churches and societies. It will not help us if, while paying the old debt, we accumulate a new one. The current receipts must be kept to the full. In addition we ask every church, Sunday-school, society, every individual, to do something, however small, to relieve us entirely of that which so long has hampered our Home Mission work. The debt reported to the last General Assembly was $167,-839.03. It has been reduced by about $40,000 since then. By the blessing of God we trust to go to the next Assembly with the debt entirely gone.

Will not every pastor help in this effort? Will not every church count it an honor to have some share in it? The work thus distributed will be easily done and Home Missions be once more free to do that whereunto God's providence appoints it.

Presbyterian Missions in Santa Fé.

The mission at Santa Fé was first opened by Rev. W. G. Kephart, in 1850, and for a number of years was not very flourishing. The Baptist Mission, which was started in 1849, was finally combined with the Presbyterian in November, 1867, at which time Rev. D. F. McFarland took charge. A day-school was opened, with Miss Gaston (afterwards Mrs. John Menaul) as the teacher. The buildings were of adobe, very poor and with leaky roofs. The persecutions of teachers, missionaries and schools by the Romish priests were continued through a number of years. Nevertheless the work continued to grow. The old church building was torn down and a fine new one erected. The new school building was erected in 1890. These improvements gave assurance of permanency, and since that time the onward movement has been limited only by the amount of money necessary to prosecute the work.

Santa Fé was the beginning of our missions in New Mexico, and may be called the mother of all the others.

Rev. W. Hays Moore, of Santa Fé, writes: "The church here is doing as well as can be expected. We are few and poor in the midst of flagrant iniquity. Gambling, drinking, immorality are common sins, and against these we have as yet little power. The Sabbath is desecrated with open saloons and open gambling halls, and the staunch Protestant population is but about one-tenth of the whole, and must accomplish the purposes by degrees. My people are awakening."

Rev. S. Hall Young in Alaska.

In the last number of this magazine we said that the church at Dawson City had been exchanged for the work which our Canadian friends had been carrying on at Skagway on our side of the line. It was also stated that the Rev. S. Hall Young had been appointed special missionary to

the Yukon, with instructions to carefully survey the ground, select points of vantage and hold them as he could until such time as reinforcements could be sent in. Our letters and instructions failed to reach Mr. Young for reasons which he explains.

Providentially, however, he was led to do precisely the thing we had desired him to do, namely, go down the Yukon and take possession of advantageous points in the interests of future work by our Church. Having done this prospecting work, which will be of great importance for the future, and unable to hear from us at Dawson City, he came out for instructions. He has been directed to go to Skagway, develop that work as he may be able during the winter, with the expectation that in the early spring he will be able to occupy the points selected on the Yukon. At that time we hope to have some reinforcements that we may send in with him.

We call special attention to the very interesting letter from him which explains his work and its prospects.

A Great Man and a Prince Has Fallen.

The passing from us of the personality of John Hall leaves many a vacancy. It will be hard to fill his place in Church, community or in benevolent agencies. Chief among the latter is the Board of Home Missions. A charter member of this Board, and for seventeen years its president, his loss will be long and keenly felt. A tower of strength in the councils of the Board and before the Church, who can take his place?

Let there be much prayer on the part of all the Church that his mantle may fall on his successor.

The action of the Board of Home Missions printed in these pages expresses as well as words can express our appreciation of the great life, so grandly lived, our personal grief as members and officers of the Board and our sympathy with the Church at large bereaved in his going home, yet so enriched by his long and noble service. We echo the closing words of Dr. Radcliffe's admirable address at the funeral: "Bury him among the kings."

Said an Indian: "We have not known of God long, but we love him more than any other people."

PROSPECTING ON THE YUKON.

REV. S. HALL YOUNG.

Dr. Grant, of the Canadian Church, arrived at Dawson, and we came to the agreement that the church should be handed over to the Canadian Board, and I asked to be sent to some point in Alaska, and to have leave to organize the work in the best mining towns on the Yukon, and that men should be sent to them. I requested an immediate reply in order that I might know before the expiration of my year, August 8, where I was to spend the winter and what my work was to be. But no word has come. We had received no mail for nearly two months prior to my leaving Dawson. This was due to the mistake the government made of sending the mail via St. Michaels. The boats have had difficulty in steaming up the Yukon, and ingress by that route must always be very slow and uncertain. The steamers on the river up from Dawson to Bennett have made regular and speedy trips and the mail should have been sent by that route. When I left Dawson we had no assurance that the mail would arrive before the closing of the river.

I remained co-pastor with Dr. Grant, having the most of the pastoral work to do, until the expiration of my year, when I formally turned the church over to him and Mr. Dickey, who arrived in July.

But in the meantime I went down the Yukon as far as Rampart City (Minook), 700 miles below Dawson. I was absent from Dawson two weeks. I investigated the towns on the way and found the condition of the American towns very promising for missionary work. It would be a great thing for the miners and for our Church if Eagle City, Circle City and Rampart City could be entered this fall.

Eagle City is 100 miles below Dawson, and is twelve miles from the division line on the American side. It is at the mouth of Mission creek, just above the mouth of the creek. American creek flows into it. There have been some rich strikes made on American creek, and that country promises a rich yield.

Eagle City is fifty miles below Forty Mile, where there have been great discoveries lately. The discoveries and all the mines are in Alaska, while the mouth of the creek is in Canada.

Seventy Mile creek, at the mouth of which is Star City, is forty miles below Eagle City, and promises well. Thus Eagle City is the first town across the line on the Yukon, and occupies a very commanding position, as both the Tanana and Birch creeks are to be reached from the head waters of American creek, and the gold fields already mentioned are to be reached by the Yukon. I believe Eagle City will be equal to Dawson inside of two years. There were 150 tents and eighteen cabins there when I visited the town, and people were arriving every day. There are thousands of people leaving Dawson and going down to Alaska, "God's Country," and Eagle will be a busy thriving town this winter. The boat made but a short stop there, but I secured the title to four good lots, two on each of the two town sites, and secured the use of a large warehouse to hold meetings in. The lots will remain our property, as I have deeds for them, but I presume the warehouse will be wanted next summer for the storage of goods. There is no church or service at Eagle City.

One hundred and twenty miles below Eagle City is Circle City, a comparatively old town, and the largest purely log-cabin town in the north. Its glory departed when the Klondike was struck, but is returning by the influx of Americans fleeing from oppressive Canadian mining laws, and by the development of new diggings on Birch creek. A multitude of empty cabins invite occupancy. There were some 200 people there when I visited the town, and a winter population of 2000 to 3000 was confidently predicted. The only preaching there is by the Episcopal minister, Mr. Provost, and there is abundant room for one or more non-ritualistic churches.

Fort Yukon, within the Arctic Circle, near the mouth of the Porcupine, has an Episcopal mission and a very small population, mostly Indians. There are no mines tributary to it.

Rampart City is the most promising town on the Yukon below Dawson. The Minook country is rich. Five claims only were worked on the creek last winter, and these were not begun until January and February. But $150,000 was the "clean up," and only a very small portion of the claims were worked. There were from 300 to 400 people there when I visited the town, and 5000 was the lowest estimate of the population during the coming winter. It is enough to make a Christian weep to think of the possibility of that population being without any religious preaching or teaching this winter.

Bishop Rowe of the Episcopal Church had been at Rampart some six weeks before my arrival, and had held service and had raised money and secured lots for church and hospital buildings. So I "followed suit." I got there Friday and left about midnight Sunday night. I got acquainted with all the people I could, selected a fine site for a Presbyterian church, preached on a log pile on Sunday to about 100 eager people, had three hymn books with me, and found four more in the camp, got a cornetist to lead us and had a "blessed time." I raised the $120 required to pay for the church lot and have the deed in my pocket. I have seldom met a people so ready and anxious for the gospel.

I went no further down the Yukon, but the new mining towns of Tanana and Arctic City, the latter being at the head of navigation up the Kuyakuk in the new and rich gold fields there, demand attention from the Church. God grant that the Presbyterian Church, the pioneer light-bearer of Alaska, may awake to the importance of this work and may follow these miners with the Bible.

The Presbyterian Church of Dawson was up and occupied before I left. I personally raised $1500 of the money required, nearly all of the amount which was raised on the field. Had it not been for the crushing weight of the Royalty Tax I could just as easily have raised $10,000. Dr. Grant has had to use funds granted him by the Mission Board to finish the church. It is a substantial structure, 50 x 25 feet, built of logs squared in the sawmill, moss-chinked, warm and substantial. Its total cost will not be less than $5000.

It was a severe wrench to break loose from my beloved people at Dawson, but it was the only thing to do, and the Canadian ministers are good, strong, wise men. The Canadian Methodist Church has a church established and building going up, and the Scandinavian Methodists and Salvation Army are also building. The Good Samaritan Hospital, in which I have been much

interested, has two buildings up and full of fever patients. There were over 250 cases of typhoid fever in Dawson when I left, and the epidemic was spreading. The tremendous army of gold-seekers, twenty times more than will find fortunes, was surging aimlessly about the streets, or striking out for Alaska or for home.

I left Dawson August 25, got to Bennett in just a week, walked over the White Pass in a driving rain, and rode into Skagway on the new railroad which has completed eight miles of its track. That seemed the most wonderful thing I had seen in Alaska. Twenty years ago I came to Alaska, and eighteen years ago this fall I camped on the site of Skagway, long before even Forty Mile was discovered or the Pass traversed by anybody but Indians. That was when I selected the site of Haines Mission.

I reached Skagway, Saturday, September 3, and was filled with amazement at the change in that place in a year. Last year it was a confused camp among trees. Now it is the most orderly, best built, and largest town in Alaska. It is undoubtedly the coming city of the north. It is the natural gateway into the whole Yukon region. The railroad will be completed by spring and then nine-tenths of the goods and passengers for the Klondike region and all the Yukon district as far as Circle City will pass through Skagway and down the river. Long after Dawson is deserted, Skagway will be growing. Major Walsh, the retiring Yukon commissioner, said that he believed Skagway would outstrip Vancouver and Victoria, and would rival Seattle. Whether his prophecy shall be fulfilled or not, there is undoubtedly a great future for Skagway.

AMONG THE ESKIMOS.

REV. H. R. MARSH, M.D., POINT BARROW, ALASKA.

One Sunday the attendance at church was 233, and though I have not kept count all the time, I think the average attendance has been at least 100 for the Sunday meetings. The prayer meetings have had a very good attendance, often as large as the Sunday service, and not all women, either, as is so often the case in the States.

I have had almost more to do than I was able all winter, and feel that nothing has been done as well as it ought to have been done, and do so hope that a teacher will be sent up to help me out. I have not been able to visit in the igloos as is really necessary, for there are quite a number of blind people and others who are not able to come to me and to whom I must go if they are ever to hear the story of Jesus.

The schoolroom is positively too small for the church meetings; the people stand up, sit on desks, on the seats and on the floor, and often some cannot get in at all. This summer I am going to fix the storehouse, if Mr. Stevenson does not come with lumber, so as to use it for a church. I did think of building a log-church, but this plan will be the easiest of any I can think of.

The trader and whaler trades nothing unless he can make at least 350 per cent. That is the statement of the trader himself. He allows the natives 37 cents a pound for bone, while the cheapest sailor on a ship is paid at the rate of $1.50 per pound, even if whalebone is quoted at $3.50 to $4, as it was last winter. Thirty-seven whales were caught here this spring. If I had one whale caught in the village I could feed the whole village for a year.

Several services were held in a snow house. The schoolroom I gave up to twenty-six wrecked men for quarters; so had no place to hold services. Almost at once the whole village went on the ice whaling, and as soon as that was over went inland or spread out on the coast. There are now only three tents in the village, and our people are strung out for over 200 miles along the coast.

The Board of Home Missions of the Church of Christ in Japan consists of twenty members, one-half of whom are elected at each regular meeting of the synod. Care is always taken in the elections to secure a thoroughly representative body of men, so that every presbytery is represented in the Board. The total sum expended last year was *yen* 2892. Of the sixty-eight churches, forty-eight contributed to home missions, the twenty not contributing being dependent upon the missions. Reporting this work, the Rev. T. T. Alexander writes: "It is to such institutions as this Board, now small in their beginnings, that we must look for a large share in the ultimate evangelization of Japan."

Concert of Prayer For Church Work at Home.

November.—ROMANISTS AND MEXICANS IN THE UNITED STATES.

(*a*) Romanism and Citizenship.
(*b*) Roman Power in America.
(*c*) Influence of mission work in the development of the Southwest.

ROMAN POWER IN AMERICA.

The power of the Church of Rome is the greatest the world has ever known, or probably ever will know. It is her boast that nations come and go, but Rome abides. And this is true. Though the temporal power of the Pope is a thing of the past, yet its loss scarcely if at all impairs the greatness of her power. In our own day, by the doctrine of the infallibility of the Pope, that potentate has added greatly to the prestige and power of his Church. It is thus inexcusible folly to comfort ourselves with the notion that the progress of civilization tends to lessen and dissipate this mighty force. It is the masterpiece of human invention. Perfect organization and inflexible discipline maintain highest efficiency. The penalty of disobedience and even inefficiency is the severest that can be imposed. It is spiritual, dooming the impenitent to eternal torment. Even repentance is not made easy, for forgiveness is granted only when penance is performed. Wherever her power is not restricted by a just and free government, then to spiritual penalties are added temporal losses often the most severe.

Where Protestantism is dominant the Church of Rome appears to best advantage. So much is this the case that many think that the Roman Catholicism with which we are familiar is its normal type. They judge of its policy and power everywhere by what we see of these about us. Such are ignorant of history, are not familiar with present-day facts in Catholic countries, and do not know the condition of things in many parts of our own country. In the Mexican and Spanish-speaking peoples of our country we have a condition of things which calls for our earnest and constant attention. These people are ignorant, superstitious, blindly obedient to their spiritual advisers, intolerant of the Bible, Church and public school, and un-American in speech, habit and spirit. Now we have added Porto Rico to our country, probably also the Philippines, and have a responsible interest in Cuba. The power of Rome has been absolute in these islands. The problem becomes more difficult, duty greater, call more urgent and the work, instead of growing less, grows larger.

How is this gigantic and growing power in our country to be vanquished? Public



Typical Street in a Town in New Mexico.

schools, say some. By all means: but the fact is that these Roman Catholic communities have no sympathy with public schools. Church schools, and these only to a very limited extent, are allowed. Whence is to come the influence which is to persuade and enable a Catholic population to establish and maintain public schools? The answer has not been given. A republican government, say others. But the truth is that Rome not only can survive under a republican form of government, but flourish. With consummate skill she adapts herself to the situation and is able by an unsurpassed astuteness to so ally herself with the powers that be as to greatly advance her interests. Does not every large city in our country furnish evidence enough of this?

The true and all-sufficient answer is the gospel, and that is what our Church is doing through its Board of Home Missions. But, alas, there is room for but little rejoicing over this for the reason that we are doing so little. There is great difficulty in the way of the preacher of the gospel getting access to the people. The power of the priest in many cases bars the way. Yet we have made a beginning. Our Church has among the distinctively Roman Catholic peoples of the far West and Southwest thirty-four churches with a considerable number of stations, ministered to by fifteen missionaries and twenty-four helpers. The helpers are men who have received a partial preparation for Christian work, but are not yet fitted for the ministry. They visit from house to house, hold little meetings on week days and Sundays and prepare the way for the coming of the minister.

They are paid by the day, receiving $1.25 or $1.50. They work for a time, and then go back to school in order the better to fit themselves for the work. Does not this meagre showing start the question, "But what are these among so many?" They cover a vast territory and minister to a few hundreds out of the hundreds of thousands of Romanists who need to receive a pure gospel.

The school work of the Woman's Board is briefly stated as numbering twenty-four schools, forty-five teachers and 1505 pupils, with twenty-three Sabbath-schools and 1131 scholars. It is to be remembered that these schools give a Christian education according to the Presbyterian belief, and thus the school naturally and rapidly prepares the way for a church. This is its justification and so the warrant for abundant encouragement.

Seeing that the power of Rome is so great, so vast, so deeply entrenched, it would seem as if we could not claim to be very much in earnest in the attempt to overthrow it by the only means confessedly equal to the task because ordained by God.

We rejoice in the little we are doing, and in what other Christian people are doing, but would urge upon the heart and conscience of our Presbyterian people the duty of coming up to the help of the Lord, to the help of the Lord against the mighty.

ROMAN CATHOLIC REVELINGS—GOOD WORK AMONG THE MARICOPA INDIANS.

REV. D. M. WYNKOOP, PHŒNIX, ARIZ.

The Roman Catholic Church is putting forth every effort to gain a large following in this field. On St. John's Day they had a big feast, for which it was reported eight cattle should be killed, but only four were needed. Riders were sent to every village on the reservation to spread the news among the saint's people; also Papagoes and Mexicans were invited to the feast. The Roman Catholic priest from Phœnix was out to the feast.

I did not attend the feast, and so can tell only what I saw from my home and from the highway. For three days and nights it was something awful to call by the name of religion. For three days the quietude of the village was disturbed; three nights were made hideous with fireworks, dancing and wild drunken reveling. Some of the saint's people tried to intimidate us by firing their guns off when passing our house and church; but we were not molested, nor do I think any of our people were disturbed in any way. The government police did their duty faithfully, for which I am thankful.

There are two things that seem to be against our rapid advancement with the Maricopa work. There are tribal factions. I cannot find out what it is about, but I think it is of years' standing; only one tribe will come to church at the same time, and each tribe wishes its own interpreter.



Mexican House.

We have no bell with which to call the people together, and I am always late in returning home to church. The Maricopa village is about ten miles from Gila Crossing. I now drive one horse, but as soon as I can I want to get a good driving team. We have no house in which to worship, and now meet under a shade (? shed); but this fall and winter I fear it will be too cold for outdoor meetings; but notwithstanding these drawbacks some have professed faith in Christ and others have joined our church at this place.

About six weeks ago Bro. Cook, of Sacaton, came down to assist me in my communion services, at which time we baptized thirty-six; twenty-four adults and twelve children. We received twenty-four into the church on profession of faith. I think this number makes 144 that have been converted and received into the church since I am on this work. I think the Indian Christian is as faithful to his Master as his white brother is. God has blessed our labors on this field in a wonderful degree, for which we give him the praise.

BRANDS FROM SATAN'S SEAT.

REV. THOMAS MAGILL, VIRGINIA CITY, NEV.

Virginia City has a very wide reputation of being a hard place. It has been in the boom days the paradise or the hell of gamblers and the seat of Satan. Vice in all its forms flourished. Much of the seed-sowing of years of vice is now bearing a fruitful harvest in the dissipated lives of many of the younger people. It (Virginia City) was for many years without a Sabbath, mining and business of every kind being carried on through the seven days of the week alike. In these later years, since mining has waned and population diminished, Sunday has become a rest-day, though still a day of pleasure. As matters now appear, there is more hope for the progress of the Master's kingdom than there was in the former days.

Three were added to the church on confession of faith during the quarter. Four more are to be added next Lord's day. Two of these are boys sixteen and twelve years of age who have been Roman Catholics, but converted to the true faith of Christ. Their father is a bigoted Romanist, and now absent in Montana, but their mother is a Presbyterian nominally. I had the great pleasure of administering baptism to both these boys at their mother's request in the home.

BY EVERY MEANS WIN SOME.

REV. MATHIAS MATTHIESON, SOCORRO, N. M.

I received into the church on confession of faith seven members and baptized one infant. I have written several letters to churches setting forth Home Mission work in New Mexico; also written various articles to *El Anciano* in Spanish, urging the unconverted to come to Jesus as the only Saviour of the soul, and also written letters wherever necessary to my helpers, directing them in their work, etc.

One great hindrance in the work during the last quarter has been the epidemic of smallpox which has been raging in many places in New Mexico and still is. And although Socorro has escaped it so far, yet

in the neighboring villages it has done much harm. The authorities would not allow us to visit the plague-stricken districts.

One of our members in Socorro who recently joined the church lost a little child by death; his wife and mother-in-law, yet strong Romanists, would not allow the corpse to be buried in the Protestant burying-ground. The father felt like doing it anyway, and came to me for advice. I advised him to let the Romanists have the body, they could not harm it, and he knew that Jesus had the soul safe in his bosom. I made a coffin for it, and this little act seemed to soften the wife to the extent that she now allows her two other children to come to our Sunday-school.

Letters.

SABBATH DESECRATION AND ATTENDANT EVILS.

REV. H. ELWELL, *Castlerock, Wash.:*—There are many oppositions and hindrances I find in the new Northwest that differ in degree if not in character from the same class of oppositions found in the Eastern and more settled portions of our country. Intemperance and gambling are more prevalent and open. The violation of the Sabbath is a common thing. Business houses, saloons, etc., stand wide open on Sabbath the same as week days. We get very much discouraged sometimes and feel as though our work here was almost a failure, but when we consider that the only hope for the elevation and salvation of this Northwest country is through the feeble light reflected through our little churches and their ministry we take courage and resolve to stand by our guns if we can do no more at present than to hold the ground against the enemy.

One special result of my work and ministry in this part of God's heritage has been to emphasize and work for a closer union of all the religious forces of the country. We are thankful that we can report progress on that line.

INDIAN TERRITORY.

REV. E. HAMILTON, *Chickasha:*—Since my last report we have received into the church six—four by confession and two by letter, and there are indications of more taking up the banner of the Lord under direction of Presbyterianism.

At Rush Springs the work is at a standstill owing to the condition of the town. I think it would not be extravagant to say that twenty-five per cent. of the population changes every month and the prospects for its growth are very slow.

At Marlow we shall be able to organize in the near future. The passage of the Curtis Bill and the new change in our anomalous conditions will soon decide which are the towns that will continue to live and which to die. It has been for this reason that I have hesitated to organize any more churches south of Chickasha, and for the further reason that I have about as much as I can attend to at Chickasha and any further extension of my field would cause a neglect of the work for which I have been especially appointed by the Board.

WISCONSIN.

REV. JAMES W. ROBB, *Packwaukee:*—In reviewing the work of the past three months we have great reason to be encouraged. I was installed pastor over the churches of Packwaukee and Buffalo, July 12, 1898. We received three new members into the Packwaukee church, making thirty-two members received during the year. Our collection for the Board's debt was $16.70, making in all during the year $45.

MISSOURI.

REV. L. M. BELDIN, *Kansas City:*—We received eleven persons at our April communion, six by letter and five by profession; five new families. At our July communion we received four by profession; one man and wife and two young ladies.

KANSAS.

REV. B. HOFFMANN, *Claflin:*—We have taken into the Salem German church fellowship seven of our grown boys and girls on public confession of faith on strict public examination of the Shorter Catechism with great and solemn impression, and they vowed with emotion to serve the Lord their lifetime. The Lord give these young souls strength divine.

NEBRASKA.

REV. WM. A. GALT, *Omaha Agency:*—One of my stations is the government boarding-school where I go every Tuesday evening, and where about sixty-five pupils and ten employés are always present. The other station is a schoolhouse about six miles from the agency church.

During the quarter I married a couple who had been known as man and wife for fifteen years,

but to get the full benefit of a U. S. army pension were married according to law. We have had two funerals.

An Indian young man came to me with a dollar and asked if I would keep it for him, and insisted I should not pay it to anybody. A little later he came with ten dollars, and still later with seven dollars and a half. He left it about a month.

One family when they received permission to go to the Ponca Reservation on a visit came and stored away two trunks. Thus we are gaining their confidence, and hope they will soon accept the Saviour we preach to them.

OKLAHOMA.

Rev. S. E. Henry, *Normon*:—I have closed the second quarter of my five years' work at this place, and with it also ended my work there. When I began serving the church there was a membership of twenty-five, a Sunday-school of thirty-five, and a congregation of very small numbers. Now there is a membership of eighty-eight, a Sabbath-school of one hundred and sixty-five and a congregation that comfortably fills the house. The growth has not been rapid, but it has been gradual and steady. We received members into the church at every communion save one, and that came in the midst of a severe attack of fever which confined me to my bed for more than a month, and kept me out of active work for fully two months. During the last quarter seven were received, five by letter and two on confession of faith.

NEW MEMBERS, CHRISTIAN MARRIAGE, BESOTTED PARENTS.

Rev. L. F. Jones, *Juneau, Alaska*, writes:—During this quarter nine were received into the church on profession of their faith, four infants were baptized, three Klinget marriages were performed and two funerals conducted. Those received on profession of their faith were all adults but one, who was a youth of about sixteen summers and who was the last of our home children to be dismissed when we closed. He was baptized and received into membership in company with his old grandfather last Sabbath. There is no doubt but this boy who received his religious impressions whilst at the home led his old grandfather to the Saviour. They, with three others, were received yesterday. Two of the number were bride and groom, having been married by me only the day before.

Two Sabbaths ago two of our charming little girls, aged nine and twelve, were at church and Sabbath-school dressed as neatly as could be and both their father and mother at home in a drunken stupor. The girls with tears in their eyes told of their condition. These besotted parents are this way most of the time and these children are compelled to be with them. Not only are they neglected, but almost stifled with their immorality.

AMONG THE NEW YORK INDIANS.

Rev. M. F. Trippe, *Salamanca, N. Y.*, writes:—On these Indian Reservations midsummer heat and toil tend to check religious enthusiasm. It may seem to be a mistake, nevertheless it is a fact that some of our Indians go to excess in work as they go to excess in their sports. They are somewhat like children in the use of their time and strength. They make "long days" either at mowing grass or playing ball. This oftentimes unfits them for religious work. It lessens their interest in the midweek services and the meetings of the Sabbath day; God's day becomes a day for physical rest or for amusement. Yet we are able to report progress and encouragement. At Tuscarora six persons have been received into fellowship. In July the meetings were delightful. The Holy Spirit was there in power and seldom indeed have we experienced so deeply the presence of the Lord Christ. At all the churches and stations we have met large congregations and a good degree of interest has been manifested. At Cornplanter the people, without the aid of the whites, have organized a Sunday-school and the Orville society has kept alive their prayer service. Jemisontown, sorely tempted by the saloons of Salamanca, has its ups and downs, and it seems a question sometimes whether it will be life or death for the flock of God. Since last April there has been an increase in drinking. The laws of the State and of the United States are shamelessly violated in selling liquor to Indians. In spite of the law-breaking spirit God has not been left without a faithful witness there, and the few who "keep themselves unspotted" are very faithful.

A NEW AND NEEDY FIELD AMONG THE CREEK INDIANS.

Rev. Harry C. Williams, *Nowata, I. T.*, writes:—The field was certainly a discouraging one when I came here and I knew that such was the case when I refused two city calls to take up the work here. All the Christian workers here are agreed that they never saw such an indifferent class of people so far as spiritual things are concerned. The sanctity of the Sabbath is almost entirely disregarded, a very low estimate is placed on human life and shocking impurities in family life go unre-

buked. Into such a place I felt called to come, and I rejoice that I did come.

My work has been divided up as follows: First and second Sabbath at Nowata; third at Flanigans schoolhouse, some ten miles distant, and fourth at Talala, some fifteen miles wagon road and twelve by rail, and fifth at Flanigans. So far as attendance on services is concerned, in Nowata particularly, we have a great deal to be thankful for. Where it has hitherto been almost impossible to get out a fair morning congregation, now we seldom have less than 100 out and the night congregations nearly always exceed 150 in number. The attendance at the services has steadily grown until now it is the subject of quite a little comment out in town.

I have been carrying on a midweek meeting at Talala every Thursday night; not having a horse I have been compelled on four occasions to walk to my appointments at Talala, fifteen miles distant, occasions when I could borrow neither horse nor wheel.

AMONG THE CHEROKEE INDIANS.

Rev. F. L. Schaub, *Silvan Springs, Ark.*, writes: —Neighborhoods destitute of religious educational privileges keep calling for services, but with all of my regular work I seldom have an opportunity to preach at such points even for one Sabbath. However, early in June I made arrangements for services every other Wednesday evening at a small railroad station where they had neither Sunday-school nor preaching. After preaching a few times the people asked for a Sunday-school and a day-school. For several years they had been without both. A young lady just out of Park College was visiting in our city and consented to give her summer for mission work in this community. A day-school was established as well as a large Sunday-school. It was a glorious summer's work.

The need of Cherokee Scriptures for general distribution has been my "cry" ever since I came into the work. "The way out" has been the subject upon our mind by day and by night. At last the way is opening and by God's help we are going to get "out." After some correspondence with the American Bible Society they donated nearly a ton of Cherokee Scriptures to our work. These, with the exception of several hundred copies, were unbound and of no use until they were. There was no appropriation by any of the Boards for this work. The freight bill alone was $34, so the way seemed blocked once more. However, God was not willing that the Cherokees should longer go without his word, and a simple statement of the case brought in sufficient money to meet the freight bill. Then the problem of binding was before us and in fact is before us now. I have partly solved it by establishing a "book-bindery" in one corner of my study. (The "printing office and bindery" now take up two-thirds of the floor space.) My first "job" is the Gospel of John; it is attractive and will be appreciated.

AMONG THE NEZ PERCE INDIANS.

Rev. A. M. McClain, *Spaulding, Ida.*, writes:—I have in the main followed the instructions of presbytery and devoted myself to the study of the language. I have acquired quite a vocabulary and am able to construct simple sentences. With neither grammar, dictionary, nor teacher, and I might add literature, it is slow and unsatisfactory work, especially in the beginning.

I have preached three times through an interpreter to the Lapwai Church. The annual Fourth of July camp meetings at Lapwai gave me a good opportunity to meet and study the Indians. I bought a tent, took my family and camped among them on the ground. In that way I was enabled to attend all the services besides being with them between times. The meetings were well attended and good interest was manifest. Three meetings were held daily. These continued eight days, during which time there were eight who professed conversion. It was a grand sight to see one of those long-haired fellows, wearing blanket and breech cloth, take his stand in the open space in front of the platform and in the presence of a large congregation make a confession of his sins.

I might say also that we have organized a Sabbath-school among the white children here which is now being looked after by my wife. Since the first of May I have been preaching to the whites Sunday evenings as a missionary effort "on the side." The railroad is just being completed through here to Lewiston and this is destined to become quite a thriving town. There are now about 200 people here and more are coming every day. It is estimated that there will be over a million bushels of wheat marketed here this autumn and the acreage next year tributary to the town will be much greater than this.

AMONG THE SOLDIERS.

Rev. Thomas Campbell, *Knoxville, Tenn.*, writes as follows:—The Lincoln Park Church is both small and weak, but just now there is an added interest to our work; for of the division of soldiers lately transferred from Chickamauga to this place, two regiments are encamped within a

few hundred yards of our church. Yesterday we had sixty-five of these men in our Sunday-school, while about a hundred attended our church services, making us the largest congregation we have had since the organization of the church nearly two and a half years ago. This week I hope to visit some of these men in the camp and help to supply their Y. M. C. A. tent with good literature.

ANOTHER MORMON BROUGHT INTO THE KINGDOM.

Rev. Philip Bohback, *Hyrum, Utah*, writes:—I have preached twelve Scandinavian sermons Sabbath mornings and ten English sermons Sabbath evenings at Hyrum. Also three Scandinavian sermons at Millville, once a month, Sabbath afternoons.

Two months ago we took into our family two little motherless girls to save them from the Mormon influence. We sent them to our mission school for their father who is in Idaho. And we are glad to report that we have sent a boy to the Collegiate Institute at Salt Lake City whom we had taken from another family and kept in school here for five years till there was nothing more to teach him. One term his general average grade was 99. Among boys I have never met his equal for power in studies and his ability to grasp things. He is fifteen years of age and a good Christian. Pray for him and us! He entered at Salt Lake through the kindness of Prof. Caskey and the Woman's Board, who tendered him a scholarship.

ADDED MEMBERS.

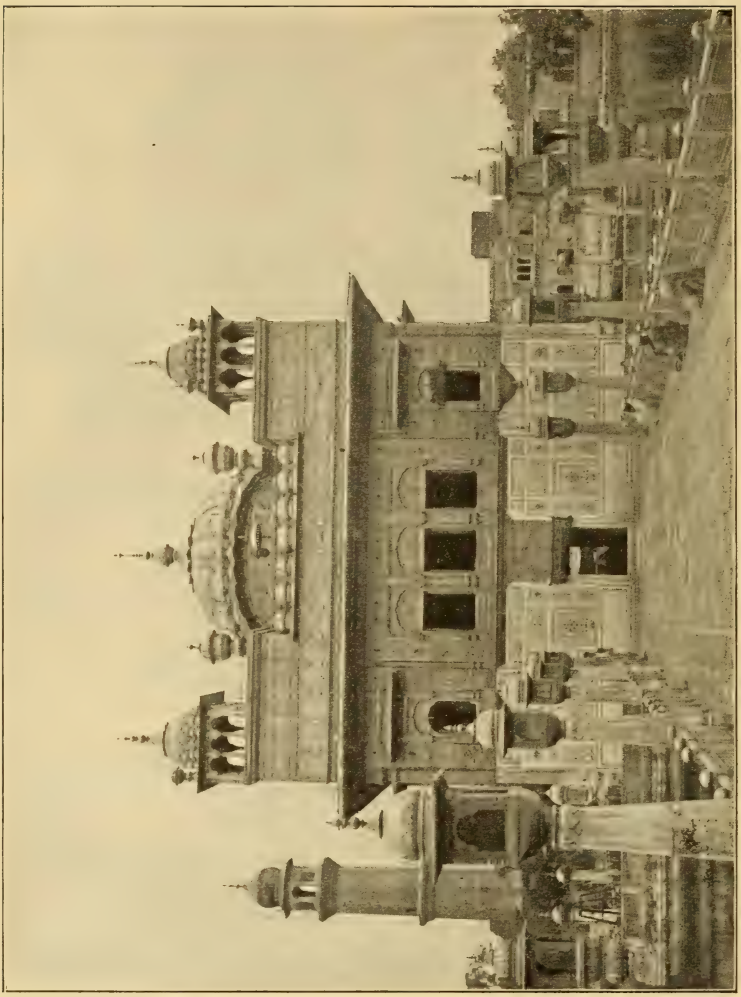
Rev. V. Hlavaty, *Cedar Rapids, Ia.*, writes:—In April and May twenty-two persons confessed their faith in Christ and joined the church. During all this time I have held meetings once every month at Walker, Iowa, where I preached the word of God to our nationality.

Until the second quarter we have had two Sunday-schools, one held at our church and the other two miles distant, the two Sunday-schools together having 250 members. The latter Sunday school was held in a public school building; a last we were forbidden holding it there any more, for reasons of their own, and so after we get a suitable place we shall begin again.

APPOINTMENTS.

H. W. Chapman, Hawthorne and station,	Fla.
E. E. Giffen, La Salle, 1st,	Colo.
H. H. McQuilkin, Valmont,	"
J. Dyer, Mountain Fork, Indian, Oka Achuckma, Nani Chito and Kulli Chito,	I. T.
J. A. B. Oglevee, Perry, 1st,	O. T.
E. L. Combs, Pine Creek and Unity,	Iowa.
R. C. Rowley, Brooks and Nodaway,	"
J. B. Cameron, Mt. Pleasant,	"
J. P. Linn, Early, 1st,	"
E. J. Nugent, La Cygne,	Kans.
J. I. Hughes, Fredonia and New Albany, 1st,	"
J. C. Morgan, Hoxie and Grainfield,	"
W. M. Howell, Baldwin, Black Jack and Media,	"
D. S. Honsaker, Adrian and Pleasant Ridge,	"
W. C. Clemens, Harlan,	Ky.
J. Marhoff, Hamilton,	Mich.
S. L. Clark, Pickford, Sterlingville and stations,	"
W. L. Baker, Blissfield, 1st,	"
A. Schaffer, Alcona, Black River and Caledonia,	"
P. S. Davies, Ph.D., Russell and Island Lake,	Minn.
A. G. C. Brown, Kinbræ, 1st, and Brewster,	"
J. Dobias, Tabor, Bohemian, and Thief River Falls,	"
A. C. Tychsen, St. Paul, Dano-Norwegian,	"
R. K. Ross, Utica, Union and Lewiston,	"
G. Pringle, Chester, Pleasant Valley and Genoa,	"
J. F. Mueller, St. Louis, 2d, German,	Mo.
W. S. Knight, D.D., St. Louis, Clifton Heights,	"
C. E. Rice, Crow Butte, Emanuel and Union,	Neb.
R. L. Barr, Belmont, Marsland and Willow Creek,	"
J. Brown, Giltner and Seaton,	"
G. Scarr, Barneston, 1st,	"
C. H. Fleming, Silver Creek, Divide Centre and Decatur,	"
W. R. Adams, Osceola, 1st,	"
W. Nicholl, Papillion, Anderson Grove, La Platte and stations,	Neb.
J. M. Shield, M.D., Jemes and stations,	N. M.
F. Carruthers, Taunton, 1st,	Mass.
A. Durrie, Bismarck, 1st,	N. D.
G. H. Bucher, Wheatland, 1st, and station,	"
D. McIntyre, Rolla, 1st,	"
T. E. Douglas, Harvey, 1st,	"
W. O. Forbes, Portland, Forbes,	Oreg.
A. A. Hurd, Hillsdale, Mt. Olivet and Fulton,	"
J. E. Blair, Oakland, 1st, and Yoncalla,	"
W. Clyde, Phœnix,	"
L. J. Earhart, Pleasant Grove, Octorara and Marion,	"
T. McGregor, Sisseton, 1st, and stations,	S. D.
L. L. Smythe, Leola, Oneota and stations,	"
J. Lynd, Mayasan,	"
A. Coe, Wood Lake, Indian, and Raven Hill,	"
I. Renville, Long Hollow, Indian,	"
C. S. Vincent, Tyndall, 1st,	"
J. Moore, D.D., Tusculum, Mt. Bethel,	Tenn.
S. A. Coile, Knoxville, Fort Sanders and station,	"
J. M. Alexander, Eusebia and Rockford,	"
P. M. Ellefsen, Lago, 1st, and Gentile Valley,	Ida.
H. H. McCreery, Mt. Pleasant, 1st,	Utah.
O. S. Wilson, Mendon and Wellsville,	"
W. M. Carle, Hoonah,	Alaska.
F. J. Edmunds, Ballard,	Wash.
C. E. Cornwell, Kent, 1st,	"
G. F. Whitworth, Renton,	"
W. Davies, Seattle, Welsh,	"
T. T. Edmunds, Quilcene,	"
W. C. Gunn, Spokane, Bethel,	"
R. J. Creswell, Neillsville, Shortville, Oxford and stations,	Wis.
P. J. Leenhouts, New Amsterdam, Holland, and station,	"
D. J. Williams, Deerfield, 1st, and Nora,	"
R. L. Adams, Omro, 1st,	"

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Golden Temple, Umritzar, India

Young People's Christian Endeavor.

Mr. Ballington Booth is authority for the statement that on Manhattan Island there are 500,000 young men who do not enter a church.

* * *

Said an Indian pupil in one of the government schools: "It is not what is done for us, but what we do for others, that develops."

* * *

Greater cleanliness and the greater cheerfulness of the inhabitants is what distinguishes a Christian village in India from one that is non-Christian, says Sir Charles Turner.

* * *

Silk book-marks, made by Japanese women, were sold in the United States, and with the proceeds a house of worship was erected at Nishio. The building has been dedicated by Bishop Joyce.

* * *

A Christian Endeavor society at Penasco, New Mexico, mentioned in *Over Sea and Land*, is composed of a grandmother aged seventy, a son-in-law and daughter, both converts from Romanism, and seven grandchildren.

* * *

A venerable old chief, one of the earliest converts of the London Missionary Society in Samoa, lately died, and before he passed away handed the native pastor two valuable Samoan mats worth about $100, as his contribution toward the building of a new church.

* * *

One missionary writes from India in *Woman's Missionary Friend:* "I hope the home workers will rejoice that the work here is growing so rapidly that the mission home, schoolhouse and dormitory are all too small. I remember as a child how we were always outgrowing our clothes, and with my dear mother's large family it was no small trial to keep us all clad, but the greater trial would have been if we had not grown at all."

* * *

The *London Christian* suggests that the boys and girls of England and Scotland assume the responsibility of raising an amount of money requisite to start and maintain a mission within reasonable distance of Livingstone's grave in Central Africa, to perpetuate the memory of the great missionary explorer. The only monument that marks his grave is the baobab tree, on which his "boys" cut his name and the date of his death many years ago.

At the sixth annual convention of the young people's societies of the Presbytery of Cleveland, held September 8, addresses were made on "What Presbyterians Believe as to Doctrine," "What Presbyterians believe as to Life," and "The Future of Presbyterianism as Determined by the Past."

* * *

Twelve pupils at Lovedale, South Africa, who have just completed the course of study, were rescued several years ago from an Arab slave ship which was captured when attempting to transport some slaves from the Galla country to the coast of Asia. They have been trained as teachers or artisans.

* * *

The twentieth century demands of our youth a more thorough knowledge of and devoted loyalty to principle and duty, broader catholicity of spirit, a more general and aggressive spirit of evangelism, enthusiasm which is the driving force of character, better methods of work.—*Rev. J. S. Martin, in Olive Trees.*

* * *

"Captains of Ten" is the name of a boys' club reported in *Life and Light.* Each boy is a captain and his ten fingers are his company of soldiers to be trained to obey his commands. The object, as stated in the constitution, is "to promote a spirit of loyalty to Christ among the boys, and to learn about and work for Christ's kingdom."

* * *

"Have you no good news for us?" said the people of Kikuyu to Bishop Tucker as he passed through their country on his way to Uganda. Kikuyu is a populous table-land, 6000 feet above the sea level. The people, who seemed to realize their need of the gospel, said: "Have you no good news for us? Is your message only for the Waganda?"

* * *

For the use of a woman's missionary society in Pao ting-fu, empty condensed milk tins were provided with covers by a tin worker, and Chinese fingers deftly covered them with the festive red paper. Then on the top of the can was written the text, "What shall I render unto the Lord for all his benefits?" while below was the answer:

> "Take my silver and my gold,
> Not a mite would I withhold."

Miss Mary S. Morrill, who describes this in *Life*

and Light, adds that six months later the little band of women came together to open the cans; and they had to be called down when they recounted their reasons for thankfulness, each one had so many that one or two would have taken all the time.

* * *

The Rev. Daniel L. Gifford, for eight years a Presbyterian missionary in Japan, has prepared a volume, made up of pictures of life in Korea, which will be eagerly read by young people, and will find its way into many a missionary library. It is called "Every-day Life in Korea," and, while full of information about the people of the hermit nation, traces carefully the development of missionary work. By kind permission of the publishers, one of the illustrations from the book appears on this page.

* * *

Writing of the danger of allowing the missionary society to degenerate into a literary club, the *Advance* says: "There is no reason for entering any but missionary fields in pursuit of subjects suitable for a missionary meeting, home or foreign. Nor need the subjects be devoid of interest. The triumphs of the gospel, whether in our own or foreign lands, ought to possess as much interest now as in apostolic days, and the experiences of our missionaries read like additional chapters of the Book of Acts. For Christians to avow that they have no time for the missionary meeting and find no interest in it when they have time for everything else, ought at least to lead them to examine anew the foundations of their faith, and see whether this life or the next has the stronger claims upon us, and whether the more important things are not given a secondary place or thrust out altogether. The Christian woman will on no account let the missionary meeting be crowded out by any literary club unless she thinks literature more important than Christianity, and then she may well question whether she be indeed Christian."



A Member of the Official Class.

From "Everyday Life in Korea." Copyright, 1898, by F. H. Revell & Co.

* * *

Bishop Hoare of Hong Kong writes in the *Spirit of Missions* of a church that was "born in the waiting-room of a Ningpo hospital." The hospital itself was started by a man of medical skill and training who had gone to Ningpo to earn a living by working among the Europeans there, but who felt called of God to offer his skill and time to the mission. An opium smoker who had come 140 miles to be cured of the habit, while waiting for his turn,

heard one of the native preachers tell the story of Christ. Standing up in the midst of the crowd he exclaimed, "Why that is exactly what I want." The man was afterwards baptized, and asked for an evangelist to be sent to his home in the city of Taichow. One was sent, and now there is a church of seven hundred members with two native pastors.

* * *

An important kindergarten work for the benefit of the young among the foreign population of Chicago is carried on by the Woman's Presbyterial Society for Home Missions. The gifts of the Christian Endeavor societies for this purpose have largely increased during the past year, and it is expected that soon the work will be chiefly sustained by the young people.



BUDDHIST MONKS.
From "*Korean Sketches.*"
Copyright, 1898, by Fleming H. Revell Company.

* * *

The Rev. George McAfee, after a visit to Alaska, spoke of how native Christians have stood the test of the temptations brought them by the gold seekers. "It has been a lesson of deep significance and a testimony to the power of the Word of God, to see the Alaskan 'packer' lay down his burden on Saturday evening and refuse to touch it again until Monday."

* * *

Said a blind Chinese woman who had memorized the gospel of John and other portions of Scripture: "It is such a comfort to me when I sit alone in my darkness to say over his words." Some one remarked: "What a pity it is that Mrs. Shên cannot see," and the old lady quickly replied with a smile: "If I could see I might not have the leisure nor the inclination to learn of these things. It is well as it is."

* * *

Mr. W. T. Stead relates that Mr. Gladstone was greatly cheered during his last days by the tidings that his granddaughter, a bright girl of twenty, had decided to dedicate herself to the work of a Christian missionary. He was thrilled with the thought that she had chosen so noble a work, and reverted to it again and again with complacent, triumphant joy.

At a garden party on the occasion of a union meeting of the women's and young ladies' societies of a certain church, mimeographed copies of a list of mission stations were distributed, giving all an opportunity of refreshing their memories in anticipation of a "spell-down." Then, at a tap of the bell, the papers were withdrawn, sides were chosen and two lines of battle arranged. After a skirmish among queer-lettered, many-syllabled words, one after another succumbed, until only one was left. This exercise is reported in *Woman's Missionary Friend.*

* * *

Mrs. Brewer, of Sivas, Turkey, tells of an Armenian woman who, burning with a desire to do something for her Lord, and not satisfied with what she had on hand to give, collected her goods and sold one-tenth. But this was not enough, another tenth was sold to help send the gospel everywhere. Her husband stole this small sum, and to replace it she found a piece of cloth which she disposed of and a silver box, the gift of her mother, the whole amounting to five dollars. The gift was one-fifth, not of her income, but of her entire possessions.

* * *

One of the obstacles to successful Christian work among the women of Japan is the worship of the spirits of the dead or *Hotoke.* Writing of this in the *Japan Evangelist,* Miss Annie S. Buzzell tells us that the most prominent thing in a Japanese home is the god-shelf, and below or beside it the

shrine of the ancestral tablets. The god-shelf contains the gods which show the special bent of the family. The gods of wealth and good luck are usually there. Then there may be the patron god of the merchant, scholar, scribe or whatever profession is carried on by the head of the family or aspired to by the rising generation. As Christ is taught in the home, it becomes an easy matter to remove the contents of the god-shelf, but not so with the *hotoke*. The mother and grandmother and daughters listen with deep interest to the words of Jesus, and say, "We have given up our idols. We worship the true God now," and sure enough the god-shelf is empty. But the shrine and tablets are still there, and if it chance to be the anniversary of the death of an ancestor there will be fresh offerings and tiny lamps burning before them. "Oh, that is only *hotoke sama*," they say, and then explain that the light and food are placed there that the ancestor might know that he is remembered. They cannot give an intelligent reason for this worship, but merely say, "It is a Japanese custom. We have been taught to do it, and if we neglect it we will be thought unfilial." When the women have something specially good to eat, or a pretty new garment, they go before the shrine with it and show it to the wooden tablets. They do not think that the souls of the departed ones are there, but that from the spirit-land they look and see whether their descendants are showing proper respect to their memory, and gratitude for what has been done by them for posterity.



SOME OF THE INHABITANTS.



THE HOPE OF THE NATION.

From "*Korean Sketches.*" Copyright, 1898, by FLEMING H. REVELL COMPANY.

* * *

A child that had been sick for a long time and pronounced incurable by Chinese physicians, was brought to the hospital in Kinkiang. When he had recovered, the parents, to show their gratitude, presented to the ladies in charge of the hospital a "merit board." This consisted of a blackboard with four big, carved and gilded characters in the centre. Covered with a red cloth it was carried by four men into the guest hall and placed on the centre of the table. The characters complimented the physicians by comparison with two noted women of ancient times who were great scholars.

* * *

A revolution of sentiment in reference to the place of young people in the Church's work has occurred in recent years, says a writer in *Olive Trees*. The Church has awakened to a realization of the fact that our Lord has assigned a significant work to the

young people in advancing his kingdom. The numerous organizations of the youth for religious ends are certainly a criterion for judging their spiritual activity. It is putting the figures low enough to say (duplicates not counted) that eight to ten millions of young people are engaged more or less in religious work. But while there is much to encourage, there is cause of anxiety in reference to the young men of our land. According to the investigations of the National Committee of the Young Men's Christian Association, only five per cent. of our young men are church members. Only fifteen per cent. are regular attenders upon church services. Seventy-five per cent. never attend church at all. Of the five per cent. who are church members three per cent. are said to be careless and indifferent in regard to bearing the burdens incident to church work. From the same authority we learn that young men are the ones who frequent the saloon, the pool room, the theatre and the ballroom. Seventy per cent. of the convicts in our state prisons are young men. In view of these facts the Church cannot but recognize a low state of spiritual life among young men. Answering the question, how can we cultivate and deepen the spiritual life of our youth? this writer says: (1) Make the home a centre of religious influence; (2) Make the Sabbath-school a distinctly saving institution; (3) Organize junior societies that shall serve as a connecting link between the Sabbath-school and the senior society; (4) Encourage personal, devotional study of the Bible; (5) Ever draw nearer to Christ.

BUILDING A CHURCH IN AFRICA.

MRS. MARGARET D. WALTER.

Only one girl and two boys, two hundred miles from their mountain home, sitting at a table in the large open room which serves as dining-room, playroom, schoolroom and church, but at this time for morning lessons.

Remembering that it is just one year since they came to the low country, the question is put to them, "My children, how many moons have passed since you left your country?" Counting on their fingers, they answer, "Twelve moons." "Are you glad because you are here, and have you anything to give thanks for?" "Yes; truly we are happy, and we have much, many things, to give thanks for." "Will you write on your slates some of the things?"

While waiting for their answers, my own thoughts are busy, wondering what and how these dear ones will write, they have so little of this world's goods, and have only been taking lessons less than one year. How much can they comprehend of my poor teaching. But the slates are here, and, looking from their happy faces, I read, "food, clothes, money, love, friends, health, for being taught, and much, much for the love of Jesus Christ." "To show that you have love and thanks in your heart for Jesus Christ, would you not like to give him back some of your money?" "Yes; but how?" Recalling the lesson on giving the tenth, first one object then another was presented to them for their gifts, but neither accepted. The need of a church in their mountain home was set before them, when with one accord they said, "We will give for a church in Bailundo."



Kapela and Cipenye.

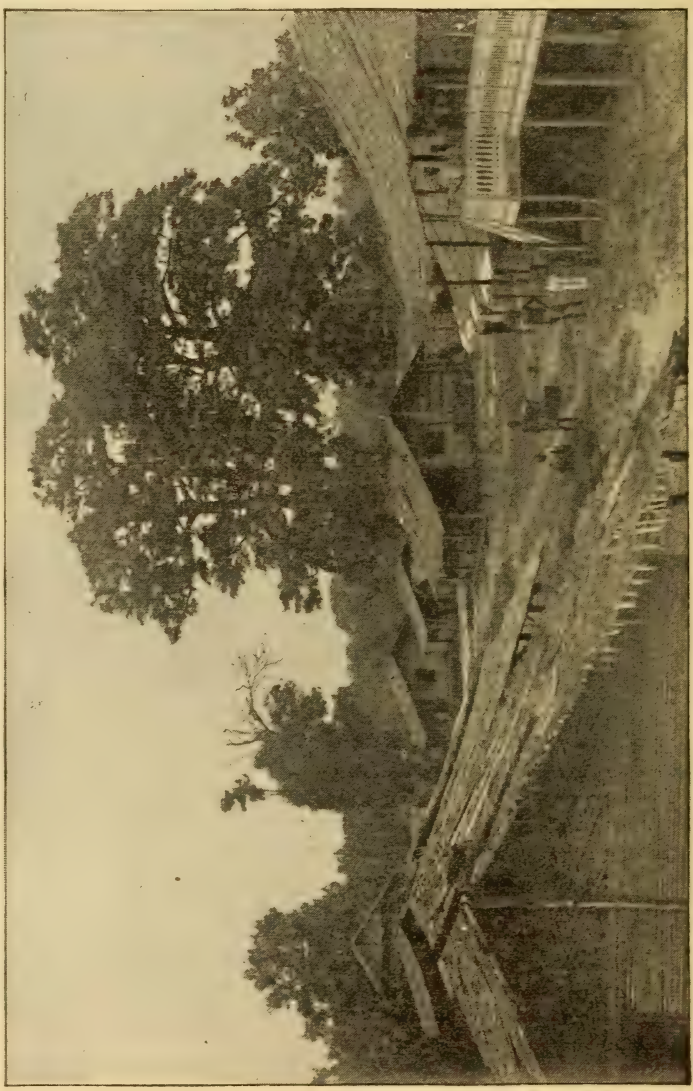
Our custom was to meet every Sunday at 3 P.M. for Bible study, but on the first Sunday of every month they were to bring the contents of the boxes that had been given them for their daily contribution of half a cent. Their rations being five cents per day, they thus gave a fifth of their daily allowance. This they continued for some time, only to double the amount as time went on. Several times the boys brought over thirty-five cents each. When they brought this amount it

meant the giving up of one meal per day. When reasoning with them that they could not keep strong and well on one meal, one of the lads with such a happy look in his eyes said, "Ondona, the love of God is good and great." Thus the first church in their native home was begun by the faith of these dear young Christians, and when, on returning at the end of four years to their mountain home, the work was taken up by the resident missionary and other native Christians, carried on and completed, there was great rejoicing.

Who would despise the day of small things, and does it not hold true, no matter of what nationality, that where the heart realizes and is filled with the love of Jesus, it is ready to give back time, strength and money lovingly and freely?

HELP FOR CUBANS.

Mrs. Julia M. Terhune writes in the *Sunday School Times* of the home school for Spanish-speaking girls which has been maintained for several years. Most of the twenty-two now in the home are children of Cuban refugees, of ages from four to eighteen. They are most tenderly cared for and taught by two Christian women who are giving their lives to this work. The children bring with them all the faults and failings peculiar to neglected childhood; but the religious atmosphere, the gentle firmness, and the faithful teaching of the Bible soon result in changed lives and habits. All the older girls are earnest Christians and zealous missionaries among their own people. The children have most implicit confidence in God's readiness to hear and answer prayer. Last winter, when the refugees were coming by each steamer, many of them in abject poverty, without food, warm clothes or money, the girls would pray most earnestly for the sufferers, and then hurry round to seek help from those who were in better circumstances. Many were thus saved from starvation. At another time one of the girls was very ill. Everything possible was done for the child, seemingly without success, as she continued to grow worse, until all agreed that it was impossible for her to live. But daily, almost hourly, the rest of the girls gathered together and prayed earnestly for their little friend, and God honored their faith by her sudden recovery. The father said: "We could do nothing more for my child. God alone



Gaboon River Village.
From Reading's "The Ogowe Band."

saved her life in answer to the prayers of these girls. I never heard before of such a religion, and I want it. Oh! teach me." He speedily gave himself to Christ, united with the church, and is living a consistent life, working earnestly for the salvation of his friends.

This work has given to many young Christians an opportunity for active effort. One young girl had long been anxious to teach music gratuitously to some one who had not the advantages which had been given her. She offered to give music lessons to one of these Cuban girls, and speedily became so much interested in them all that she took another pupil, and another, until she had five. Other young ladies have one or more pupils also; another teaches physical culture. A mission band made an entire outfit for one orphan girl. Another band took charge of the clothes of two little girls. A circle comes each week to teach sewing and plain dress making, closing the lesson with a short prayer service.

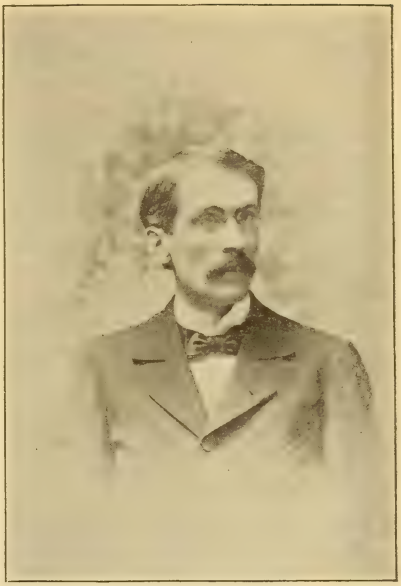
Recently a young Cuban sat in an adjoining room and quietly watched all that was done. Afterwards he questioned as to who these girls were, why they came, etc. Then he said: "I will never take my family back to Cuba until my children are educated. I want to see my girls grow up such useful, earnest women as these are. I never saw anything like this before." In connection with the school, religious services are held several times each week, and, through the active work and cordial invitations of the missionaries and the children, many lonely heartsick Cubans attend. Some have here found Christ, and rejoice in a religion of love of which they had never before heard.

MORMON YOUNG PEOPLE'S SOCIETIES.

WILLIAM M. PADEN, D.D.

The Mormons have two organizations which work among the young people—the Young Men's Mutual Improvement Association and the Young Ladies' Mutual Improvement Association. So in Utah, besides having the Y. M. C. A., the W. C. T. U. and the Y. P. S. C. E., we have the Y. M. M. I. A. and the Y. L. M. I. A.

The Y. M. M. I. A. movement was inaugurated in 1873. During the first years of its history it was simply a Mormon phase of the old-fashioned country literary society. Brigham Young saw in these societies a field for church work and took them under the immediate direction of the priesthood. As he did so, he said: "Let the keynote of your work be the establishment in the youth of individual testimony of the truth and magnitude



William M. Paden, D.D.

of the great Latter Day work. . . . . and cultivating a knowledge and an application of the eternal principles of the great science of life." The social and literary character of the associations was not destroyed; on the contrary, the Church "recommends the associations to assume wherever agreeable to the local authorities the management of entertainments, the giving of concerts, dancing parties, etc." But the more serious aim of the societies was to be "acquiring individual testimony of the divinity of Joseph Smith" and the consideration of such topics as "Why we have gathered from the nations to these valleys," "The works and hardships of our fathers," and "The privileges we enjoy by reason of the faithful sacrificing heroic acts of our fathers."

During the past three or four years the associations have pursued courses of study in theology, history, natural science and civil government, and are in some places more like Chautauqua Circles than literary or C. E. societies. Manuals are prepared by the Church for the direction of the societies in their work. I copy characteristic directions:

"Sessions of the class should be opened and closed with prayer." For home reading, "have the four standard works, the Bible, the Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price, at least." "With regard to recreation . . . . consider earnestly, manfully and in a business-like manner the providing for and regula-

ting of these other and abused divisions of the great M. I. work, particularly the ballroom, the drama and excursions. The ballroom should be restored to the original school of etiquette and refinement."

In the course of theology are such questions as, "How does the Pearl of Great Price establish the authenticity of the Old Testament?" "Prove the authenticity of the Old Testament by the Book of Mormon." "Prove the existence of God by revelations made to Adam, ... Moses, ... John the Baptist, the apostles, Joseph Smith, Sydney Rigdon and Oliver Cowdry." "Give proofs of the restoration of the fullness of the gospel through the prophet Joseph Smith."

The manual gives about equal place to the study of the Old Testament, Book of Mormon, New Testament and "The Dispensation of the Fullness of Times," inaugurated by Joseph the Prophet; and special attention is given to the biography of Nephi and General Moroni, as given in the Book of Mormon. Characteristic of the topics discussed during the study of the present dispensation are, "Show that hireling politicians and preachers pretending to be followers of the Saviour were leaders of the mobs who robbed, plundered, murdered and drove loyal American citizens from their homes in De Witt, Mo., in 1838." "Contrast the first settlers of Utah with the first settlers of America." "On the revelation on the eternity of the marriage covenant, including plural marriage." Read "Why we practice plural marriage."

That this last question is not now settled beyond question is evident from an article in the *Improvement Era* for May of this year, where the editor, B. H. Roberts, our Democratic nominee for Congress sums up an argument in defense of the righteousness of polygamy in these words: "Therefore, I conclude that since God did approve of the plural marriage customs of the ancient patriarchs, prophets and kings of Israel, it is not at all to be wondered at that in the fullness of times, in which he has promised a restitution of all things, that God should again establish that system of marriage. And the fact of God's approval of plural marriage in ancient times is a complete defense of the righteousness of the marriage system introduced by revelation through Joseph Smith."

In 1897 there were 491 of these Mutual Improvement Associations, with a membership of 16,546, and 654 members on missions. The work of the Y. L. M. I. A. is much the same, the chief difference being in the easier character of the course and the special attention given to physiology, physical culture and home management.

THAT PORCUPINE STORY.

The Rev. J. S. Thomas, M.D., of Praa, Laos, in a letter which appeared in our September issue, page 215, having mentioned the porcupine, adds:

"A true and remarkable story is told of this little animal, which I will here record for the children. The little fellow is fond of bananas, but they grow so high that he cannot hope to reach them. So while he sits at the base of the banana tree, longingly looking up at them, he with unerring aim deliberately shoots his quills at the banana stem till he cuts it, and the bunch drops at his feet, when he and his family at once enjoy a good meal."

Readers of THE CHURCH AT HOME AND ABROAD who have not found it easy to accept the story as sober fact, will read with interest the following communications. The first is from the Rev. George Macloskie, LL.D., Professor of Biology in Princeton University, and the second from the Rev. W. A. Briggs, M.D., of our Laos Mission, now in this country.

"As I am a careful reader of THE CHURCH AT HOME AND ABROAD," writes Dr. Macloskie, "I had observed the story about the porcupine before your letter called my attention to it, and I was surprised to see it apparently endorsed by its writer. To a scientific man the story seems incredible, or nearly so.

"In the *Standard Natural History* (a part written by Prof. Elliot Coues, an excellent authority) I find the following reference to one part of the subject: 'The spines are loosely inserted in the skin, so loosely that they readily become detached; they may even be shaken loose by energetic muscular action, and those which are barbed stick readily in any object they penetrate. Here is the grain of truth in the traditional chaff that the porcupine shoots its quills as it stands on the defensive, or lets fly Parthian arrows as it retreats from its pursuers.'

"I have no doubt but the porcupine sometimes transfixes bananas with his spines, and that the fruits may be found thus pierced, themselves and the spines equally detached from their original owners; but that he can shoot the spines through the air would require for its acceptance clearer proof than is given and stronger scientific faith than I can lay claim to."

Dr. Briggs writes: "As to the questions you ask regarding the story related by Dr. Thomas, I am unable to state whether such a clever (?) animal exists or not. The ordinary porcupine is found in Laos woods, and he is as clever as he is in this country. The natives have wonder-

ful stories to tell of most animals. A remarkable one—whether true or not, I cannot say—is concerning a fish which comes out of the water, lies on a stone in the sunshine, allows the ants to cover him, flops back into the water and gobbles the ants up. There are other interesting statements made concerning this same variety of fish. There is some foundation for the story, as the fish can live for days out of the water, and there seems to be a good deal of certainty that they can move themselves short distances over land.

"The porcupine story is rather trying to one's credulity. I should say, though, it, too, may have some foundation in actual fact. Laos humorists have been known to overstep the bounds of actual truth. Were I to apply the principles of higher criticism, I would say there is a decided flavor of the Laos humorist in both the porcupine and the fish stories."

AN INDIAN UPRISING.

A writer in the *American Missionary* says that though most of the soldiers have been withdrawn from the frontier posts there need be no fear that the Sioux will seize upon the opportunity to avenge fancied wrongs. Too many of them have become followers of the Prince of Peace. Years of school training have given us a new type of young men and women, who have more of home love and who are beginning to think for themselves. There is an uprising of the Indians which is being too slowly recognized. They are slowly but surely rising above superstition, ignorance and indolence. Religion has given the life a new centre and infinite breadth. Progress in educational work has been marked. One of the greatest evidences of progress is that so many Indian parents uncomplainly—some eagerly—part with their children that they may be cared for and instructed in the boarding school for ten months of every year.

YOUNG PEOPLE AND MISSIONS.

The effect of work for foreign missions upon the young people is to increase all the graces that go to build up a strong, symmetrical character. This is the testimony of a writer in *Life and Light*, a summary of whose article follows: There is no better antidote to selfishness than to interest boys and girls in the lives of children born in the darkness of heathen homes. The gifts from those who are thus interested mean lessons in self-denial, self-control and thoughtfulness for others. Young people who come into touch with devoted missionaries realize their reliance on the power of the Holy Spirit and grow to see how large a part of the help they have to offer them here at home lies in earnest, consecrated prayers. Thus the spiritual life is quickened, deepened, and faith in prayer increased.

Beholding the transformation wrought on the bodies and souls of those under missionary training, young people come to a fuller sense of the power of the gospel. Their hearts overflow with thankfulness for their birthright of Christian ancestry and homes, and the grace of cheerful contentment is added to their lives. In working to send the good tidings to some far-away boy or girl they have brought the message of salvation to their own souls.

What missions can do for the young people as an educational force cannot be estimated. The study of missions brings them into touch with the history, literature, manners and customs of the oldest empires of the earth. It introduces them to peoples who have played a most important part in the world's evolution. It puts meaning into the messages, civil and political, that to day flash across the wires to our coasts from China, Japan, Turkey and Spain. In an age when the uttermost ends of the earth are brought into easy access by means of electricity and steam, no one who values education can afford to be ignorant of our so-called mission lands. To be informed is to be interested.

Frequent testimonies of keen pleasure and enthusiasm in the work come from those who have learned the truth of George Eliot's words, "We can only have true happiness by having wide thoughts and much feeling for the rest of the world." In view of what the work can do for our young people in developing character, cultivating Christian graces, broadening the horizon, widening education, it seems passing strange that the question "Do you think it worth while to organize young people's missionary societies?" can take root or find utterance.

There are now 20,000 Indians in school, outside the five civilized tribes. Thirty-five years ago there was hardly one.

A single illustration of the teaching in the Chinese classics will say volumes for the condition of women where the leaven of Christianity has not been felt. Mencius is conversing with his pupil, who asks, "If a woman should fall into the water and the only way of rescuing her was to extend the hand, should he attempt to save her or let her perish?" "Better let her drown," returned the philosopher, "than to contaminate your hand by her touch."

PRESBYTERIAN ENDEAVORERS.

Sacaton, Ariz.

Were the Rev. Charles Cook, missionary to the Pima Indians, on the foreign field, says a writer in the *Occident*, his fame would be heralded to the world as one of the missionary heroes of the nineteenth century. Nearly a quarter of a century ago, without money, friends or mission Board to rely upon, he traveled across the continent, believing he was called of God to preach the gospel to the Indians of Arizona. He established an independent mission, which was afterwards taken over by the Presbyterian Church. After many years of labor with small harvests, Mr. Cook is now enjoying a Pentecost. Every year now witnesses more than a hundred converts from heathenism baptized into the Church of Christ. Unknown to fame, but well known to heaven, dear old "Father Cook" is carrying on what is perhaps the greatest mission work in America.

Tucson, Ariz.

On a very warm Sunday, when the glaring sun beat down upon the treeless roads in a way that would have discouraged most church-goers, a number of the girls expressed an earnest desire to go to church, although a service had been held at 9.30 at the school. So the teacher, who reports in the *Home Mission Monthly*, set out with eighteen or twenty of those best able to comprehend the service. After a long, hot walk they learned that the church was closed, as there was to be a union service at the Methodist. To their great disappointment there was no room for them in that church, as it was already full. On the way homeward they took possession of the porch of an empty house, and there had a very helpful service, at which the girls sang many of the sweet hymns they love, and repeated passage after passage from the Bible.

Santa Cruz, Cal.

The work of the Westminster League, which has just finished the first year of its existence, is thus reported in the *Occident:* It has devoted one Sabbath evening to each chapter in Dr. Rice's "Sixty-six Sacred Books," one Sabbath evening to each chapter in Ogilvie's "The Presbyterian Churches;" has read the entire Bible chronologically in nine sections, devoting one evening to each; has spent the last Sabbath of each month studying the lives and fields of famous missionaries. The Boards of our Church had each an evening. The circular containing the "anniversary addresses" at last synod was thoroughly studied with great enthusiasm. "Why am I a Presbyterian?" and "How to Study the Bible," occupied two evenings. The League numbers over thirty members. All the meetings are led by our pastor, whose love for the work was an inspiration to all. We thoroughly believe in the saying, "He serves Christ the best who serves his own church the best." But how can we serve our own church intelligently and loyally unless we know it—its doctrine, its polity, its worship, its history? And how can we know all this unless we are taught? We believe the Westminster League has come to further the kingdom of God by instructing the coming generation in the grand and inspiring history of our beloved Church.

Napa, Cal.

After adopting the Presbyterian Hymnal, a Presbyterian choral class was organized under the direction of a good leader. The class meets in the lecture-room on Monday evening to practice the hymns for the following Sunday. Any one, not a member of another church, may join by promising to attend the church services and assist in the singing on Sunday evenings. As a result, says the report in the *Occident*, the evening services are well attended, the members of the choral class occupying the front pews, and we have learned what a grand book the Presbyterian Hymnal is.

Bogota, Colombia.

Mrs. Miles in a recent letter reports having organized a Christian Endeavor society which has an average attendance of forty, eighteen of whom are ready to lead in prayer at the devotional meetings.

Trinidad, Colo.

The enterprising Christian Endeavor society in this church holds its weekly devotional meeting each Sabbath evening just before the preaching service. The members, who are prompt in taking part in this meeting, are assisted by the pastor and some of the older members of the church. The society makes an annual contribution of fifteen dollars to missions, one-half of which is sent to Mr. Lamb of Indian Territory, and one-half to Mr. and Mrs. Wallace in Mexico.—*B. K.*

Petersburg, Ill.

To reanimate the midweek meeting, to be rid of the weariness of time-worn methods and to avoid the multiplication of meetings, the congregation adopted by vote the following schedule:

First week, missionary concert.
Second week, normal institute.
Third week, history class.
Fourth week, missionary class.
(Fifth week), song service.

The normal institute is a new plan for better

teachers' meetings, combining the didactic and devotional, and linking church and Sabbath-school more intimately together in the thought of the people. The history class provides a study of general denominational and doctrinal history. The missionary class is an open meeting, bringing before all present the results of private class instruction as to missionary work and workers.

The pastor, who reports in the *Herald and Presbyter*, believes the plan, honestly tried and heartily supported, will reduce the number of weekly meetings, secure unity of effort, increase the interest, combine church forces and be a greater teaching power in the weekly meeting.

Chicago, Ill.

Lake View.—The young ladies of this church gave their services freely during the summer in the vacation schools where children receive instruction in basket weaving and tile making. The congregation made an offering of $500 as an outing fund for the children of the poor in the settlement work.

Pierceton, Ind.

A barrel of good literature was recently sent by the young people of this church to the prison at Michigan City.

Dubuque, Ia.

First.—The class for Bible study which has been maintained for many years meets each Thursday evening, and forms a profitable feature of church work. The text-book used for this season's course is Muirhead's "The Times of Christ." An analysis of the first chapter in the form of thirty-eight questions appears in the *Dubuque Presbyterian.*

Volga, Ia.

Two mothers, one with a large family, attend the Scotland Christian Endeavor meeting on Friday evening. Reporting this in the *Dubuque Presbyterian*, Pastor McCuskey says: "For a mother to leave a farm home, with the work she generally has to do in the evening, and not return until ten o'clock at night, shows no little interest."

Beloit, Kans.

A helpful and instructive service in the interest of missions is conducted once each month by the missionary committee of the Christian Endeavor Society.

New York, N. Y.

Covenant.—The pastor writes in the *Church Economist* of the Christmas celebration: The members of our school never come expecting to receive, but always to give, and the offerings are always in money. By spiritualizing the day and making much of the central idea that it was on this day that God sent his Son to us, and therefore we should all use it as a day upon which to deny ourselves for others, we not only do not have to resort to the Santa Claus idea to make the day bright, but succeed in planting seed which will bear fruit throughout the lives of the children.

First Union.—The invitation card used in neighborhood visitation and in welcoming strangers to the church is reproduced in the *Church Economist.* On the front side of the card printed in two colors, the location of the church, the name and address of the pastor and the calendar are given, together with this appeal:

> To all who are strangers and have no church home, who would enjoy a helpful hour of worship on Sunday and at midweek, who are weary and would find rest, who are not satisfied and would live a higher life, who are willing to help us in heralding the coming of the King and in applying the truths of the gospel to the problems of life, our church extends a cordial welcome.

On the reverse of the card is a half-tone illustration of our Lord knocking at the door, and underneath the words of Rev. 3 : 20.

Williamson, N. Y.

Almost every member of the Endeavor society pledges ten cents a month for missions. The collection, which is taken at the regular meeting on the first Sunday of each month, amounts to about thirty dollars for the year. Ten dollars is paid each year through the Board of Foreign Missions toward the support of Dr. Ira Harris, of Syria. We receive his letters and take a personal interest in his work. To the Home Board we pay ten dollars, and use the remainder for special missionary or benevolent work. The society will use the Christian Training Course in a modified form. —*H. B. M.*

Yonkers, N. Y.

Westminster.—A revival in the Sabbath afternoon Christian Endeavor meeting is reported in *Westminster Tidings.* A new method of seating and a changed order of exercises have been adopted, and every one is devising some new interest in the spiritual progress. The society supports in part Dr. Thwing, of Fort Wrangel, Alaska.

The Junior society meets every Saturday afternoon for one hour, twenty minutes of which is devoted to a study of Dr. Geo. B. Stewart's *Lessons on the Life of Jesus,* conducted by the pastor. Sprightly music, object teaching and a varied program make every meeting a live one.

St. Paul, Minn.

Central.—In the interest of the uncared-for children, Mr. B. H. Scriber, superintendent of the Sun-

day-school, is making a thorough canvass of that portion of the city adjacent to Central Church.

Philadelphia, Pa.

Bethany.—Out of and around Bethany Sunday-school has grown, not simply the church, but a social and industrial coöperative system which reaches several thousand families. It includes reading clubs, music clubs, clubs for the purchase of coal, an incorporated savings bank with deposits of two hundred and ninety thousand dollars invested under State laws and State supervision; a dispensary, the House of Deaconesses, who look after young women in distress or in need of employment; a college, in which, at night, languages, music, shorthand, bookkeeping, dressmaking and millinery are taught to several hundred students for a nominal fee; a House of Rest at the seashore for girls, and a uniformed military brigade of stalwart boys. Twelve thousand persons have attended all the various services of the church, the Sunday-school and the Bible Union on a single Sunday. The enrollment of the school is past fifty-two hundred.—*William Perrine in Ladies' Home Journal.*

Oroomiah, Persia.

Miss Medbury reports that the women are formed into a Shaihe society, which pledges its members to give half a shaihe (half cent) a week. As a result fifty-five dollars were given by this society in one year.

Trappe City, Wis.

The pastor writes: When the Shorter Catechisms were distributed early in the year I was surprised to learn that a certain woman who lives in an humble log-house with only one room downstairs was the first to wish to recite. She has a family of nine children, the eldest a daughter of seventeen years. The recitation was attended with some difficulties, since she had a baby in her arms, and two or three little children running about the room distracted attention from the work in hand. She recited to my complete satisfaction. Then the daughter asked to be heard, and she not only won the Bible but responded to a question by saying that she had a few weeks before accepted Christ as a personal Saviour in that very room under the preaching of the gospel.

HISTORY OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

WM. H. ROBERTS, D.D., LL.D.

[For the Christian Training Course, Historical Department. See Program No. 3, November, 1898, page 451.]

I. The Period of Isolated Congregations.

The Presbyterian Church in the American colonies, owing to the force of circumstances, was at first not an organized denomination, but was composed of isolated congregations. This state of affairs continued for fully three-quarters of a century, terminating with the beginning of the eighteenth century and the growth of the colonies in population. Further, there were three kinds of Presbyterians among the British immigrants, one being from England and Wales, another from Scotland, and a third from the north of Ireland. The first, less denominational than either of the others, was earliest in the colonies, and represented the Puritan influences which culminated in the temporary ascendancy of Presbyterianism in England, from 1645–52. The second stood for the Established Church of Scotland, with its permanent influence in favor of civil liberty and the independence of the Church from control by the State. And the third, the latest in the order of time, was the strictest and the most aggressive in the maintenance of Presbyterian principles. In addition to these elements there were in the colonies during the seventeenth century a few Presbyterian churches of French origin. Many Dutch Reformed churches were also to be found in New York and New Jersey, but these, though friendly, did not enter into any organic relation with the Presbyterian congregations.

For purposes of convenience it is best to consider the Presbyterian settlements geographically.

Virginia.—The earliest colonists with Presbyterian tendencies appear to have settled in Virginia. The stream of Puritan emigration set in motion from England by Episcopal tyranny first touched the shores of this colony. In 1614, the Rev. Alexander Whitaker, a son of the famous English Puritan and Presbyterian divine, the Rev. William Whitaker, D.D., of Cambridge University, England, was pastor of a church at Bermuda Hundred, and the affairs of the church were consulted on "by the minister and four of the most religious men." This Puritan element was increased largely until the year 1642, when the royal governor, Sir William Berkeley, commenced a systematic and vigorous persecution of the dissenters from the Church of England, which resulted in the disbandment of their churches, and the removal, in 1649, of a considerable portion of them to Maryland. Some, however, appear to have remained in Virginia, and to have been

maintained by a small immigration. In an account of Virginia, written not later than 1691, mention is made of a congregation of Presbyterians, and a church on the Elizabeth river had in 1692 as its minister the Rev. Josias Mackie, to whom the Presbytery of Laggan, Ireland, wrote a letter in that year.

New England.—Presbyterianism also came to the American Continent with the New England colonists. John Robinson, the pastor of the Plymouth colonists, while in Holland, has left on record the following declaration of their Church principles: "Touching the ecclesiastical ministry —namely, of pastors for teaching, elders for ruling, deacons for distributing the church's contributions—we do wholly, in all points, agree with the French Reformed churches." A considerable number of the colonists at Salem, Mass., were also inclined to the Presbyterian form of government. In 1630, the Rev. Richard Denton, a graduate of Cambridge University, England, and a Presbyterian, settled in Massachusetts with a part of the church which he had previously served for several years at Coley Chapel, Halifax, Yorkshire. In 1637 the Rev. Francis Doughty, settled in Taunton, Mass., but holding and teaching the prevalent Presbyterian view on the right to baptism of infants of baptized persons, he was driven out of New England by the civil authorities. Early Congregationalism was as intolerant of opposing opinions as was Episcopacy, and Presbyterians equally with Quakers and Baptists were in New England the subjects of persecution. The colonists who had Presbyterian views found it advantageous to settle in Connecticut, and gradually passed thence to Long Island and northern New Jersey. For instance, the Rev. Richard Denton, above referred to, after a sojourn in Connecticut, settled at Hempstead, Long Island. Many of the churches in Connecticut, further, were to a large extent Presbyterian, and some of them bore that name for years, though never in connection with either the General Synod or the General Assembly. As late as the close of the eighteenth century the Hartford North Association made the following declaration: "This association gives information to all whom it may concern that the constitution of the churches in the State of Connecticut, founded on the common usages and the confession of Faith, Heads of Agreement and Articles of Church Discipline adopted at the earliest period of the settlement of the State, is not Congregational, but contains the essentials of the government of the Church of Scotland or the Presbyterian Church in America." In Massachusetts there was also a considerable Presbyterian element, led by such ministers as John Eliot, the apostle to the Indians; Peter Hobart, of Hingham, and Thomas Parker, of Newbury. A number of the churches also were governed by the congregational presbytery or church session, but this judicatory gradually passed out of use in the region. The presbytery as known to Presbyterian government, however, was never accepted by the colonists. Synods, such as those of Cambridge and Saybrook, were held, but solely for consultation and advice, or for the settlement of controversies, and were without authority. The nearest approach to the presbytery was the establishment in 1705, at Boston, Mass., of a ministerial meeting which assented to the "Heads of Agreement" adopted in 1691 at London, England, and bearing the title of "Heads of Agreement assented to by the united ministers in and about London, formerly called Presbyterian and Congregational." The decided majority of the Christians of New England were Congregationalists, and believing, as this majority did, in the Church-State, both legal and moral agencies were brought to bear against other Christian bodies. Massachusetts, especially, for more than a century after its settlement was the home of a narrow and intolerant ecclesiasticism.

New York.—The first church composed of English Presbyterians, established within the territory of the present State of New York, appears to have been that at Hempstead, L. I., where the Rev. Richard Denton, already referred to, was pastor from 1644 to 1659. Mr. Denton was definitely recognized as a Presbyterian by the Reformed Dutch Classis of New Amsterdam. That his church was composed in part of Independents or Congregationalists cannot change the fact that the majority of the members were English Presbyterians. Denton returned to England in 1659, but it is stated that his sons, Nathaniel and Daniel, remained in the colonies, and founded in 1656 the Presbyterian Church at Jamaica, L. I. The oldest church on Long Island, however, now under the care of the General Assembly, is that at Southold, established in 1640, and of which the Rev. John Youngs was the first pastor. It was founded by a colony from New Haven, Conn., and came into relation to organized Presbyterianism during the early years of the eighteenth century. The first English Presbyterian minister who preached in the city of New York was the Rev. Francis Doughty, who in 1643 held services in the Reformed Dutch Church (founded in 1628), located within the fort, a place now occupied by the building called Castle Garden. Mr. Doughty remained in New York but a brief period, removing to

Flushing about 1650, and about 1658 to Maryland, where his brother-in-law, William Stone, was deputy governor. After his departure, English services, when held, were conducted in the city until 1652, by the Rev. Richard Denton. From the year just named until 1717, the date of the organization of the First Presbyterian Church of New York City, English Presbyterians were made welcome in the Dutch Reformed churches, which were of like faith and order, though of different speech and upheld firmly religious liberty.

New Jersey.—The founders of the earliest Presbyterian churches in New Jersey were from Connecticut and Long Island. With the English conquest of New York in 1664, the way was open for free access to the region to the south of the city, and many immigrants promptly took advantage of their opportunities. They founded the congregations now known as Presbyterian churches in the following places: Newark, 1667; Elizabeth, 1668; Woodbridge, 1680; and Fairfield, 1680. The members of these churches were in part Congregational, but the majority of them were of Presbyterian affiliations, and the congregations came early in the eighteenth century into official relation to the General Presbytery. From the year 1680 on, Presbyterians from Scotland and Ireland began to settle in this colony in considerable numbers. Many of them were Covenanters who had been sentenced to deportation on account of their loyalty to the word of God, and some of them were sold as servants for a term of years. The church at Freehold, founded in 1692, was established by Scotch immigrants, and it was in it that the General Presbytery held its first recorded meeting. In the whole region the Presbyterian Church, materially aided by the Dutch Reformed element of the population, was early and greatly prospered.

Pennsylvania.—This colony was not settled by the English until 1681, and the original immigrants were chiefly Quakers. Among them, however, were a number of English, Welsh and Irish Calvinists. The earliest Presbyterian congregation in the colony met in the city of Philadelphia, in 1695, in the Barbadoes Co. warehouse. In 1698, the Rev. Jedediah Andrews, a native of Massachusetts, and a graduate of Harvard College, began evangelistic labors in the city, and in 1701 was ordained and installed pastor of what is now the First Church. An Episcopalian, writing in 1702 to a friend in England, commenting on the prospects of Presbyterianism in Philadelphia and the surrounding region, wrote, "They have here a Presbyterian meeting and minister, one called Andrews, but they are not like to increase here." Presbyterians, not long afterward, however, began to enter the province of Pennsylvania in large numbers, and Philadelphia became by the middle of the eighteenth century the most important centre in the colonies, of their church life and work.

North and South Carolina.—Presbyterian immigrants early pushed their way into the territory south of Virginia. Some of these appear to have entered North Carolina as early as 1650, driven there by persecution in the older colony. Presbyterians and Independents settled jointly in South Carolina as early as 1670, and from that year to 1700 their number was increased by immigrants from Old and New England and from Scotland. The most prominent ministers among them were the Rev. Joseph Lord, from Massachusetts, and the Rev. Archibald Stobo, a Scotchman, who settled in Charleston in the year 1700. The latter clergyman was a member of the ill-fated Scotch colony established on the Isthmus of Darien (Panama), in 1698–9, and which, owing to French and Spanish opposition, continued in existence about one year. This colony had connected with it the first British presbytery established on the American Continent, that of Caledonia. A presbytery in connection with the Kirk of Scotland was established in South Carolina about 1720, but did not come into connection with the General Assembly until 1811.

Huguenot Churches.—Churches of French Protestants—commonly called Huguenot churches—distinctively Presbyterian both in faith and polity, were established in the colonies at an early date and at several points—at New York in 1683, on Staten Island in 1685, at Charleston, S. C. in 1686, at Boston in 1687, at New Rochelle, N. Y., in 1688. These churches originated in the expulsion of the Protestants from France, in consequence of the revocation in 1685 of the edict of toleration known as the Edict of Nantes. The Huguenot churches, with one exception, have ceased to exist, but the Presbyterian and Reformed Churches in the U. S. A. owe not a little of their high character and their unwavering fidelity to truth, to the descendants of those devoted sons of France, who preferred death or exile to disloyalty to Christ.

Maryland and Delaware.—The first Presbyterians in these two colonies appear to have been Virginia Puritans, who, driven out from that colony by persecution, located in 1649 at the mouth of the Severn river, on the site of the present city of Annapolis, and called the place Providence. Several attempts to dispossess them were made by the agents of Lord Baltimore, the proprietor of the province, but under leaders named Durand and

Bennett—who it is asserted were ruling elders—they conducted an armed and successful resistance, and for a time controlled the colony. Their numbers were increased by immigrants from Fifeshire, Scotland, who had been brought over by Captain Ninian Beale. In the adjoining colony of Delaware, the oldest Presbyterian church is that at New Castle, which was originally a Reformed Dutch church, founded in 1658. The Rev. John Wilson, who seems to have been a grandson of the Rev. John Wilson, who at one time was the pastor of the First Church of Boston, became the minister in 1698, the same year in which the Rev. Jedediah Andrews settled in Philadelphia. Prior to the arrival of Wilson, the Rev. Samuel Davis had been preaching at Lewes, Del., beginning at the latest as early as 1692. English, Scotch, Dutch and Irish colonists holding Presbyterian views were undoubtedly settled in both Maryland and Delaware about the middle of the 17th century. Presbyterian ministers—among whom were the Rev. Francis Doughty (1658) and the Rev. Matthew Hill (1657)—preached in their midst. William Stone, deputy governor of Maryland, was a brother-in-law of Doughty, and Hill, writing to Richard Baxter in 1669, said, "We have many of the Reformed religion who have a long while lived as sheep without a shepherd, though last year brought in a young man from Ireland who hath already had good success in his work. We have room for more ministers." It was in Maryland also that the Rev. William Traill, Moderator of the Presbytery of Laggan, Ireland, found temporary refuge in 1682, after his imprisonment in his native land, and there the Rev. Francis Makemie, of the same presbytery, a year later began his fruitful missionary labors. Further, of the seven ministers constituting the first presbytery, five were from Maryland and Delaware and one from Virginia. These facts all point to the presence of a considerable Presbyterian population in these two colonies which had been gathering in them for at least a generation, and offered an inviting field for work in connection with the organization of the Church.

Francis Makemie.—The arrival in the colonies of the Rev. Francis Makemie, a native of Rathmelton, Ireland, who came to Maryland in 1683, on the invitation of Colonel William Stevens, a member of the council of the colony, marked a new era in the development of American Presbyterianism. His labors at first were purely missionary, and he personally organized churches at Snow Hill and Rehoboth, Md., during the first year of his work. He found himself compelled, by the poverty of the colonists, to engage to some extent in mercantile pursuits, in connection with which he traveled to various parts of the country, and which also furnished him means of support. Within a few years after his arrival, further, a stream of immigration set in from Scotland and the north of Ireland, which largely swelled the Presbyterian population in the middle and southern colonies. This increase in numbers, joined with greater facilities for intercommunication, made it both desirable and possible, to give colonial Presbyterianism an organized form. In the movement to this end, Mr. Makemie was the master spirit. He filled, in fact, the office of an apostle. His journeys extended from South Carolina to Massachusetts, and he sought assistance for his church work both in Great Britain and New England. Indefatigable in labor, he suffered much persecution, and was even imprisoned for his earnest advocacy of the cause he had so heartily espoused. In the year 1707, he was tried by the Episcopal governor of New York, Lord Cornbury, for the alleged crime of preaching the gospel to the English dissenters of New York City, and was shut up in prison for two months. Filled, however, with the spirit of loyalty to the cause of civil and religious liberty, Makemie persisted in his work, despite all opposition, until at last he succeeded in securing the organization of the first presbytery. He did not, however, live long after that memorable event, dying in the year 1708, at his home in Virginia. His memory will ever be kept green in his adopted country by the great Church to which he first gave organic form.

Instead of the December topic announced in Outline D (CHURCH AT HOME AND ABROAD, *September, 1898, page 256*), *the historial study in the Christian Training Course for December will be "The Old Scots Church of Freehold, N. J." The required reading is an article to appear in the December issue of this magazine.*

It is hoped that the forthcoming history of the Presbyterian Church in the United States of America, by Dr. William H. Roberts, will be issued in time for the January topic.

DEALING WITH THE INDIFFERENT.

REV. HUGH B. MACCAULEY.

[For the Christian Training Course, Biblical Department. See Program No. 3, November, 1898, page 451.]

As announced in the October CHURCH AT HOME AND ABROAD, it has been decided to furnish for the Christian Training Course a series of articles on "How to Bring Men to Christ," instead of using Mr. Torrey's book on that subject. Reference will no doubt be often made to that book, which has many good things in it. These articles must be brief, owing to our limited space, and cannot, of course, be more than suggestive.

Persons are indifferent or careless toward a person or thing because they are ignorant of their relations to that person or thing, or because they have lost feeling in that connection. A man who does not know he is sick does not send for a physician, and a man who does not know how grave was his disease does not appreciate his physician's services. The same is true of souls.

First, then, we must try to show them their need of a Saviour. One good verse to begin with is Rom. 3 : 23, "All have sinned and come short of the glory of God." The context here should also be used, and attention should be fixed upon the single point of individual sin as a shortcoming Solomon in his dedicatory prayer says: "For there is no man that sinneth not." 1 Kgs. 8 : 46. See also Ecc. 7 : 20, "There is not a just man upon earth, that doeth good and sinneth not." Another and perhaps the very best is 1 John 1 : 8–10, 2 : 1, 2. These verses should be pressed home. Begin with verse 8, "If we say that we have no sin, we deceive ourselves and the truth is not in us." Explain that. Fellow-sinner, you are self-deceived ; that's the reason you are indifferent. Not only so, but look at verse 10, "If we say that we have not sinned, we make him a liar, and his word is not in us." How so? Plain enough. God's word above quoted says we *have* sinned. You say *you* have *not*. Then you make him out to be a liar. You contradict God. Press that home with emphasis. This is the first step, "*to feel our need* of him." Then the second is *confession*. See verse 9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Every word is weighty. Confess? Yes ; to God and perhaps to man. Faithful? because he has promised. Just? because its punishment is once met on the Saviour. To forgive? To cleanse? Treat them the same. Then pass on to the next step and show the method of this pardon in 1 John 2 : 2, "He is the propitiation, that is atoning sacrifice, for our sins ; and not for ours only, but also for the sins of the whole world." Another good verse is Isaiah 53 : 6, "All we, like sheep, have gone astray ; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all."

Second. In connection with the above, texts should be used, if they should be found necessary, bearing on the wrath of God toward sin, or what is another way of putting it, sin's consequences. See Torrey, pp. 23–26. Use Isa. 57 : 21, "There is no peace, saith my God, to the wicked ;" also Gal. 3 : 10, "As many as are of the works of the law are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Go on and read verses 11, 12, 13. See, also, Rom. 6 : 23, "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord ;" John 3 : 36, "He that believeth on the Son hath everlasting life ; and he that believeth not the Son shall not see life ; but the wrath of God abideth on him." Stronger texts are Rev. 20 : 15 ; 2 Thess. 1 : 7–9, to be used in tears.

Third. On the other hand, but not contrary, the indifferent should be shown what Jesus has done for their salvation. See Torrey, pp. 26, 27. Most beautiful is Isa. 53 : 5, 6, "He was wounded for our transgressions," etc.; John 3 : 16, "God so loved," etc.; 1 Pet. 2 : 24, 25, "Who his own self bare our sins," etc. Many other precious texts may be found by the earnest worker under this head and under the others, for we have suggested but a few.

In closing, we echo Mr. Torrey's words: "Oftentimes you will meet one who is not willing to sit down and let you deal with him in this deliberate way. In that case the only thing to do is to look up to God for guidance and power, and give some pointed verse in great earnestness, such for example as Heb. 10 : 28, 29 ; Rom. 6 : 23 ; John 3 : 36 ; Isa. 57 : 21, and leave it for the Spirit of God to carry the truth home to his heart. A passing shot of this kind has often resulted in the salvation of a soul."

CHRISTIAN TRAINING COURSE PROGRAMS.

OUTLINE D. PROGRAM No. 3, NOVEMBER, 1898.

I Biblical—30 minutes.

1. Hymn. Biblical Leader in charge.

2. Prayer.

3. Biblical Study. Studies in Evangelism. Study II —Dealing with the Indifferent.

Required reading. See THE CHURCH AT HOME AND ABROAD, November, 1898, p. 440, . . . article by Rev. Hugh B. MacCauley. This program follows the paragraphs.

1. We must try to show them their need of a Saviour.

See Rom. 3 : 23 ; 1 Kings, 8 : 46 ; Ecc. 7 : 20 ; 1 John 1 : 8-10, 2 : 1, 2 ; Isa. 53 : 6.

2. If necessary the wrath of God toward sin should be plainly told.

See Isa. 57 : 21 ; Gal. 3 : 10, etc.; Rom. 6 : 23 ; John 3 : 36 ; Rev. 20 : 15 ; 2 Thes. 1 : 7-9.

3. Always there should be portrayed the love and sacrifice of Jesus.

See Isa. 53 : 5, 6 ; John 3 : 16 ; 1 Pet. 2 : 24, 25.

4. If these fail, what then ?

4. Prayer. Have prayer for guidance for souls, etc.

II Historical—30 minutes.

5. Hymn. Historical Leader in charge.

6. Historical Study. American Presbyterianism. Study III—The Period of Isolated Congregations.

Required Reading. See THE CHURCH AT HOME AND ABROAD, November, 1898, pp. 446-449 ; article by Rev. Wm. Henry Roberts, D.D. The items of the program follow the paragraphs of the article.

1. The Long Period of Isolated Congregations.

The reason. The three principal kinds of Presbyterians, and what they stood for. The Presbyterian settlements.

2. Virginia.

Started from England. Rev. Alexander Whitaker in 1614. Berkeley's persecution in 1642. Rev. Josias Mackie in 1692.

3. New England.

John Robinson's declaration. See Salem, Mass. Rev. Richard Denton and Rev. Francis Doughty. The Hartford North Association's testimony to Presbyterianism. John Eliot and others in Massachusetts. The nearest approach to the higher judicatories.

4. New York.

The first church, at Hempstead, L. I., with Rev. Richard Denton as pastor. Southold, 1640. Jamaica, 1656. Rev. Francis Doughty, the first English Presbyterian minister preaching in New York.

5. New Jersey.

The way opened. The early churches; Newark, 1667 ; Elizabeth, 1668, etc. The large increase in the 1680's, and the reason. Freehold in 1692.

6. Pennsylvania.

The Quakers in 1681. The earliest Presbyterian church in 1695. The scholarly Rev. Jedediah Andrews. A curious Episcopalian opinion.

7. North and South Carolina.

As early as 1650. Increased from Old and New England, and Scotland, about 1700. Two Presbyteries with strange history.

8. Huguenot Churches.

At an early date and at several places, New York, 1683, etc. Their terrible persecutions and unwavering fidelity.

9. Maryland and Delaware.

The persecuted Virginians in 1649 coming in and settling at Providence, now Annapolis. Successful resistance against Lord Baltimore. The work of Doughty and Hill. The remarkable letter of William Stone to Richard Baxter in 1669. The strength of these two colonies.

10. Francis Makemie.

The Apostle ot the early colonies, and the organizer of the first presbytery. From Ireland. In Maryland, 1683. His great missionary labors. His sufferings under persecution. His death, 1708, in Virginia. Long may his memory be kept green.

These thrilling facts show how rich in historic interest is the story of American Presbyterianism. See also the story of the "Old Scots" Church at Freehold in our next study. Can it be possible that we shall leave our young people ignorant of these glorious deeds of the early days?

7. Prayer.

8. Hymn.

OUTLINE D. PROGRAM No. 4, NOVEMBER, 1898.

I. Doctrinal—15 minutes.

1. Hymn. The Pastor in charge.

2. Prayer.

3. Doctrinal Study. The Shorter Catechism.

Ques. 100. What doth the preface to the Lord's Prayer teach us? Answer in unison. Proof? Luke 11 : 13 ; Rom. 8 : 15 ; Eph. 6 : 18.

Ques. 101. What do we pray for in the first petition? Let one answer. Proof? Psa. 67 : 1-3 ; Rom. 11 : 36.

Ques. 102. What do we pray for in the second petition? Let one answer. Proof? Psa. 51 : 18 ; 2 Thes. 3 : 1 ; Rom. 10 : 1.

Ques. 103. What do we pray for in the third petition? Let one answer. Proof? Psa. 119 : 34-36 ; Psa. 103 : 20, 22.

II. Missionary—45 minutes.

4. Hymn. Missionary Leader in charge.

5. Missionary Study. Missionary Expansion. Study III—Early Colonial Missions.

Required reading. Graham's *Missionary Expansion of the Reformed Churches*, chapter iv.

1. The Dutch Colonies. Each colony became an ecclesiastical district. Work of Hugo Grotius and Antonius Wallaeus. Results in Ceylon. Results in the Dutch East Indian Islands. Candidus and Junius in Formosa. The Tartar pirate Koxinga. The attempt in India, pp. 35-38.

2. The British Colonies in America. Martin Frobisher and his chaplain, "Maister Wolfall" (1570). Thomas Heriot, the first English missionary to America. Baptism of Manteo, the first convert. First recorded missionary donation, by Raleigh. Charter and seal of Massachusetts. First Protestant Missionary society. Milton's missionary invocation. The pioneer missionary woman. The Hon. Robert Boyle. Arrival of the *Mayflower*. John Eliot, "apostle of the Indians." The Mayhew family. William Penn. John Sergeant. Jonathan Edwards. David Brainard. Society for the Propagation of the Gospel in Foreign Parts. The Slave Trade. Work of John Wesley, pp. 38-50.

3. British Colonies in India. Charter of East India Company, 1600 ; the religious element in its conception. The Charter of William III. Dean Prideaux. Influence of East India Company, pp. 50, 51.

4. The Danish Colonies with German coöperation. Fred-

erick IV and his chaplain, Lütkens. Two seventeenth century pioneers, Peter Heyling and Baron Von Welz. Professor Francke of Halle and his pupils, Ziegenbalg, Plütschau and Schwartz. Results of the Danish-Halle Mission.

The Danes in Greenland, pp. 52–61.

Study IV—Civilizing Influence of Foreign Missions.

Required reading. THE CHURCH AT HOME AND ABROAD. November, 1898, pp. 399–402.

Let the leader appoint one in advance to present a summary of this article.

Study IV (alternate)—The Board of Education.

Required reading. THE CHURCH AT HOME AND ABROAD, October, 1898, pp. 285–292 and 345, 346.

Make a reproduction of the seal on a chart large enough to be seen any part of the room. Explain its heraldic significance (p. 344). Assign to different persons the origin, history and work of this Board. If more material is needed correspond with Dr. Hodge.

6. Prayer.

7. Hymn.

QUESTIONS FOR THE NOVEMBER MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. The Presbyterian Church is doing what work among the distinctively Roman Catholic peoples of the far West and Southwest? Page 428.

2. What school work is carried on in this territory by the Woman's Board? Page 428.

3. How did our missions in Santa Fé originate? Page 423.

4. Gather facts and incidents to illustrate the need of such home missionary effort. Pages 428, 429.

5. What testimony is borne to the value of "Father Cook's" work? Page 444.

6. How is the devotional spirit of the girls in the school at Tucson illustrated? Page 444.

7. What work is undertaken in Brooklyn, N. Y., for the children of Cuban refugees? Page 440.

8. Describe the work of Mormon young people's societies. Page 441.

9. What is the outlook for Presbyterian missions on the Yukon? Page 424.

10. What are the encouraging features of the work of Dr. Marsh at Point Barrow? Page 426.

11. How have native Christians in Alaska stood the test of temptation? Page 437.

12. Give an account of the history, work and prospects of Lewis Academy. Pages 405–407.

13. What are the library facilities of our theological seminaries? Page 415.

14. Illustrate from typical applications the need of aid in the erection of churches. Page 410.

15. What are some of the results of the educational work undertaken by the Freedmen's Board? Page 412.

16. Give some illustrations of the progress of Sabbath-school missionary work. Pages 417–420.

WORK ABROAD.

17. What tribute does Senator Hoar pay to American missionaries? Page 373.

18. How has William H. Seward's prophecy been fulfilled? Page 373.

19. Does the work of foreign missions influence national policy? Page 373.

20. What action has been taken by our Board of Foreign Missions relative to the Philippine Islands? Page 392.

21. Is the missionary influence of Americans likely to be increased by the changes wrought in our national prestige? Page 396.

22. The civilization of Hawaii had what origin? Page 399.

23. What has been the influence of Christianity upon the lowest forms of paganism and savagery? Page 399.

24. What influences led Thokambo to request the Queen of England to assume the sovereignty of Fiji? Page 399.

25. How has the leaven of missions influenced India? Page 400.

26. Missionary influence has had what part in the transformation of Japan? Page 400.

27. What is the outlook for our missionaries in Hainan? Page 385.

28. How do Chinese in Canton testify to the value of the services of Dr. John G. Kerr? Page 390.

29. Repeat the story of a church born in the waiting-room of a Ningpo hospital. Page 436.

30. What is one obstacle to successful Christian work among the women of Japan? Page 437.

31. How was a church built by young people in Africa? Page 439.

32. Repeat the story of the rise of Bâbism in Persia. Page 378.

33. How does Bâbism compare with Christianity? Pages 380, 381.

34. How did the Friends' Mission in Brummana, Syria, originate? Page 403.

35. Tell the story of seed-sowing in Syria by Mr. Wilson, and its result. Pages 381, 382.

36. Name the four steps in the evolution of the Presbytery of Tripoli. Pages 381–384.

37. What were some of the early experiences of the Syrian preacher, Habub Yazzi? Page 382.

38. What is the goal aimed at by that Presbytery? Page 384.

GLEANINGS AT HOME AND ABROAD.

—The social elevation of those whom it is defilement for caste Hindus to touch is something done by Christian missionaries for which the people of India have to be thankful, says a Hindu newspaper, adding: "If it is possible for any religion as a religion to make the whole world kin, it seems to us that this universal kinship can be realized by Christianity." And another Hindu journal says: "Of the lower castes of Hindu society and of the outcaste population the Christian missionary seems to be the only and the most willing and competent protector and regenerator. That this should be so reflects no credit on Hindu society; yet it is a fact, and no reasonable Hindu can ignore the great

work that these ministers of a foreign religion did in elevating a large class of people who are supposed to be attached to our social system, but whom the leading classes of our society have done their best to degrade and sink."

—A newly-arrived missionary writing of his first impressions says the rigid economy of the Chinese attracted his attention. In the matter of fuel nothing is wasted. Every weed, cotton stalk, and spire of grass is utilized. To throw away a handful of chicken feathers would be wastefulness unpardonable in a Shanghai Chinaman. They are also industrious. "All at it all the time" is certainly applicable to Chinese laborers. From early morn till late at night their ceaseless tread reminds the foreigner that he is in the midst of an industrious people. They seem to endure protracted labor better than a Westerner, owing, perhaps, to the apparent absence of nerves in the Chinese anatomy. Worry, more than work, kills the Anglo-Saxon; but the inhabitant of the Celestial Empire seems free from anxiety, and appears happy in the midst of his severest labor.

—After the opening of new buildings of the Tinnevelly Church Mission College, a number of former students, nearly all graduates of Madras University, but none of them baptized Christians, presented an address of thanks to the Church Missionary Society, expressing grateful appreciation of the good conferred upon the people of that district by the college, which has expanded the minds and elevated the morals of numerous young men. The signers of the address, says the *Intelligencer*, are men occupying honorable spheres in Indian society —men who, whether they openly confess Christianity or not, can never be ignorant idolaters again, but have received the impress of Christian teaching and Christian morality, and are leavening Indian opinion in the direction of Christ. Many of them indeed are Christian in nearly everything but name. Our educational missionaries make it plain that they aim at and desire nothing short of the conversion of the lads under their charge; but their work is not in vain even if we contemplate only the numbers being raised up who will make the confession of Christ easier for those who come after them.

—The Christian religion will some time make the Chinese one of the greatest people on the earth. This is the belief of Rev. O. E. Goddard, who adds: Faith in Christ is the panacea for all their mortal ills. They have never had human sacrifices in their religious ceremonies, nor have they deified vice as other heathen nations have done. If their industry and economy could be sanctified by divine grace, and the hope of eternal life made to throb within their breasts, Christendom could point with pride to the grandest achievement in human history.

—In India 1785 new Sunday-schools were organized last year, with 66,000 new scholars. A good record for a single year.

WITH THE MAGAZINES.

In his article in *Cosmopolis* for September on "My Indian Friends," the Right Hon. F. Max Muller says of Ramabai: "Though we may trust her that she never made an attempt at proselytizing among the little widows committed to her care, yet how could it be otherwise than that those to whom the world had been so unkind, and Ramabai so kind, should wish to be what their friend was, Christian. Her goodness was the real proselytizing power that could not be hidden; but she lost, of course, the support of her native friends, and has even now to fight her battles alone, in order to secure the pecuniary assistance necessary for the support of her little army of child-widows. She is indeed a noble and unselfish woman, and deserves every help which those who sympathize with her objects can afford to give her.

Religious indifference is the main obstacle that prevents the progress of Christianity in Japan. The Japanese does not understand what it means to develop fully one's own individuality and peculiarity, but at all stages he is hemmed in by customs and ceremonies and social limitations. As soon as he breaks through this confinement, he, as a rule, also loses his moral hold and wanders back and forth without fixed principles or settled conduct. He naturally feels no attraction toward Christianity, chiefly because it demands religious convictions and settled beliefs, the whole and undivided allegiance of its adherents. This is the opinion of Dr. Schiller in *Christliche Welt*, as translated for the *Literary Digest*. He continues: The assertion that the Japanese, in comparison with the peoples of the Occident, lack the religious sense, is a grave exaggeration. But the hunger and thirst for the living God, the earnest seeking of the soul for that rest found only in communion with God, are not pronounced characteristics of the Japanese, simply because the full development of his individuality

under existing circumstances is not possible. And in the same way the individual consciousness of sin is an insignificant factor in the Japanese make-up. This is one of the results of the reigning religions. Confucianism knows nothing of sin and rather advocates self-righteousness than the confession of sin; Shintoism knows nothing of moral growth, but only purification ceremonies; and Buddhism produces a stupid resignation and a weak submission to fate, but does not whet the conscience. Only when the Japanese shows the evidences of an earnestness born from contrition will it be possible for a reformation to be effected and Christianity made a power for national regeneration.

The missionaries from America, who began their work of reform and rescue in Hawaii in 1820, were men of extraordinary natural resources as well as of devoted faith. They were not only philanthropists, but men of the highest political as well as religious ideals; but they gave themselves with a wisdom absolutely practical to the best use of the material at hand. They fully appreciated the strength and sagacity of the native rulers, and sought the gradual upbuilding of civilized government under them rather than any assumption of ruling power to themselves, or any revolution toward new forms more nominally free. Their moderation and wisdom gained them almost unlimited influence with the native rulers, and they used this in forwarding general education and preaching sound morality and true religion. They taught the English language to those who would need it in contact with foreign trades; they reduced the soft musical speech of the natives to writing and grammar and translated into it the Bible and books of elementary instruction; they established common schools through the islands, and they secured from the king just and wise laws and their fair and efficient administration.—*The Treasury, October, 1898.*

WORTH READING.

Chinese Musical Instruments, by Laura B. Starr. *Music*, September, 1898.

Through Tibet to China, by Capt. M. S. Wellby. *The Geographical Journal*, September, 1898.

African Books of 1897-98. *The Geographical Journal*, September, 1898.

The Mohammedan World of To-day, by Rev. S. M. Zwemer, *Missionary Review*, October, 1898.

Hawaii: Our New Territory. *The Treasury*, October, 1898.

A Quarter-Century with the Sioux, by Herbert Sherman Houston. *The Outlook*, October 1, 1898.

Cuba, by Prof. Robert T. Hill, reproduced from the *National Geographic Magazine* in *The Review of Missions*, October, 1898.

The Marvelous Work of the Moravians, by Belle M. Brain. *Christian Endeavor World*, September 29, 1898.

On the Roof of the World. Notes from my Journey through Asia, by Sven Hedin. *Harper's Magazine*, October, 1898.

Glimpses of Indian Life at the Omaha Exposition. *Review of Reviews*, October, 1898.

Orissa: The Holy Land of India, by Rev. J. M. MacDonald. *Frank Leslie's Popular Monthly*, October, 1898.

RECEIPTS.

Synod in SMALL CAPITALS; Presbyteries in *italics;* Churches in Roman.

☞ It is of great importance to the treasurers of all the Boards that when money is sent to them, the name of the church from whence it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e.g., Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

THE BOARD OF HOME MISSIONS.

COMPARATIVE STATEMENT OF RECEIPTS FOR MONTHS OF SEPTEMBER, 1897 AND 1898.

	*CHURCHES.	*WOMAN'S BD. OF H. M.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1898—For Current Work...	$4,918 31	$13,479 72	$3,952 35	$1,572 60	$23,922 98
" " Debt.....	1,168 28			61 00	1,229 28
1898—Total September.....	6,086 59	13,479 72	3,952 35	1,633 60	25,152 26
1897— " "	5,373 73	10,316 15	8,719 74	683 27	25,092 89
Gain.....	712 86	3,163 57		950 33	59 37
Loss.....			4,767 39		

Comparative Statement of Receipts for Six Months Ending Sept. 30, 1897 and 1898.

	*Churches.	*Woman's Bd. of H. M.	Legacies.	Individuals, Etc.	Total.
1898—For Current Work	$45,680 22	$70,156 02	$34,532 76	$23,464 53	$173,833 53
" " Debt.	33,869 22			9,644 42	43,513 64
1898—Total, 6 mos.....	79,549 44	70,156 02	34,532 76	33,108 95	217,347 17
1897— " "	51,692 98	64,218 31	43,537 28	18,317 82	177,766 39
Gain	27,856 46	5,937 71		14,791 13	39,580 78
Loss			9,004 52		

Harvey C. Olin, *Treasurer*,
Madison Square Branch P. O., Box 156, New York, N. Y.

*Under these headings are included the gifts of Sabbath-schools and Young People's Societies.

RECEIPTS FOR THE BOARD OF HOME MISSIONS, SEPTEMBER, 1898.

Note.—All items marked * have been contributed as a "Patriotic Offering for Debt."

Atlantic.—*Atlantic*—Hopewell W.M.S., 1.50. 1 50

Baltimore. — *Baltimore*—Baltimore Light Street, 15; Frostburgh, 4; Hagerstown (a lady, 2), 21.61. *New Castle*—Blackwater, 4; Frankford, 1.06; Ocean View (C. E., 1.12), 4.28; Perryville, 2.50; Rehoboth Md., 9; West Nottingham, 50; Wilmington Central C. E., 5. *Washington City*—Washington City 1st,* 10. 126 45

California.—*Los Angeles*—Azusa,* 25. *Oakland*—Oakland Golden Gate, 3.75. *Sacramento* — Roseville, 5. *San José*—Pleasant Valley, 5; Shandon, 7. 45 75

Catawba.—*Southern Virginia*—Roanoke Fifth Avenue 2. 2 00

Colorado.—*Denver*—Denver 1st German, 5. *Pueblo* — Rocky Ford,* 2.41. 7 41

Illinois.—*Bloomington*—Rankin Sr. C. E., 2; Rossville C. E., 1.30. *Cairo*—Bridgeport W. M. S.,* 15; Cobden C. E.,* 5. *Schuyler*—Monmouth,* 21.90. *Springfield*—Presbytery of Springfield, 100. 145 20

Indiana.—Woman's Synodical Society,* 94. *Crawfordsville*—Delphi 1st,* 500. 594 00

Indian Territory.—*Choctaw*—Kalli-Cheto,* 3.05; Mountain Fork,* 2.30; Mount Zion,* 6; Nanih-Chito,* 3.95; Oka Achukma,* 3. *Cimarron* — Purcell, 5; Westminster,* 3. *Oklahoma*—Bethesda,* 1; Chandler, 1.30; Clifton, 2.20; Ponca City, 12.70. 43 50

Iowa.—*Cedar Rapids*—Atkins C. E., 1; Cedar Rapids Bohemian C. E., 2.50; — Central Park, 4.12; Marion C. E., 6.25; Scotch Grove C. E., 50 cts. *Council Bluffs*—Guthrie Centre C. E., 7. *Des Moines*—Chariton English (*5.65), 11.30; Derby (sab.-sch., 1.27), 2.55. *Dubuque*—Cono Centre, 3.50; Dubuque 1st Jr. C. E., 63 cts.; Hazleton C. E., 3; Hopkinton C. E., 1.15; Independence 1st C. E., 2.75; Manchester Jr. C. E., 39 cts.; Otterville C. E., 2.26; Rowley, 5; Walker, 3.57; Zion C. E., 2.87. *Fort Dodge*—Depew, 2.24; Gilmore City, 4. *Iowa*—Morning Sun,* 63.23; Mount Zion, 6.23. *Iowa City*—Blue Grass (sab.-sch., 2.70), 5.40; Davenport 2d sab.-sch., 10.87. *Sioux City*—Mt. Pleasant, 23.18; Storm Lake, 9.45. 184 94

Kansas.—*Emporia*—Arkansas City,* 17; Elmendaro, 4.60. *Larned*—Coldwater, 2.93; Larned Jr. C. E., 1; Liberal, 5; Ness City, 5. *Osborne*—Hays City, 5; Hill City, 3; Lone Star, 3.50; Wakeeny, 12.50. *Topeka*—Black Jack, 7.15. 66 68

Michigan.—*Detroit*—Detroit Bethany C. E., 2.50; — Forest Avenue (sab.-sch., 8.30), 33; — Jefferson Avenue C. E., 10; Pontiac Y. W. M. Soc.,* 20. *Grand Rapids*—Grand Rapids* Immanuel (C. E., 3; Jr. C. E., 2.50), 7.50; Montague C. E., 50 cts. *Kalamazoo* — Edwardsburg, 6. *Lansing* — Lansing Franklin Street sab.-sch.,* 2.42; Sebewa, 2.50; Sunfield,* 3.50. *Monroe*—Blissfield, 16; Monroe, 1. 104 92

Minnesota. — *Duluth* — Sandstone, 1.75. *Mankato* — Ebenezer, 10; Heron Lake, 7.18. *Minneapolis*—Oak Grove C. E.,* 5. *Red River*—Warren sab.-sch., 1.44. *St. Cloud*—Kerkhoven, 2.50. *St. Paul*—Rush City, 8. *Winona*—Richland Prairie, 4.50. 40 37

Missouri.—*Kansas City*—Deepwater, 5. *Palmyra*—Bethel, 4.50; Centre, 4.50. *Platte*—Grant City, 2.69; Stanberry, 5.25; Tarkio,* 46. *St. Louis*—Bethel German, 10; St. Louis Cote Brilliante C. E., 1.37; — Leonard Avenue,* 2.25; — Walnut Park, 3. 84 56

Montana. — *Butte* — Anaconda sab.-sch., 30.85. *Great Falls*—Kalispell,* 17.50. 48 35

Nebraska.—*Box Butte* — Rushville,* 7.50. *Hastings* — Campbell German Mission Feast, 10; Edgar sab.-sch., 4.85. *Nebraska City*—Blue Springs, 4.15; Hopewell, 2.45; Lincoln 3d (sab.-sch., 1.15), 5.65. *Niobrara*—Norfolk 1st, 3. *Omaha* —Omaha 1st, 65.09; — Ambler Place, 3; — Bedford Place, 2; Osceola, 10. 117 69

New Jersey.—*Elizabeth*—Basking Ridge (sab.-sch., 40), 102.07; Elizabeth Madison Avenue sab.-sch., 10. *Jersey City*—Paterson Redeemer, 56.09; — Westminster, 4; Tenafly, 10.38. *Monmouth*—Manalapan, 8.51. *Morris and Orange*—Madison, 39.51; Mendham 2d, 13.19; Morristown South Street sab.-sch. Miss. Ass'n., 87.50; Orange Central, 250. *Newark*—Caldwell, 112.78. *New Brunswick* — Lambertville (*26), 46; Lawrence, 32. *West Jersey*—Camden German sab.-sch., 2; Cedarville 1st, 7.36; Salem (sab.-sch.,* 1.10), 17.99. 799 38

New Mexico.—*Santa Fé*—Aztec* (sab.-sch., 3.70), 6.60; Farmington,* 2.25; Flora Vista,* 1.75; Lumberton, 2; Santa Fé 1st* (C. E., 3; sab.-sch., 1.57), 23.72; — Spanish,* 2. 38 32

New York.—*Albany*—Albany State Street, 101.44; Jefferson (sab.-sch.,* 91 cts.; ch,* 9.89), 13.80. *Binghamton*—Binghamton 1st, 256.70. *Boston*—Barre, 5; Lowell,* 44.50; Newburyport 1st, 26.70. *Brooklyn*—Brooklyn 2d (sab.-sch., Miss. Soc., 39.17; Mrs. A. I. Bulkley, 22.50), 61.67; — Lafayette Avenue, 10. *Cayuga*—Ithaca, 279.91. *Chemung* — Elmira Franklin Street, 5; Rock Stream, 5. *Columbia*—Hunter, 20.86. *Genesee*—Attica C. E., 10; Batavia,* 29.54. *Geneva* —Canandaigua, 31.72; Geneva 1st, 25.98. *Hudson*—Chester sab.-sch., 2; Good Will, 5.89; Middletown 2d, 70.20; Monroe, 100; Nyack (C. E.,* 10; Jr. C. E., 7), 17; Palisades, 25; Ridgebury C. E., 5; Unionville, 19.76. *Long Island*—Mattituck (*6, sab.-sch.,* 2), 12. *Lyons*—Wolcott 1st, 3.19. *Nassau*—Far Rockaway, 75; Newtown Mission Band,* 14. *New York*—New York 1st sab.-sch., 29.69; — 4th Avenue C. E., 20; — 5th Avenue Mrs. John Auchincloss, 20; — Hope Chapel C. E., 3.55; — Lenox, 13. *Niagara*—Lockport 1st, 55.09. *North River* — Marlborough, 124.76; Newburg 1st C. E., 10; Poughkeepsie sab.-sch., 20; Smithfield, 35.45. *Otsego*—Cherry Valley, 51.97; Oneonta sab.-sch., 50. *Rochester*—Pittsford, 21. *St. Lawrence*—Ox Bow C. E., 5; Waddington Scotch, 12.92. *Syracuse*—Syracuse 1st C. E., 20. *Troy*—Brunswick, 8.14; Lansingburg Olivet C. E., 4.30; Waterford, 13.39. *Utica*—Forestport, 7; Utica 1st, 33.19; White Lake, 3. *Westchester*—Darien, 40; Mahopac Falls, 39.75; Peekskill 2d Jr. C.E., 5; South Salem sab.-sch., 25. 1948 06

North Dakota.—*Fargo*—Casselton, 2; Courtenay, 3.81; Galesburg Harvest Home Thanksgiving Service, 2.91; Milnor, 1.50; Monango and Whitestone, 2.50; Oakes, 1.81. *Pembina* — Cummings Mission Sta. (sab.-sch., 3.40), 6; St. Thomas, 6; Walhalla, 9.57. 36 10

Ohio.—*Cleveland*—Cleveland 2d, 40. *Columbus*—Columbus 2d Ladies' Auxiliary,* 5. *Dayton*—Greenville, 41. *Mahoning*—Clarkson, 11; Rogers Westminster, 5; Youngstown, 37.53. *Wooster*—Orrville, 1.46; Plymouth C.E., 3. 143 99

Oregon.—*East Oregon*—Union, 2.86. *Portland*—Portland 4th, 13.56; — St. John's C.E., 5; Tillamook, 7.16. *Southern Oregon*—Bandon, 4.15; Medford, 8.50. *Willamette*—Octorara,* 2; Pleasant Grove, 7. 50 23

Pennsylvania.—*Allegheny*—New Salem,* 4.25. *Blairsville* —Wilmerding C. E., 5. *Butler*—Harrisville, 10; Scrub Grass

sab.-sch., 14.63; Westminster "Friend of Missions," 10. *Carlisle*—Centre, 14; Harrisburg Bethany C. E., 5; Middletown C.E., 5. *Chester*—Fagg's Manor (sab.-sch., 40), 77; Marple (*1), 15.09; New London, 50; Ridley Park H. M. S.,* 3; Wayne, 42.75. *Clarion*—Beech Woods, 77.97. *Erie*—Erie 1st, 80; Mount Pleasant,* 4; North Clarendon Jr. C. E., 10. *Huntingdon*—Lewistown, 136.38. *Kittanning*—Bethel sab.-sch., 15; Homer, 7; Saltsburg, 75; West Glade Run, 16. *Lackawanna*—Honesdale sab.-sch., 22.74; Scott, 14; Shickshinny, 5.80; Silver Lake, 6. *Lehigh*—Easton College Hill C. E., 10; Middle Smithfield, 13.88; Pottsville 1st sab.-sch.,* 8.92; South Easton (sab.-sch., 2; Sr. C. E., 1; Jr. C. E., 1), 10. *Northumberland*—Jersey Shore, 65; Williamsport Covenant, 20.37. *Parkersburg*—Terra Alta, 10. *Philadelphia*—Philadelphia Cohocksink sab.-sch., 7.95; — Green Hill C. E., 10; — Northminster sab.-sch., 16.46; — Trinity C. E., 2.50. *Philadelphia North*—Chestnut Hill 1st C. E., 6.40; Morrisville, 8. *Pittsburg*—Pittsburg East Liberty (sab.-sch., 41.79), 185.29; — Shady Side (sab.-sch., 23.60), 79.56. *Shenango*—Little Beaver, 4.16; Moravia, 3; Wampum, 3.90. *Washington*—Upper Buffalo, 6.03. *Westminster*—Marietta,* 8; Slateville,* 25.04. 1220 07

South Dakota.—*Aberdeen*—Bradley, 1.40. *Central Dakota*—Alpena,* 3; Artesian, 7.10; Flandreau 2d Unity Branch, 3; Rose Hill,* 3. *Dakota*—Porcupine, 2. *Southern Dakota*—Olive, 2. 22 10

Tennessee. — *Holston* — Kingsport, 5. *Union* — Fort Sanders, 3; New Market, 3.47; Washington,* 10. 21 47

Texas. — *Austin*—El Paso sab.-sch., 2.85; Fort Davis, 41.80; Galveston 4th (*4.40), 14.70. *Trinity*—Dallas Exposition Park, 6.50. 65 85

Utah.—*Utah*—Salt Lake City Westminster, 6.30. 6 30

Washington.—*Olympia*—South Bend, 15.40. *Puget Sound*—Mount Pisgah, 1.50. *Spokane*—Culley Memorial, 2.25; Harrington, 1.60; Kettle Falls, 1.75; Meyers Falls, 1.40; Spokane Centenary a few members,* 3. *Walla Walla*—Grangerville, 2.25; Meadow Creek, 5. 34 15

Wisconsin. — *Madison*—Highland German, 2; Pleasant Hill, 5; Pulaski German, 12. *Milwaukee*—Milwaukee Immanuel, 57; Waukesha, 1. *Winnebago*—Wausaukee,* 10.25. 87 25

Total received from churches..... $6,086 59
Woman's Board of Home Missions..... 13,479 72

LEGACIES.

Legacy of Mira L. Mount, late of Bordentown, N. J., 4; David S. Ingalls, late of Springville, N. Y., 4079.75; Samuel F. Hinkley, late of Chicago, Ill., add'l, 33.33; Rev. Francis V. Warren, late of North East, Pa., 107.50; Harriet Cavett, late of Irwin, Pa., 950; Susan L. McBeth, late of Lapwai, Idaho, add'l, 500..... $5,674 58
Less legal expenses..... 1,722 23
$3,952 35

INDIVIDUALS, ETC.

Mrs. C. B. Moore, Arlington, N. J., 5; Pres. Relief Ass'n of Nebraska, 43.10; Rev. T. L. Sexton, D.D., Seward, Neb., 15; "A Friend" in West Virginia, 1000; C. W. Loomis, Binghamton, N. Y., 30; Mrs. Mary B. Gillespie, Gallatin, Mo., 10; Mrs. E. L. Henry, Crags Moor, N. Y., 1; A. Craig, Hopkinton, Ia., 5; Rev. A. T. Bell, Home, Pa., 10; Mrs. A. T. Bell, Home, Pa., 10; Miss S. Emma Bell, Home, Pa., 10; Raymond H. Hughes, Altoona, Pa., 4; Rev. R. Arthur, Logan, Kans., 8; Rev. J. S. Pomeroy, Fairview, W. Va.,* 1; "A Friend," 5; Isabella A. Griffin, Chieng Mai, Laos, 10; L. O'Neil, Rockford, Wash., 2.50; Mrs. J. C. Keithley, Shackford, Mo.,* 2; A Presbyterian,* 1; B. Fernandez, Colo.,* 1; Donald and Harold MacLachlan, Binghamton, N. Y.,* 1; Rev. W. J. Erdman, Germantown, Pa., 10; T. Williamson, Ferry, Mich., 24; "M. E. P.," Brooklyn, N.Y., 1; "J. A. W.," 100; C. B. Gardner, Trustee, 50; "C. Penna.," 14; "E. A. and W. McN.," 5; Mrs. H. C. Olin, East Orange, N. J.,* 5; Interest on Lyon Fund, 250..... 1,633 60

Total received for Home Missions, September, 1898. $25,152 26
" during same period last year..... 25,092 89
" since April 1, 1898..... 217,347 17
" during same period last year..... 177,766 39

SPECIAL DONATIONS, AUGUST AND SEPTEMBER, 1898.

Ladies at Northfield, Mass., 11.75; Lockport 1st sab.-sch., 50; From a friend in Philadelphia, 150; C. J. Bowen, Delphi, Ind., 150; through Woman's Board, 2.76; Lehigh Pby., Bethlehem 1st C. E., 18; Lehigh Pby., So. Bethlehem 1st C. E., 3..... $385 51

H. C. Olin, *Treasurer*,
156 Fifth Avenue, New York.

Madison Square Branch P.O. Box 156.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, SEPTEMBER, 1898.

Baltimore. — *Baltimore* — Baltimore Light Street, 20; Highland, 5. *Washington City*—Washington City Eckington, 9.20.

California.—*Los Angeles*—Los Angeles Immanuel, 35, sab.-sch., 8.50. *Oakland*—West Berkeley sab.-sch., 2.50, Y. P. S., 5. *Sacramento*—Elk Grove, 3; Gridley, 2.30. *San Francisco*—San Francisco Westminster sab.-sch., 13.43. *Stockton*—Stockton sab.-sch., 7.90.

Colorado.—*Pueblo*—Colorado Springs 1st sab.-sch., 18.67.

Illinois.—*Alton* — Alton sab.-sch., 10. *Bloomington*—Clinton Y. P. S., 100; Danville 1st, 150; Paxton, 15; Selma, 13. Waynesville Y. P. S., 30. *Cairo* — Richland, 2.50. *Chicago*—Chicago 3d, 308.19; — Covenant, 47; — Hyde Park sab.-sch., 6.25; Evanston 1st, 199; Oak Park sab.-sch., 13. *Freeport*—Foreston Grove Grove sab.-sch., 5.25. *Peoria*—Delavan sab.-sch., 5; Peoria 1st sab.-sch., 12.50. *Rock River*—Garden Plain Y. P. S., 11.50; Hamlet Y. P. S., 7.50; Newton Y. P. S., 11; Rock Island Central Y. P. S., 10; Sterling Y. P. S., 37.50; Woodhull Y. P. S., 5. *Schuyler*—Augusta sab.-sch., 7; Lee, 5; Monmouth, 44.92; Perry, 5. *Springfield*—Divernon, 7.25.

Indiana.—*Crawfordsville* — Delphi, 500, sab.-sch., 17.80; Lexington, 15. *Fort Wayne*—Huntington, 50; Kendallville sab.-sch., 2. *Indianapolis*—Franklin, 90; Southport sab.-sch., 3. *Logansport*—Centre, 2.20. *Muncie*—Westfield, 7.10.

Indian Territory.—*Oklahoma*—Chandler, 2.

Iowa.—*Corning*—Mount Ayr, 17.40. *Des Moines*—Allerton, 2.50. *Iowa*—Burlington 1st, 11.05; Keokuk Westminster, 42.85. *Iowa City*—Bethel, 1. *Sioux City*—Larrabee, 4.71; Sioux City 3d sab.-sch., 1.30. *Waterloo*—Grundy Centre, 20.

Kansas.—*Emporia*—Bethel sab.-sch., 10; Wichita 1st Y. P. S., 25. *Neosho*—Cherryvale, 5; Louisburg, 4; Miami, 2.30; Parsons, 4.50, sab.-sch., 3.97. *Topeka*—Lawrence, 65.

Kentucky.—*Transylvania*—Columbia, 7.72.

Michigan.—*Detroit* — Detroit Forest Avenue, 2.80; — Trumbull Avenue Y. P. S., 100. *Flint*—Bloomfield, 2.59; Gore, 31 cts.; Port Hope, 4.10. *Grand Rapids* — Grand Rapids 1st sab.-sch., 5.87. *Petoskey*—Boyne Falls, 6.46.

Minnesota.—*Duluth*—Glen Avon sab.-sch., 2.20; Tower St. James, 7.50. *Mankato*—Ebenezer, 6.40; Enterprise, 1.30; Kimball sab.-sch., 5.25; Marshall sab.-sch., 85 cts. *Minneapolis*—Minneapolis Westminster, 142.78. *St. Paul*—Farmington, 2; Vermillion, 2. *Winona*—Washington sab.-sch., 5.

Missouri.—*Ozark* — Fordland, 3; White Oak, 10. *Palmyra*—Shelbyville, 3.70. *St. Louis*—Emmanuel German, 9.

Nebraska.—*Hastings*—Campbell German, 7; Hastings German, 3, sab.-sch., 1. *Nebraska City*—Blue Spring, 7.09. *Omaha*—Marietta, 10; Monroe, 6; Oconee, 54 cts.; Omaha Westminster, 5.18; Silver Creek, 62 cts.

New Jersey.—*Elizabeth* — Cranford, 34.73; Elizabeth Madison Avenue sab.-sch., 10; Roselle, 500; Springfield, 12. *Jersey City*—Englewood, 82.15; Jersey City Scotch, 4.51; West Hoboken, 11.50. *Monmouth*—Perrineville, 7. *Morris and Orange*—Chatham, 126; Morristown South Street sab.-sch., 112.50; New Vernon, 30.91; Orange Central, 300; Summit Central, 21. *Newark*—Newark Central sab.-sch., 27.36. *New Brunswick*—Lambertville, 57. *Newton*—Wantage 1st, 10. *West Jersey*—Atlantic City 1st, 67.

New Mexico.—*Santa Fé*—Elite, 4.

New York.—*Albany*—Princetown, 14.04; Stephentown, 12.50. *Binghamton*—Binghamton—1st, 323.63. *Brooklyn*—Brooklyn East Williamsburg German, 10; — South 3d Street, 12.50; — Throop Avenue, 20. *Champlain*—Belmont, 3.81; Burke, 5.69. *Columbia* — Centreville 10; Ebenezer, 2.28; Hunter, 24 10. *Genesee*—Warsaw, 36. *Geneva*—Canandaigua, 17.84; Seneca Falls, 71.17. *Hudson*—Chester sab.-sch., 2; Good Will, 10.23; Hopewell sab.-sch., 14.10; Unionville, 37. *Long Island*—Bridgehampton, 33.35; Mattituck, 6; Water Mill Chapel, 14.22. *Lyons*—Sodus, 4.25; Wolcott 2d, 5.60. *Nassau*—Green Lawn Y. P. S., 7; Islip, 35.25; Rockaway, 75. *New York*—New York 1st sab.-sch., 32.67; — Lenox, 13.83. *North River*—Newburg Calvary, 7.05; Pleasant Valley, 15, sab.-sch., 10; Poughkeepsie sab.-sch., 40. *Otsego*—Gilberts-

ville, 20; New Berlin, 10.80; Stamford, 58. *Rochester*—Ossian, 5; Rochester Westminster sab.-sch., 30. *St. Lawrence*—Rossie, 1.64; Stark, 1.79. *Steuben*—Atlanta, 6.50. *Troy*—Glens Falls sab.-sch., 50; Troy Woodside, 10. *Utica*—Lowville, 5; Walcott Memorial, 45. *Westchester*—New Rochelle 2d, 56.67; Rye, 90.85; South Salem, 5; Yonkers Westminster sab.-sch., 12.

OHIO.—*Cincinnati*—Westwood German, 6. *Cleveland*—Cleveland Euclid Avenue sab.-sch., 7.56; Independence, 8.50. *Columbus*—Columbus Broad Street, 24.21. *Dayton*—Clifton Y. P. S., 2.50; Dayton 4th Y. P. S., 11; — Memorial Y. P. S., 5.30; — Park Y. P. S., 12.50; Fletcher Y. P. S., 5; Hamilton Westminster Y. P. S., 15; New Paris Y. P. S., 4.02; Springfield 3d Y. P. S., 5. *Lima*—Blanchard, 50. *Mahoning*—Youngstown, 26. *Marion*—Iberia, 7.01. *Maumee*—Toledo 1st, 10. *Portsmouth*—Portsmouth 1st German, 10; Russellville, 8; Sardinia, 9. *Steubenville*—Bethesda Y. P. S., 10; Dell Roy Y. P. S., 3.95; East Springfield sab.-sch., 2.15; Wellsville Y. P. S., 35. *Wooster*—Marshallville, 1.

OREGON.—*Portland*—Astoria, 11.68.

PENNSYLVANIA.—*Allegheny*—Brighton Roads, 10.70; Bull Creek, 16. *Blairsville*—Unity, 10.70. *Butler*—New Hope sab.-sch., 12; New Salem, 8; Summit, 4.20. *Carlisle*—Landisburg, 2.32; Lebanon Christ, 20, sab.-sch., 8.82; Paxton, 21; Shippensburg sab.-sch., 20; Waynesboro, 20.21. *Chester*—Fagg's Manor sab.-sch., 50. Oxford 2d, 52 cts. *Clarion*—Johnsonburg, 11.07; Mill Creek, 3.50; Mount Tabor, 4.50; Wilcox, 20.40. *Erie*—Erie 1st, 60. *Huntingdon*—Houtzdale, 6.60; Milroy, 15.56. *Kittanning*—Saltsburg, 75; Worthington, 28 *Lackawanna*—Kingston sab.-sch., 9.57; Mountain Top, 10; Scranton 1st sab.-sch., 250. *Lehigh*—Pottsville 1st sab.-sch., 12.81; Summit Hill, 30. *Parkersburg*—Mannington, 5.35. *Philadelphia*—Philadelphia 3d, 36.26; — Cohocksink sab.-sch., 4.70; — Northminster sab.-sch., 16.46. *Philadelphia North*—Neshaminy of Warwick, 27.66. *Pittsburg*—McKee's Rocks, 15; Pittsburg East Liberty, 179.38, sab.-sch., 62.68; — Shady Side, 117.46; Raccoon, 91.66, sab.-sch., 3.44. *Shenango*—Sharpsville, 3.35; Westfield sab.-sch., 25. *Washington*—Columbia sab.-sch., 25; West Union, 100.

SOUTH DAKOTA.—*Central Dakota*—Flandreau 2d sab.-sch., 2.30. *Southern Dakota*—Germantown, 6.

TENNESSEE.—*Holston*—College Hill, 7.36.

TEXAS.—*Austin*—San Antonia Madison Square, 5.25. *North Texas*—Denison sab.-sch., 4.30; Jacksboro sab.-sch., 1.30. *Trinity*—Glen Rose, 1.

UTAH.—*Utah*—Springville sab.-sch., 2.50.

WISCONSIN.—*Madison*—Beloit 1st, 25. *Milwaukee*—Milwaukee Immanuel, 60.69. *Winnebago*—Sheridan, 3.

WOMEN'S BOARDS.

Women's Presbyterian Board of Missions of the Northwest	$5,846 00
Women's Presbyterian Board of Missions of the Southwest	500 00
Woman's Occidental Board	8 00
Woman's Foreign Missionary Society of the Presbyterian Church	2,678 61
Women's Board of Foreign Missions of the Presbyterian Church	1,000 00
	$10,032 61

MISCELLANEOUS.

"S.," 5; Charles Bird, U.S.A., support Mr. Chun, 6; A. T. Huber, 13.50; J. Stevens, 5; Y.M.C.A. College of Physicians and Surgeons, 43.70; Missionary Association, Wooster University, 26.63; "A friend in West Virginia," 1000; Mr. and Mrs. H. E. Bailey, 10; Mrs. C. B. Moore, 5; Samuel Brown, 1; A Craig, 5; "A friend," support Dr. Johnson and Mr. Fraser, 83.33; J. F. Eastmond, 35; C. K. Powell, work under Hunter Corbett, 2.50; W. E. Hunt, 10; M. P. Gray, 1; Alice M. Kerr, for Miss Finley's travel to Korea, 250; Miss Mary Fletcher, 50; "V.," 5; L. M. Pashall, 8; Charles H. Booth, 25; Etta M. Collins, 5; "A friend," 1; Miss S. C. Campbell, travel expenses of Miss Tracy, 25; E. K. Hill and Mr. Switzer, support Du Ping Shing, 15; "Bronx," 7.50; "Three C's," 2; W. J. Erdman, 10; Laura T. Robinson, 3; V. F. Penrose, for Medical Missions, 1; W. and F. Woodside, 30; J. G. Anderson, 5; T. Powell Bixton, for work in Northern Korea, 25; A. E. Leavitt, 40; "M. E. P.," 1; W. Graydon, 5; Mrs. J. C. Bracken, 5; "J. A. W.," 100; Society of Earnest Workers for China, 500; John S. Merriman, 1; Rev. H. Loomis, 10; "A Right Hand," 3; Mary E. Greene, 100; Mrs. Roberts, 25; E. Wachter, 1.50. $2,511 66

SUMMARY.

Total received during the month of September, 1898	$19,706 35
Total received from May 1, 1898, to Sept. 30, 1898	123,474 05
Total received from May 1, 1897, to Sept. 30, 1897	139,956 40

CHAS. W. HAND, *Treasurer*,
156 Fifth Ave., New York.

RECEIPTS FOR THE BOARD OF EDUCATION, SEPTEMBER, 1898.

BALTIMORE.—*Baltimore*—Baltimore Light Street, 5; Barton, 1; Highland, 4. *New Castle*—Elkton, 40; Port Deposit, 7.08; Rehoboth Md., 1; Smyrna, 3.

CALIFORNIA.—*Los Angeles*—Inglewood, 1.50. *Sacramento*—Colusa, 6.80; Sacramento Westminster, 6.61. *San Francisco*—San Francisco Westminster, 6.65. *Santa Barbara*—Hueneme, 10.

COLORADO. — *Boulder*—Cheyenne, 4.40. *Denver*—Denver South Broadway, 1.

ILLINOIS.—*Bloomington*—Normal, 7.53; Wellington, 5.72. *Chicago*—Austin, 6.45; Chicago 4th, 273.25; — 7th, 1.10; — Woodlawn Park, 18. *Freeport*—Foreston Grove, 22. *Mattoon*—Ashmore, 4; Shelbyville, 10. *Rock River*—Spring Valley, 2.74. *Schuyler*—Ebenezer, 5.20; Lee, 5; Monmouth, 8.17.

INDIANA.—*Crawfordsville*—Rockville Memorial, 1.63. *New Albany*—Orleans, 5; Paoli, 4.50; Salem, 8.80.

IOWA.—*Des Moines*—Osceola, 3. *Dubuque*—Dubuque 1st, 5.50. *Iowa City*—Fairview, 2; Williamsburg, 2.50. *Waterloo*—Dows, 1.75.

KANSAS.—*Topeka*—Sharon, 2.25.

KENTUCKY.—*Ebenezer*—Paris 1st, 5.

MICHIGAN.—*Detroit*—Detroit Forest Avenue, 4.24. *Petoskey*—Boyne Falls, 1; Elmira, 1; Parker, 25 cts.

MINNESOTA.—*Mankato*—Ebenezer, 8; Kasota, 3.13; Lakefield, 2.75. *Minneapolis*—Maple Plain, 3.79; Minneapolis Westminster, 46.43. *Red River*—Fergus Falls, 5.04.

MISSOURI.—*Kansas City*—Sedalia Central sab.-sch., 2.25. *Palmyra*—Glasgow, 5. *Platte*—Parkville sab.-sch., 1.79. *St. Louis*—Bethel German, 10.

MONTANA.—*Helena*—Helena 1st (sab.-sch., 2.67), 16.46.

NEBRASKA. — *Kearney*—Wilson Memorial, 2. *Omaha*—Waterloo, 2.

NEW JERSEY. — *Elizabeth*—Elizabeth 2d, 43.50. *Jersey City*—Englewood, 40.19; Passaic, 19.81. *Monmouth*—Allentown, 16. *Morris and Orange*—Madison, 7.65; Morristown South Street, 45.37; New Providence, 9. *Newark*—Bloomfield Westminster, 26.56; Newark 3d, 69.05; — Calvary, 2.62; — Park, 9.36. *New Brunswick*—Frenchtown, 5. *Newton*—Blairstown (sab.-sch., 9.46), 76.40.

NEW YORK. — *Albany*—Albany State Street, 19.63; — West End (Y.P.S.C.E., 1), 13; Esperance, 4.11. *Binghamton*—Binghamton 1st, 76.90; Waverly, 12.50. *Buffalo*—Allegany, 3; Portville, 20. *Cayuga*—Ithaca, 44.79. *Geneva*—Bellona, 5; Canandaigua, 6.95; Seneca Castle, 3. *Hudson*—Good Will, 1.14; Middletown 2d, 18.51; Monroe, 10; Unionville, 15. *Long Island*—Setauket, 10. *Lyons*—Sodus, 3.77. *New York*—New York 4th Avenue, 34; — Hope Chapel, 25; — Lenox, 2.52. *Niagara*—Youngstown, 3. *North River*—Hughsonville (sab.-sch., 2), 9; Little Britain, 7. *Otsego*—Cherry Valley, 16.35; Oneonta, 17.72. *St. Lawrence*—Heuvelton, 1. *Steuben*—Almond, 4. *Syracuse*—Amboy, 2. *Troy*—Argyle, 3; Glens Falls, 114.50; Salem, 4.28; Waterford, 6.70. *Utica*—Glendale, 2.38; Lyons Falls Forest, 11.22; Martinsburg, 3.06; Walcott Memorial, 21.36. *Westchester*—Darien, 20; Thompsonville, 11.02.

NORTH DAKOTA.—*Pembina*—Elkmont, 1.49; Inkster, 1.84.

OHIO. — *Bellefontaine*—Bellefontaine, 1.86. *Chillicothe*—Bainbridge, 6.60; Pisgah, 7. *Cincinnati*—Mason and Pisgah, 2; Norwood, 6. *Columbus*—Columbus Broad Street, 14.46; Dublin, 2.16; Worthington, 3. *Dayton*—Springfield 2d, 33.94. *Mahoning*—Youngstown Westminster, 9.64. *Marion*—Delaware, 25. *Maumee*—Edgerton, 2. *St. Clairsville*—Buffalo, 8.78; Pleasant Valley, 2. *Zanesville*—Fairmount, 2.50; New Concord, 5; Norwich, 4.

OREGON.—*East Oregon*—Union, 55 cts. *Portland*—Astoria, 2.12. *Willamette*—Lebanon, 5.

PENNSYLVANIA.—*Allegheny*—Bakerstown, 15; Sewickly, 45.70. *Blairsville*—Johnstown, 60.17. *Butler*—Westminster, 5. *Carlisle*—Upper Path Valley, 1. *Chester*—Clifton Heights, 11.02; Honey Brook, 11; Oxford 2d, 65 cts. *Erie*—Irvineton, 4. *Huntingdon*—Fruit Hill, 4; Mount Union, 11; Spruce Creek, 15. *Lackawanna*—Wilkes Barre Grant Street, 2.50; Wysox, 1.50. *Lehigh*—Upper Mount Bethel, 2. *Northumberland*—Northumberland (sab.-sch., 10.32), 47.62. *Philadelphia*—Philadelphia Bethany, 25; — Mariners', 3; — Olivet, 16.01; — Patterson Memorial, 9; — Trinity, 7; — Woodland, 75.35. *Philadelphia North*—Holmesburg, 10.10. *Pittsburg*—Bethany sab.-sch., 3.78; Pittsburg East Liberty (sab.-sch., 12.54), 48.41; — Hazlewood, 20.75; — Mt. Wash-

ington, 3; — Shady Side (sab.-sch., 14.75) 52.09; — South Side, 2.20. *Redstone*—Dunbar (sab.-sch., 2.50), 16; Long Run, 4.20; Mount Pleasant Reunion, 5; Mount Vernon, 2. *Shenango*—Little Beaver, 2.93; Westfield, 20.

TENNESSEE.—*Holston*—Salem, 3. *Union* — Knoxville 2d, 43.40; Spring Place, 2.

TEXAS.—*Trinity*—Dallas 2d (sab.-sch., 5.51), 7.50.

WASHINGTON.—*Walla Walla*—Meadow Creek, 5.

WISCONSIN.—*Madison*—Highland German, 2.40; Pulaski German, 12. *Milwaukee*—Milwaukee Immanuel, 9.20. *Winnebago*—Appleton Memorial, 11.

Receipts from churches in September, 1898.....	$2,321 08
" " Sabbath-schools and Y.P. Societies..	65 57

REFUNDED.

F. C. Enyard, 42.50; 5; 95.....	142 50

MISCELLANEOUS.

Rev. L. M. Stevens and wife, Sorrento, Fla., 10; Mrs. Amzi Wilson, 5; "S. N. X.," 700; Mrs. H. D. Sterling, Madison, Wis., 2; "C. Penna.," 2; C. A. Greene, M.D., 20.....	$739 00

INCOME FROM INVESTMENTS.

165; 360; 500; 760; 54.45; 38.75; 124.50.....	2,002 70

Total receipts in September, 1898.....	$5,270 85
Total receipts from April 16, 1898.....	16,639 64

JACOB WILSON, *Treasurer*,

512 Witherspoon Building, Philadelphia.

RECEIPTS FOR SABBATH-SCHOOL WORK, SEPTEMBER, 1898.

ATLANTIC.—*Atlantic*—Hopewell sab.-sch., 3.70; St. Michael sab.-sch., 1. *Fairfield*—Rockfield sab.-sch., 1. *Knox*—Moreland sab.-sch., 50 cts. 6 20

BALTIMORE.—*Baltimore*—Baltimore Aisquith Street sab.-sch., 6; — Broadway sab.-sch., 11.26; — Central, 10.87; — Light Street, 5; Madison Street sab.-sch., 3; Barton (sab.-sch., 2.50), 3.50; Frederick City sab.-sch., 9.50. *New Castle* — Makemie Memorial sab.-sch., 2.97; Port Deposit, 3.12; Port Penn sab.-sch., 2.13; St. George's sab.-sch., 1; Wicomico sab.-sch., 10.58; Wilmington West sab.-sch., 45. *Washington City*—Balston sab.-sch., 3; Boyd's sab.-sch., 3.80; Hermon sab.-sch., 2; Washington City Eastern sab.-sch., 35.26. 157 99

CALIFORNIA.—*Los Angeles* — Azusa, 7.85; Los Angeles Immanuel sab.-sch., 9.95. *Oakland* — Alvarado sab.-sch., 7.25; Elmhurst, 4.60; Oakland Centennial sab.-sch., 8. *San Francisco*—San Francisco Westminster, 7.85. *San José*—Hollister sab.-sch., 88 cts.; Salinas Central Avenue sab.-sch., 2; San José 1st sab.-sch., 14. *Santa Barbara*—Santa Paula sab.-sch., 5.25; Ventura, 4.90. 72 53

CATAWBA.—*Southern Virginia*—Danville Holbrook Street sab.-sch., 9; Ogden's Chapel sab.-sch., 1; Roanoke 5th Avenue, 2; Russell Grove sab.-sch., 5.78; Trinity sab.-sch., 1; Whitnel sab.-sch., 1.64. *Yadkin*—Eagle Spring sab.-sch., 4.20; Lloyd sab.-sch., 3; Mebane sab.-sch., 1.50. 29 12

COLORADO. — *Denver* — Denver Columbian sab.-sch., 1; Idaho Springs sab.-sch., 6.70. *Pueblo*—Antonito sab.-sch., 2.60; Colorado Springs Spruce Street sab.-sch., 3.60; Del Norte sab.-sch., 5.20; Pueblo 1st sab.-sch., 5.44; — Fountain sab.-sch., 3.24. 27 78

ILLINOIS.—*Alton*—Carlyle, 2. *Bloomington*—Danville 2d sab.-sch., 1.50; El Paso, 4.80; Hoopeston sab.-sch., 14.80; Paxton sab.-sch., 18.19; Piper City sab.-sch., 25.26; Towanda sab.-sch., 1.65. *Cairo*—Equality sab.-sch., 3.70; Murphysboro sab.-sch., 17.15. *Chicago*—Austin, 7.05; Braidwood sab.-sch., 7.05; Chicago 4th, 212; — Calvary sab.-sch., 4.80; — Englewood, 25 82; Gardner sab.-sch., 4.59; Riverside sab.-sch., 4.79; South Chicago sab.-sch., 3.27. *Freeport*—Savanna sab.-sch., 4.80; Woodstock sab.-sch., 5. *Matloon*—Neoga, 7.50. *Ottawa*—Elgin House of Hope sab.-sch., 3.24. *Peoria*—Peoria Arcadia Avenue, 2.20. *Rock River*—Aledo sab.-sch., 10; Ashton sab.-sch., 4.50. *Schuyler*—Good Hope sab.-sch., 2.83; Kirkwood sab.-sch., 8.70; Lee, 5; Monmouth, 8.16; Warsaw sab.-sch., 2.80. *Springfield*—Greenview sab.-sch., 9.24; Jacksonville 2d Portuguese sab.-sch., 40.60; Springfield 2d sab.-sch., 9; — College Street sab.-sch., 1.90. 483 89

INDIANA.—*Crawfordsville*—Bethlehem sab.-sch., 1; Beulah, 2; Dana sab.-sch., 3; Delphi, 11.26; Fowler sab.-sch., 10; Newtown (sab.-sch., 5), 10; Pleasant Hill sab.-sch., 3; Rockville Memorial, 1.63; Rossville sab.-sch., 3. *Fort Wayne*—Decatur sab.-sch., 3.89. *Indianapolis*—Columbus sab.-sch., 12.74; Indianapolis 1st sab.-sch., 12.22; — Memorial sab.-sch., 30.69. *Logansport*—Brookston sab.-sch., 9; Chalmers, 5.50; Goodland sab.-sch., 3.55; Monticello sab.-sch., 5.90. *Muncie*—Hartford City sab.-sch., 6; Union City sab.-sch., 2.50. *New Albany*—Salem sab.-sch., 2.75. *Vincennes*—Mount Vernon sab.-sch., 3.80. *White Water*—Concord sab.-sch., 1.10; Connersville 1st sab.-sch., 3.25; Richmond 1st sab.-sch., 2.68. 150 46

IOWA.—*Cedar Rapids*—Cedar Rapids 1st (Endeavor Mis.), 2.41. *Corning*—Emerson sab.-sch., 4.40; Platte Centre sab.-sch., 1.73; Red Oak sab.-sch., 20; Shenandoah sab.-sch., 21.50. *Council Bluffs*—Carson sab.-sch., 3; Woodbine, 2.16. *Des Moines*—Allerton, 70 cts.; Corydon, 3.70; Des Moines Highland Park sab.-sch., 7.50; — Westminster sab.-sch., 3; Russell sab.-sch., 4.25. *Dubuque*—Dubuque 1st sab.-sch., 6.19; Hopkinton sab.-sch., 9.73; Winthrop sab.-sch., 5.25. *Fort Dodge*—Armstrong sab.-sch., 7.50; Bethel sab.-sch., 19.07; Glidden sab.-sch., 11.16; Luverne sab.-sch., 4.65; Rolfe, 5. *Iowa*—Kirkville sab.-sch., 3.41; Martinsburg sab.-sch., 2.60; Price's Creek sab.-sch., 2.21. *Iowa City*—Marengo, 8.63; Sugar Creek, 3; Wilton, 20. *Sioux City*—Hawarden, 6.07; Meriden sab.-sch., 5; Sioux City 2d sab.-sch., 4.50. *Waterloo*—Whooperville sab.-sch., 1.07. 199 39

KANSAS.—*Emporia*—El Paso, 2; Florence, 3.98. *Highland* —Barnes, 2; Blue Rapids, 15; Irving, 5.20. *Larned*—Burrton sab.-sch., 2.72; Dodge City (sab.-sch., 8.50), 16.50. *Neosho*—Fort Scott 2d sab.-sch., 1; Independence sab.-sch., 5; Oswego sab.-sch., 8; Princeton sab.-sch., 9.50; Scammon sab.-sch., 3.69; Yates Centre sab.-sch., 5. *Osborne*—Calvert sab.-sch., 2; Osborne sab.-sch., 6. *Solomon*—Cawker City, 3.27; Delphos sab.-sch., 2.50; Mankato sab.-sch., 2. *Topeka* —Clay Centre sab.-sch., 18.63; Lawrence sab.-sch., 10; Spring Hill sab.-sch., 3. 126 99

KENTUCKY.—*Ebenezer*—Paris 1st, 10. 10 00

MICHIGAN.—*Detroit*—Brighton sab.-sch., 2.11; Dearborn sab.-sch., 1; Detroit Forest Avenue, 5.04; — Jefferson Avenue sab.-sch., 12.45; — Westminster sab.-sch., 14.37; Springfield sab.-sch., 85 cts. *Flint*—Brookfield sab.-sch., 1.25; Corunna, 6; Lapeer sab.-sch., 6.64. *Grand Rapids*—Grand Rapids Immanuel (sab.-sch., 2), 4; Ionia sab.-sch., 7.84. *Kalamazoo*—Edwardsburg sab.-sch., 6.15; Plainwell sab.-sch., 3. *Lansing*—Concord sab.-sch., 1.80; Homer sab.-sch., 11.38; Mason, 9; Windsor, 6.70. *Monroe*—California sab.-sch., 3; Reading sab.-sch., 7.60. *Petoskey*—Mackinaw City sab.-sch., 1.50. *Saginaw*—Ithaca sab.-sch., 11.16. 122 84

MINNESOTA.—*Mankato*—Balaton sab.-sch., 3.51; Cottonwood sab.-sch., 7.74; Island Lake sab.-sch., 1.19; Lakefield sab.-sch., 1.90; St. James sab.-sch., 6.60. *Minneapolis*—Minneapolis Westminster, 24.29; Rockford sab.-sch., 2.25. *Red River*—Evansville, 1.50; Tabor Bohemian sab.-sch., 4. *St. Cloud*—Diamond Lake sab.-sch., 2.76; Kerkhoven sab.-sch., 4.25; Wilmar sab.-sch., 7.10. *St. Paul*—St. Croix Falls sab.-sch., 3.52; St. Paul 9th sab.-sch., 3.12; — Park sab.-sch., 10. *Winona*—Rochester, 8.77. 92 50

MISSOURI.—*Kansas City* — Raymore ch. and sab.-sch., 16.83. *Ozark* — Neosho sab.-sch., 4. *Palmyra* — Pleasant Prairie sab.-sch., 2. *Platte*—Parkville, 1.79; St. Joseph Westminster sab.-sch., 7; Tarkio (sab.-sch., 9), 11; Tina sab.-sch., 3.98. *St. Louis*—Bethel German, 5; Rock Hill sab.-sch., 5.50. *White River*—Camden 2d sab.-sch., 2.15; Hopewell sab.-sch., 2.50. 61 75

MONTANA.—*Butte*—Missoula sab.-sch., 8. *Helena*—Boulder sab.-sch., 3.60; Helena 1st (sab.-sch., 2.95), 15.86. 27 46

NEBRASKA.—*Kearney*—Cozad, 5.50; Lexington C. E. Soc., 6. *Nebraska City*—Tecumseh sab.-sch., 5.80; York sab.-sch., 22.70. *Omaha*—North Omaha sab.-sch., 60 cts.; Omaha Knox sab.-sch., 7.15; — Westminster sab.-sch., 8.93; Schuyler sab.-sch., 2.15; Tekamah sab.-sch., 5; Waterloo sab.-sch., 4.95. 68 78

NEW JERSEY.—*Elizabeth*—Plainfield Hope Chapel sab.-sch., 6.89; Pluckamin sab.-sch., 6.76; Rahway 1st sab.-sch., 6.87; Westfield sab.-sch., 50; Woodbridge sab.-sch., 2.50. *Jersey City*—Hackensack sab.-sch., 17.48; Hoboken sab.-sch., 12.85; — Bethesda sab.-sch., 14; Rutherford sab.-sch., 28.91. *Monmouth*—Cranbury 1st sab.-sch., 6.63; Freehold sab.-sch., 6.33; Hope sab.-sch., 2; Manalapan, 3.89; Manchester, 3; Moorestown sab.-sch., 7.51; Plattsburgh sab.-sch., 9.50; Red Bank sab.-sch., 5.17; Spring Lake sab.-sch. (Children's Service), 12.45. *Morris and Orange*—Bartley sab.-sch., 5; Chester sab.-sch., 5.60; Dover Chrystal Street Chapel, 2.30; Madison, 7.65; New Vernon sab.-sch., 59 cts.; Orange Central sab.-sch., 46. *Newark*—Newark Calvary, 2.63; — Central sab.-sch., 15; — Park, 4.68. *New Brunswick*—Lawrence sab.-sch., 1.40; Trenton 1st, 37.11; — 2d sab.-sch., 21.56; — 5th sab.-sch., 3.65. *Newton*—Bloomsbury, 8; Hackettstown sab.-sch., 6.05; Newton sab.-sch., 28.37; Phillipsburgh 1st sab.-sch., 8; Stanhope (sab.-sch., 1.07), 4; Stillwater, 11.94. *West Jersey*—Camden Grace sab.-sch., 9.14; Deerfield sab.-

sch., 8 50 ; Hammonton sab.-sch., 7.44 ; Magnolia sab.-sch., 56 cts.; Whig Lane sab.-sch., 2. 449 91

NEW MEXICO.—*Rio Grande*—Las Cruces 1st sab.-sch., 3 30. *Santa Fé*—Raton 1st sab.-sch., 6.50. 9 80

NEW YORK.—*Albany*—Albany State Street, 19.63 ; — West End C. E. Soc., 1.02 ; Corinth sab.-sch., 3.85 ; Jefferson, 2.19. *Binghamton*—Binghamton 1st (sab.-sch., 34.77), 78.72 ; Coventry 2d sab.-sch., 12. *Boston*—East Boston, 48.34 ; Quincy sab.-sch., 13 75. *Brooklyn*—Woodhaven French Evangelical sab.-sch., 1.50. *Buffalo*—Portville, 15. *Cayuga*—Auburn 2d sab.-sch., 1.29 ; —Calvary sab.-sch., 12 ; Fair Haven sab.-sch., 1.65 ; Ithaca, 16.79 ; Meridian, 6.81. *Champlain*—East Constable sab.-sch., 6 ; Malone sab.-sch , 16.05. *Chemung*—Dundee sab.-sch., 4.41 ; Newfield sab.-sch., 95 cts.; Pine Grove sab.-sch., 80 cts.; Spencer sab.-sch., 1.30. *Columbia*—Centreville sab.-sch., 1.25. *Genesee*—Pike, 2. *Geneva*—Canandaigua sab.-sch., 6.04 ; Ovid sab.-sch., 8.83 ; Phelps sab.-sch., 11. *Hudson* — Good Will, 1.14 ; Haverstraw Central sab.-sch., 3.44 ; Monroe, 25 ; Port Jervis, 13.96 ; Ramapo Brook Chapel sab.-sch., 1 ; Unionville, 17. *Long Island*—Cutchogue, 6.74 ; Franklinville sab.-sch., 8 ; Mattituck, 5. *Lyons*—Galen sab.-sch., 8.76. *New York*—New York Kingsbridge sab.-sch., 12.48 ; — Lenox, 2.52 ; — Phillips sab.-sch., 31.30 ; -- Rutgers Riverside sab.-sch., 3.34 ; — Tremont, 19.28. *Niagara*—Carlton sab.-sch., 3 50 ; Holley ch. and sab.-sch., 20 ; Lockport 1st, 33.83 ; Middleport sab.-sch., 1.25. *North River*—Freedom Plains, 6 ; Poughkeepsie sab.-sch., 30.25. *Otsego*—Guilford Centre sab.-sch., 4 ; Hobart sab.-sch., 7.50 ; Middlefield, 2.56 ; Milford sab.-sch., 4.25 ; New Berlin sab.-sch., 4.50 *Rochester*—Lima, 10.50 ; Ogden sab.-sch., 14 ; Sparta 1st, 21.86. *St. Lawrence*—Heuvelton sab.-sch., 1.80 ; Morristown sab.-sch., 11.95. *Steuben* — Cuba sab.-sch., 8.40. *Syracuse* — Amboy sab.-sch , 2.52 ; Baldwinsville sab.-sch., 10 ; Jamesville sab.-sch., 1.30 ; La Fayette sab.-sch., 5 ; Mexico. 18.75 ; Onondaga Valley sab.-sch., 4.27 ; Oswego 1st sab.-sch., 5.25 ; Syracuse 1st sab.-sch., 30 41 ; — Memorial, 5. *Troy*—Argyle, 2 ; Glens Falls sab.-sch., 100 ; Green Island sab.-sch., 15.32 ; Melrose sab.-sch., 1 ; Pittstown, 1 ; Schaghticoke, 18 ; Troy Memorial, 5.25 ; Waterford, 3.35 ; Whitehall, 6.90. *Utica*—Clinton, 6 ; Martinsburg sab.-sch., 2.30 ; Oneida (Mission sab.-sch.), 1 ; Utica 1st, 22.59 ; Vernon Centre sab.-sch., 3.91 ; Whitesboro, 8.58. *Westchester*—Hartford sab.-sch., 6.75 ; Peekskill 2d, 25.16 ; Scarborough sab.-sch , 10 ; Thompsonville sab.-sch., 5 ; Yonkers 1st sab.-sch., 16.50. 981 39

NORTH DAKOTA. — *Minnewaukon* — Bottineau sab.-sch., 6.75. *Pembina*—Forest River sab.-sch., 3.75 ; Neche, 5.75 ; Park River, 3.35. 19 60

OHIO.—*Athens*—Amesville sab.-sch., 91 cts.; Warren sab.-sch., 7.25. *Bellefontaine*—Bellefontaine, 1.86 ; Urbana sab.-sch., 24.73. *Chillicothe*—McArthur, 1.24 ; Washington sab.-sch., 7.75. *Cincinnati*—Avondale sab.-sch., 42.57 ; Batavia sab -sch , 2.50 ; Bethel (sab.-sch., 2.48), 4.98 ; Cincinnati 7th sab.-sch., 50 ; — Mount Auburn sab.-sch., 15 ; — Park Place Chapel sab.-sch., 2.05 ; Elmwood Place, 3 ; Harrison sab.-sch., 3 ; Hartwell sab.-sch., 6 ; Ludlow Grove sab.-sch., 2 ; Mason and Pisgah, 2 ; Milford sab.-sch., 1.85 ; Wyoming sab.-sch., 5. *Cleveland*—Ashtabula sab.-sch., 8.49 ; Cleveland Bethany sab.-sch., 19.61 ; Wildermere sab.-sch., 7.33. *Columbus*—Bethel, 3.84 : Bremen 16.86 ; Columbus Broad Street, 11.91 ; Lithopolis sab.-sch., 2 ; Rush Creek, 6.20. *Dayton*—Clifton sab.-sch., 9.16 ; New Carlisle sab.-sch., 5.25 ; Springfield 2d, 25.18 ; Troy sab.-sch., 30.31. *Huron*—Fremont sab.-sch., 6.46. *Lima*—Ada sab.-sch., 4 ; Van Wert sab.-sch., 12.65. *Mahoning*—Columbiana sab.-sch., 1 ; Ellsworth sab.-sch., 4 ; Youngstown, 30.83. *Marion*—Liberty sab.-sch., 2 ; Milford Centre sab.-sch., 1.10 ; Salem sab.-sch., 1.50. *Maumee*—Antwerp sab.-sch., 2.40 ; Defiance 1st sab.-sch., 12.49 ; De Verna sab.-sch., 2.70 ; Grand Rapids sab.-sch., 5 ; Montpelier sab.-sch., 2 ; Toledo Collingwood Avenue sab.-sch., 33.36 ; Weston, 5.50. *Portsmouth*—Jackson sab.-sch., 26.93 ; Portsmouth 2d sab.-sch., 7.75. *St. Clairsville*—Cadiz sab.-sch., 11.02. *Steubenville*—Corinth, 10 ; East Springfield (sab.-sch., 1.10), 4 ; Salineville sab.-sch., 2.90 ; Scio sab.-sch., 6 ; West Lafayette, 1.73. *Wooster*—Belleville sab.-sch., 4.10 ; Mansfield sab. sch., 40.87 ; Wooster 1st sab.-sch., 10.50. *Zanesville*—New Concord, 5 ; Norwich, 5 ; Pataskala, 10.77 ; Zanesville 1st sab.-sch., 15.40 ; — 2d sab.-sch., 8 ; — Putnam sab.-sch., 7.78. 634 57

OREGON.—*East Oregon*—Union, 55 cts. *Portland*—Astoria, 2.12 ; Portland 4th, 27.13 ; — Calvary, 14. 43 80

PENNSYLVANIA.—*Allegheny* — Aspinwall sab.-sch., 3.52 ; Glasgow sab.-sch., 3.13 ; Glenshaw sab.-sch., 4.38 ; Hoboken sab.-sch., 5 ; Sewickley, 23.46. *Blairsville*—Conemaugh sab.-sch., 4.58 ; Cresson sab.-sch., 6 ; Ebensburg sab.-sch., 3 ; New Florence sab -sch., 9.49 ; Pleasant Grove sab.-sch., 2 ; Plum Creek sab.-sch., 5. *Butler*—Martinsburg, 8.10 ; North Liberty, 3 ; Summit, 4.40 ; Zelienople sab.-sch., 2.75. *Carlisle*—Burnt Cabins sab.-sch., 1.60 ; Carlisle 2d, 20.13 ; Chambersburg Hope Chapel sab.-sch., 80 cts.; Lebanon 4th Street sab.-sch., 5.20 ; Lower Path Valley sab.-sch., 5.40 ; Middletown, 15 ; Waynesboro sab.-sch., 2.75. *Chester*—Calvary sab.-sch., 2.50 ; Clifton Heights sab.-sch., 21.18 ; Dilworthtown sab.-sch., 6 ; Fagg's Manor, 16 ; Great Valley, 4 ; Media sab.-sch., 15.31 ; New London sab.-sch., 32. *Clarion*—Tionesta sab.-sch., 7.30. *Erie*—Erie 1st sab.-sch., 10 ; Harbor Creek sab.-sch., 9 ; North Clarendon sab.-sch., 4.78. *Huntingdon*—Altoona 1st sab.-sch., 25.78 ; — Broad Avenue sab.-sch., 6 ; Clearfield, 4.05 ; McCulloch's Mills sab.-sch., 3.50 ; Madera sab.-sch., 5 ; Mifflintown Westminster sab.-sch., 3.73 ; Osceola sab.-sch., 8.50 ; Shade Gap sab.-sch., 10 ; Spruce Creek sab.-sch., 5.75. *Kittanning*—Bethel sab.-sch., 3.63 ; Homer, 5 ; Indiana sab.-sch., 100 ; Union sab.-sch., 6. *Lackawanna* —Athens sab.-sch., 2.43 ; Bennett sab.-sch., 4.25 ; Bernice sab.-sch., 3.41 ; Elmhurst, 1 ; Mountain Top sab.-sch., 1 ; Nanticoke sab.-sch., 7.90 ; Plains sab.-sch., 5 ; Sayre sab.-sch., 2.27 ; Susquehanna sab.-sch., 19 ; Towanda sab.-sch., 1.46 ; Wilkes Barre Memorial sab.-sch., 16.95. *Lehigh*—Bangor sab.-sch., 2.80 ; Easton College Hill sab.-sch., 4.14 ; Pen Argyle sab.-sch., 5.20 ; Pottsville 1st, 41.95. *Northumberland* — Milton sab.-sch., 11.31. *Parkersburg* — French Creek, 7 ; Mannington, 12. *Philadelphia*—Philadelphia 3d (Old Pine Street sab.-sch., 6.94), 17.86 ; — Evangel sab.-sch., 17 ; — Memorial sab.-sch., 9.59 ; — Olivet, 39.93 ; — Patterson Memorial, 7 ; — Princeton sab.-sch., 25 ; — South Western, 12.10 ; — Trinity sab.-sch., 17. *Philadelphia North*—Dissston Memorial sab.-sch., 10.46 ; Doylestown sab.-sch., 5.28 ; Fox Chase Memorial sab.-sch., 16.30 ; Germantown 2d sab.-sch., 28.63 ; — Market Square, 42.15 ; — Redeemer sab.-sch., 6.39 ; Hermon (Henry Mem. Chapel), 5.32 ; Jenkintown Grace sab.-sch., 1.39 ; Neshaminy of Warwick, 16.50 ; Newtown, 21 ; Oak Lane sab.-sch., 12 ; Port Kennedy sab.-sch., 2 ; Reading 1st sab.-sch., 57.85 ; — Washington Street sab.-sch., 2.55. *Pittsburg*—Finleyville, 1.40 ; Monongahela City sab.-sch., 4 ; Mount Pisgah sab.-sch., 5 ; Pittsburg East Liberty (sab.-sch., 8.35), 22.70 ; — Homewood Avenue sab.-sch., 26 ; —McCandless Avenue sab.-sch., 5 ; Sheridanville sab.-sch., 4.14. *Redstone*—Dunbar Memorial Chapel sab.-sch., 1.75 ; Long Run, 9.85 ; Mount Moriah 1 ; Rehoboth, 11.26 ; Scottdale sab.-sch., 27. *Shenango*—Centre sab.-sch., 4 ; New Castle Central sab.-sch., 4 ; Rich Hill, 2 ; Sharon sab.-sch., 65 ; Wampum sab.-sch., 4.13. *Washington*—Unity, 3 ; Wellsburg, 17.73. *Wellsboro*—Mount Jewett, 3 ; Wellsboro sab.-sch., 2.16. *Westminster*—Columbia sab.-sch., 30.10 ; Lancaster Memorial sab.-sch., 8.41 ; York 1st sab.-sch., 58.82. 1297 52

SOUTH DAKOTA. — *Central Dakota* — Blunt sab.-sch., 4 ; Brookings sab.-sch., 50. *Dakota*—Good Will sab.-sch., 12.80 ; Pine Ridge sab.-sch., 7 ; Porcupine, 1. *Southern Dakota*—Hope Chapel sab.-sch., 2.36 ; Scotland sab.-sch., 15. 92 16

TENNESSEE.—*Kingston*—Ensley sab.-sch., 6 ; Lancing sab.-sch., 1.50 ; Thomas 1st sab.-sch., 10.50. *Union*—New Market, 4.48. 22 48

TEXAS.—*Trinity*—Glen Rose, 2.10. 2 10

UTAH.—*Boise*—Caldwell sab.-sch., 8.18 ; Payette sab.-sch., 30 cts. *Utah*—Brigham sab.-sch., 2 ; Evanston Union sab.-sch., 3. 13 48

WASHINGTON.— *Olympia* -- Tacoma Immanuel sab.-sch., 1.50. *Puget Sound*—Seattle Westminster, 23.13 ; Snohomish sab.-sch., 13.39. *Walla Walla*—Lewiston sab.-sch., 7 ; Prescott sab.-sch., 2. 47 02

WISCONSIN. – *La Crosse*—Hixton sab.-sch., 7.45. *Madison* —Belleville sab.-sch., 1.25 ; Fancy Creek, 2. *Milwaukee*—Milwaukee Grace sab.-sch., 10 ; — Immanuel, 5.54. *Winnebago*—Harper Memorial sab.-sch., 50 cts.; Marshfield sab.-sch., 12.76 ; Merrill 1st sab.-sch., 3.65. 43 15

MISCELLANEOUS.

Ashland sab.-sch., Mo., 1.50 ; collection per R. H. Rogers, 1.50 ; collection per Thomas Scotton, 65 cts.; collection per W. J. Hughes, 2.99 ; collection per W. D. Reaugh, 90 cts.; collection per E. L. Renick, 1.25 ; collection per J. Redpath, 1.55 ; collection per C. R. Lawson, 1.14 ; collection per W. L. Hood, 40 cts.; collection per Charles Shepherd, 1 ; collection per D. A. Jewell, 2.10 ; collection per M. S. Riddle, 5.55 ; collection per J. H. Barton, 10.40 ; Chicosa sab.-sch., Colo.; 1 ; Boone sab.-sch., Colo., 1.50 ; collection per C. A. Mack, 1.05 ; collection per Thomas Scotton, 65 cts.; Daggett Brook sab.-sch., Minn., 16 cts.; Advance sab.-sch., Mich., 55 cts.; Hartville sab.-sch., Wyo., 53 cts.; sab.-sch. Institute, Coulliardville, Wis., 5.17 ; Cove sab.-sch., Minn., 1.06 ; Marion German sab.-sch., S.D., 2 ; Monroe sab -sch., Utah, 20 cts.; Beechmans Corner sab.-sch , N.Y., 1 ; East Little Rock sab.-sch., Ark., 75 cts.; Glidewell sab -sch., Mo , 2.68 : Drewersburg sab.-sch , Ind., 5 ; Bishopville sab.-sch., S. C., 50 cts.; Hoage sab.-sch., Wis., 2 ; Mission sab.-sch., Wichita, Kans., 38 cts.; Crystal Lake sab.-sch., Wis., 2.37 ; sab.-sch., Institute, Westfield, Wis., 4 ; Mission sab.-sch., Statesville, N.C., 1.75 ; Shearer sab.-sch., Neb., 1 ; collection per J. B. Currens, 2.62 ; collection per W. H. Long, 2.04 ; Sunshine sab.-sch., Cal., 50 cts.; Manceland sab.-sch., Mich., 1.75 ; Mission sab.-sch., Charlotte,

N.C., 50 cts.; Dry Fork sab.-sch., N.C., 3.25; Rosemont sab.-sch., Ohio, 2; Mt. Calvary Miss., Phila., 3.76; Walnut sab.-sch., Iowa, 2.70; Rosedale sab.-sch., N.J., 3.66; Franklinville sab.-sch., Pa., 3.43; Kelley sab.-sch., Wis., 2.50; Rost sab.-sch., Minn., 3.70; Linkville sab.-sch., Mich., 3; Lincoln sab.-sch., Minn., 48 cts.; Lone Tree sab.-sch., Minn., 1.18; McCoy sab.-sch., Minn., 1.01; Lewiston sab.-sch., Minn., 92 cts.; Whitefield sab.-sch., Minn., 1.66; Mission sab.-sch., Crawford, Neb., 60 cts $107 49

INDIVIDUAL.

Mrs. Caleb S. Green, Trenton, N.J., 110; Rev. J. E. Tinker, 55 cts.; C. Penna., 1; Cordelia A. Greene, 20. . . . . $131 55

Contributions from churches	$1,604 41
Contributions from Sabbath-schools	3,797 74
Contributions from individuals	131 55
Contributions during September, 1898	$5,533 70
Previously acknowledged	54,538 68
Total since April 1, 1898	$60,072 38

C. T. McMULLIN, *Treasurer*,
Witherspoon Building, 1319 Walnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF AID FOR COLLEGES AND ACADEMIES, SEPTEMBER, 1898.

BALTIMORE.—*Baltimore*—Barton, 1; Chestnut Grove, 7; Highland, 1. *Washington City*—Vienna, 90 cts. 9 90

COLORADO.—*Pueblo*—Pueblo Fountain ch. and sab.-sch., 2. 2 00

ILLINOIS.—*Chicago*—Austin, 12.35; Chicago 4th, 5; —Lakeview, 20; — Edgewater, 1.47; Evanston 1st, 45 21; Gardner, 7.28. *Peoria*—Galesburg, 16; Yates City, 2.85. *Schuyler*—Lee, 5; Monmouth, 8.17; Rushville, 3. 126 33

INDIANA.—*New Albany*—Madison 1st, 18. 18 00

IOWA.—*Council Bluffs*—Woodbine, 3 90. *Des Moines*—Allerton, 1. *Iowa*—Burlington 1st, 2.01. *Sioux City*—Vail, 2. *Waterloo*—Janesville, 1.56. 10 47

MICHIGAN.—*Detroit*—Detroit Forest Avenue, 2. 2 00

MINNESOTA.—*Mankato*—Mankato 1st Ladies' Aid Society, 10; Worthington Westminster, 4.88. *Minneapolis*—Minneapolis 1st, 14.87; Waverly Union ch. and sab.-sch., 4.15. *St. Cloud*—St. Cloud Ladies' Aid Society, 10. *Winona*—Oakland, 2 32. 46 22

MISSOURI.—*Kansas City*—Raymore, 5.29. *Platte*—Parkville sab.-sch., 1.79. *St. Louis*—Bethel German, 5. 12 08

NEW JERSEY.—*Jersey City*—Paterson Redeemer, 44.35. *Monmouth*—Oceanic, 5. *Morris and Orange*—Orange Central, 200; Summit Central, 59.49. *New Brunswick*—Bound Brook, 13; Frenchtown, 4.33; Trenton 1st, 7.90. *Newton*—Phillipsburgh Westminster, 6. 340 07

NEW YORK.—*Albany*—Albany West End C. E., 1; West Galway, 3. *Binghamton*—Binghamton 1st, 76.90. *Cayuga*—Ithaca 1st, 16 80. *Chemung*—Big Flats, 3. *Genesee*—Batavia, 16.42. *Geneva*—Canandaigua, 6.38. *Hudson*—Chester sab.-sch., 2; Good Will, 1.86. *Lyons*—Sodus, 3.77. *North River*—Little Britain, 5. *Westchester*—Peekskill 1st, 25.93. 162 06

OHIO.—*Columbus*—Columbus Broad Street, 10.94. *Lima*—Convoy, 2.61. *Portsmouth*—Portsmouth 1st German, 5. 18 55

OREGON.—*Portland*—Astoria 1st, 2.12. 2 12

PENNSYLVANIA. — *Butler* — Scrub Grass, 9. *Erie*—Fredonia, 3.50; Irvineton, 3. *Huntingdon*—Houtzdale, 1.20. *Lackawanna*—Franklin, 1.68; Great Bend, 3; Tunkhannock, 9.30. *Lehigh*—Upper Mount Bethel, 2. *Northumberland*—Williamsport 3d, 8.88. *Philadelphia*—Philadelphia North Tenth Street, 10.17; — Tabernacle, 22.29. *Pittsburg*—Oakmont 1st, 10; Pittsburg East Liberty (sab.-sch., 12.54), 48.41; — Shady Side, 19.57. *Shenango*—Centre, 6; Leesburg, 5.11. 163 11

SOUTH DAKOTA.—*Central Dakota*—Blunt, 3.80; Huron add'l, 8.25. 12 05

TEXAS.—*Trinity*—Dallas 2d, 2.23. 2 23

WISCONSIN.—*Madison*—Richland Centre, 10. *Milwaukee*—Milwaukee Bethany, 1.20; — Immanuel, 11. 22 20

Total received from churches and church organizations. $949 39

PERSONAL.

Citizens of Pierre, S. D., 500; contribution for Brookfield College on account, 500; collections through Rev. C. B. Augur, 507.25; H. D. Brown, 50, C. B. Kellor, 25. A. C. Wedge, 20, B. F. Sulzer, Albert Lea, Minn., 10; T. H. Titus, 5; B. C. Sanborn, 100; Everett Jones, 10; Rev. E. H. Curtis, D.D., Chicago, 5 . . . . . 1,732 25

PROPERTY FUND.

Property Fund Appropriation of 1892-93 returned by Pierre University, 45; William Rankin, Newark, N. J., 200. . . . . 245 00

LEGACIES.

Income Anna J. Sommerville Estate. 760 00

INTEREST.

Bank earnings on deposits. 50 72

Total receipts September, 1898	$3,737 36
Previously acknowledged	18,607 55
Total receipts since April 16, 1898	$22,344 91

E. C. RAY, *Treasurer*,
30 Montauk Block, Chicago, Ill.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, SEPTEMBER, 1898.

†† In accordance with terms of mortgage.

ATLANTIC.—*Fairfield*—Calvary, 1. 1 00

BALTIMORE. — *Baltimore* — Baltimore Broadway, 2; — Light Street, 5; Barton, 1; Emmittsburg, 10.25; Lonaconing, 7; Piney Creek, 7.45; Taneytown, 23. *New Castle*—Elkton, 35; Pitt's Creek, 7; Rehoboth (Md.), 1; Smyrna, 3; Wilmington Central, 26.17. *Washington City*—Clifton, 3; Manassas, 4.30; Takoma Park, 6.07; Vienna, 1.55; Washington City Western, 12. 154 79

CALIFORNIA.—*Los Angeles*—Coronado Graham Memorial, 5; Inglewood, 3.50; Rivera, 4.65. *Oakland*—Oakland 1st, 50; — Brooklyn (sab.-sch., 4), 22.90; Valona sab.-sch., 5. *Sacramento*—Elk Grove, 2.50. *Santa Barbara*—Hueneme, 10; Ventura, 4.55. 108 10

COLORADO.—*Boulder*—Cheyenne, 1.70. *Gunnison*—Gunnison Tabernacle, 8. *Pueblo*—Colorado Springs 2d, 5. 14 70

ILLINOIS.—*Bloomington*—El Paso, 6.75. *Chicago*—Austin, 6.15; Chicago 4th, 148.67; — Covenant, 41.58; — Edgewater, 1.46; Evanston 1st, 45.21; Highland Park, 42 20; Manteno, 38; Peotone, 19.81. *Freeport*—Galena 1st, 20; Rockford 1st, 13.63. *Mattoon*—Shelbyville, 12. *Ottawa*—Waltham, 5. *Peoria*—Peoria Arcadia Avenue, 2.55; Princeville, 10.16. *Schuyler*—††Bethel, 100; Lee, 5; Monmouth, 8.17. 526 34

INDIANA.—*Crawfordsville*—Newtown, 8.37; Rock Creek, 2; Rockfield, 3; Rockville Memorial, 1.63. *Fort Wayne*—Elkhart, 9; Lima, 1. *Indianapolis*—Franklin, 8.43; Hopewell, 2.16. *Logansport*—Union, 2.13. *Muncie*—Marion, 6.22. *New Albany*—Pleasant Township, 2. 45 94

INDIAN TERRITORY.—*Cimarron*—Beaver, 2. *Kiamichi*—Mt. Gilead, 95 cts. *Oklahoma*—††Shawnee, 10. 12 95

IOWA.—*Cedar Rapids*—Bethel, 3.70; Vinton, 24. *Corning*—Emerson, 1. *Council Bluffs*—Atlantic, 6.25; Council Bluffs 1st, 13. *Des Moines*—Garden Grove, 5.50; Leon, 2.50; Panora, 4. *Dubuque*—Pine Creek, 6; Zion, 4; Unity, 5. *Fort Dodge*—Estherville, 5; Glidden, 11.45; Livermore, 3.42; Luverne, 2.11. *Sioux City*—Hartley, 2.55; Highland, 1.25; Ida Grove, 6; Odebolt, 5.53; Sanborn, 4.11; Sioux City 3d, 5; Storm Lake Lakeside, 8.60. *Waterloo*—Ackley, 18; Dows, 1.60; Marshalltown, 9.50; Morrison, 4.15; Tama, 1.70; Toledo, 3.01. 170 43

KANSAS. — *Emporia* — Clements, 5.38; Maxson, 3.42; Wichita Oak Street, 3. *Highland*—Holton, 15.20. *Larned*—Harper, 3.58. *Neosho*—New Albany, 1.60. *Solomon*—Mankato, 5; Salina, 10. 47 18

MICHIGAN. — *Detroit*—Detroit Central, 4.15; — Forest Avenue, 4.24. *Flint*—Fremont, 8. *Lansing*—Mason, 10. *Monroe*—Blissfield, 1; ††Reading, 33.24. *Saginaw*—West Bay City Westminster, 13. 73 63

MINNESOTA.—*Duluth*—Duluth 1st, 4.55; ††Virginia Cleveland Avenue, 10. *Mankato*—Balaton, 2.15; Ebenezer, 1.79. *Minneapolis*—††Eden Prairie, 80; Minneapolis Highland

Park, 5.88; — Oliver, 4.50. *St. Paul*—Rush City, 2.16; St. Paul 9th, 4.56. 115 59

MISSOURI.—*Kansas City*—Holden, 4.15; Raymore, 9.42; Sunny Side, 1.10. *Ozark*—Carthage, 7.35; Ebenezer, 3.32; Fordland, 3.08; Springfield 2d, 5. *Palmyra*—Glasgow, 4.65. *Platte*—Lathrop, 6.97; Parkville sab.-sch., 1.79. *St. Louis*—Bethel German, 5. 51 83

NEBRASKA. — *Kearney*—Fullerton, 6.50. *Omaha*—Craig, 3.51; Omaha Bedford Place, 2.25; — Clifton Hill, 7.27; — Knox (sab.-sch., 1.30), 12; Omaha Agency Bethlehem, 1; — Blackbird Hills, 1.80; Plymouth, 1.06; Silver Creek, 2; Waterloo, 2; Webster, 1.55. 40 94

NEW JERSEY. — *Elizabeth*—Perth Amboy, 10.50. *Jersey City*—Passaic, 27.16. *Monmouth*—Calvary, 16.15; Freehold, 19.16; Manalapan, 6.64; Moorestown, 15. *Morris and Orange*—East Orange 1st, 120.01; Madison, 7.65; Rockaway, 25.95. *Newark*—Caldwell, 15.71. *New Brunswick*—Pennington, 16.27; Trenton 3d, 18.33. *Newton*—Phillipsburgh Westminster, 7; Stanhope, 6; Stillwater, 1.03. *West Jersey*—Blackwood, 20; Salem, 22.79. 355 35

NEW YORK.—*Albany*—Albany State Street, 19.63; — West End (Y. P. S. C. E., 1), 13; Charlton, 15.58; Esperance, 4.47; Jefferson, 3.53; Schenectady East Avenue, 7.68. *Binghamton*—Binghamton 1st, 76.90. *Boston*—Newburyport 1st, 3.42. *Brooklyn*—West New Brighton Calvary, 7.67. *Cayuga*—Ithaca, 27.99. *Chemung*—Burdett, 1.76. *Genesee*—Batavia, 25.95; Pike, 2.20. *Hudson*—Chester sab.-sch., 2; Good Will, 1.14; Greenbush, 7.53; Middletown 2d, 16.11; Ridgebury, 5.85; Unionville, 11. *Lyons* — Marion, 9.38. *Nassau*—Glen Cove, 2. *New York*—New York Lenox sab.-sch., 2.51. *Niagara* — Middleport, 5. *North River* — New Hamburg, 10; Pleasant Plains, 5.97. *Otsego*—††East Meredith, 100; Unadilla, 2.02. *Rochester*—Fowlerville, 3. *St. Lawrence*—Waddington Scotch, 26.02. *Syracuse*—Mexico, 17.55; Oswego Grace, 18.52; Syracuse Memorial, 4. *Troy*—Troy Mt. Ida Memorial, 4.95; Waterford, 6.70. *Utica*—Kirkland, 5; Utica 1st, 30.95. *Westchester*—New Rochelle 2d, 9.49; Rye, 34.81; South Salem, 9. 560 28

OHIO. — *Athens* — Bristol, 3.64. *Bellefontaine*—Bellefontaine, 1.86; Urbana sab.-sch., 4.28. *Chillicothe*—Marshall, 1.85. *Cincinnati* — Cincinnati 3d, 8.50; — 4th, 2.23; Hartwell, 5; Pleasant Ridge, 13; Springdale, 8. *Columbus*—Bethel, 1.36; Bremen, 2.08; Central College, 1.60; Rush Creek, 3.39. *Dayton*—Dayton 1st, 54.80; Middletown 1st, 6.28; Springfield 1st, 23. *Huron*—Norwalk, 5.67. *Maumee*—Kunkle, 3. *Steubenville*—Bethel, 8; Madison, 5; West Lafayette, 1.13. *Wooster*—Fredericksburg, 5.80; Nashville, 2. *Zanesville*—Fredericktown, 4; Madison, 8.70; New Concord, 4; Zanesville 1st, 14.48. 202 65

OREGON.—*East Oregon*—Union, 55 cts. *Portland*—Portland Calvary, 17. 17 55

PENNSYLVANIA.—*Allegheny*—Allegheny 1st (Bible School, 25.71), 52.45; Glasgow, 1; Industry, 2; Sewickly, 41.75; Vanport, 3. *Blairsville*—Conemaugh, 10; ††New Florence, 25; Poke Run, 30. *Butler*—Summit, 3; Unionville, 5.50. *Carlisle* — Carlisle 2d, 35.37; Chambersburg Central, 8; Monaghan, 4.50; Upper Path Valley, 5. *Chester*—Chichester Memorial, 2; Downingtown Central (sab.-sch., 6.25), 14.33; Glenolden, 3.50; Glen Riddle, 2.10; Great Valley, 4; Marple, 2; Oxford 1st, 36.66. *Clarion*—Academia, 2.17; Falls Creek, 3. *Erie*—East Greene, 1.05; North Warren, 1.25. *Huntingdon* — Hollidaysburg, 22.92; Mount Union sab. sch., 5.40; Tyrone, 26.50. *Kittanning*—Freeport, 10.55; Homer, 4; Avonmore, 2 50. *Lackawanna*—Brooklyn, 3; Kingston, 5.35. *Lehigh*—Pottsville 1st, 37.90. *Northumberland*—Williamsport Covenant, 13.20. *Philadelphia*—Philadelphia Arch Street, 171.18; — West Hope, 6.50. *Philadelphia North*—Bridgeport, 5; Carversville, 2; Neshaminy of Warwick, 13. *Pittsburg*—Finleyville, 1.40; McDonald 1st, 23.08; Pittsburg 3d (sab.-sch., 6), 366.35; — East Liberty (sab.-sch., 12.54), 48.41; — South Side (sab.-sch., 11.80), 41.68. *Redstone* — Dunlap's Creek, 5.25; Mount Moriah, 4.11. *Shenango*—Mahoningtown, 8; Moravia, 2.05; New Brighton, 32.01; New Castle Central, 12.36; North Sewickly, 1; Wampum (C. E., 1), 3.70. *Washington*—Cove, 1.25; Forks of Wheeling, 26. *Wellsboro*—Mount Jewett, 2. *Westminster*—Cedar Grove, 5; Middle Octorara, 7; New Harmony, 10. 1228 28

SOUTH DAKOTA.—*Dakota*—Porcupine, 1. 1 00

TENNESSEE.—*Kingston*—Rockwood, 2.25. *Union*—Eusebia, 1; New Market, 4.30; Rockford, 2; Shannondale, 13. 22 55

UTAH.—*Utah*—Hyrum Emmanuel, 3. 3 00

WASHINGTON.—*Olympia*—††Tacoma Westminster, 13.04. *Puget Sound*—††Everett, 53.80. *Spokane*—Spokane Centenary, 5. 71 84

WISCONSIN. — *Madison* — Kilbourne, 7.43. *Milwaukee*—Cedar Grove, 22; Milwaukee Immanuel, 14.71; Somers, 10. *Winnebago*—Oshkosh 1st, 13.33. 67 47

Contributions from churches and Sabbath-schools. $3,893 39

OTHER CONTRIBUTIONS.

"C. Penna.," 4; "Cash," Ft. Monroe, Va., 20.... 24 00

$3,917 39

MISCELLANEOUS.

Premiums of insurance, 452.19; Interest on investments, 824; Sales of church property, 513.10; Partial losses, 103.13; Total losses, 500; Plans, 20; Stuart Fund interest, 50..... 2462 42

$6,379 81

Church collections and other contributions, April 11–September 30, 1898..... $18,731 57

Church collections and other contributions, April 11–September 30, 1897..... 17,871 81

LOAN FUND.

Interest..... $1,211 45
Payments on mortgages 650 00
$1,861 45

MANSE FUND.

Installments on loans $1,341 47
Interest..... 223 58
$1,565 05

MISCELLANEOUS.

Premiums of insurance..... 25 33

$1,590 38

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
156 Fifth Avenue, New York City.

RECEIPTS FOR THE BOARD OF MINISTERIAL RELIEF, SEPTEMBER, 1898.

BALTIMORE.—*Baltimore*—Baltimore Covenant, 5; — Light Street, 5; Barton, 1; Highland, 2; Piney Creek, 8.70. *New Castle*—Elkton, 52; Head of Christiana, 5; Newark, 13.70; New Castle 1st (sab.-sch., 2.56), 233.46; Pencader, 6; Port Deposit, 16; Port Penn, 4; Rehoboth (Md.), 6; Wilmington East Lake, 1. *Washington City*—Falls Church, 9.62. 368 48

CALIFORNIA.—*Los Angeles*—Banning, 2; Beaumont (sab.-sch., 1.30), 3. *Oakland*—Fruitvale, 5.50. *Sacramento*—Elk Grove, 2; Fall River Mills, 2.20. *San Francisco*—San Francisco 1st sab.-sch., 23.07; — Westminster, 13.90. 51 67

CATAWBA.—*Cape Fear*—Sloan's Chapel, 1. 1 00

COLORADO.—*Denver*—Denver 1st German, 5; Littleton, 3.25. *Gunnison*—Gunnison Tabernacle (sab.-sch., 1.50), 10. *Pueblo*—Pueblo 1st, 6.94. 25 19

ILLINOIS.—*Alton*—Brighton, 1; Salem German, 5. *Bloomington*—Clarence, 5; Minonk 1st, 2.85; Waynesville, 3; Wenona, 5. *Cairo*—Cobden, 10.77; Harrisburg 1st, 7; Mount Vernon, 3; Shawneetown, 12.15. *Chicago*—Austin 1st, 11; Cabery, 5; Chicago 2d, 154 22; — 4th, 100; — 48th Avenue, 2.08; — Edgewater, 5.11; Evanston 1st, 45.21; Waukegan 1st, 15.53. *Freeport*—Galena 1st, 25; Hanover, 5; Rockford 1st, 18.24; Willow Creek, 19; Winnebago, 10. *Mattoon*—Arcola, 3; Bethel, 2; Shelbyville 1st, 15; Toledo, 5.35. *Ottawa*—Oswego, 2.10; Waterman 1st, 5. *Peoria*—Elmira, 19.46; Prospect, 6; Washington, 7. *Rock River*—Aledo, 20.60; Ashton, 5.75; Woodhull, 6.40. *Schuyler*—Baylis, 4; Lee, 5; Monmouth, 8 17. 584 99

INDIANA. — *Crawfordsville* — Bethany, 18.25; Rockville Memorial, 1.63; Waveland, 17. *Indianapolis*—Indianapolis Memorial, 16.48. *Logansport*—Crown Point, 7.75; Logansport Broadway, 2. *New Albany*—Pleasant Township, 2; Walnut Ridge, 53 cts. 65 64

INDIAN TERRITORY.—*Cimarron*—Enid 1st, 11.35; Purcell, 14. *Sequoyah*—Muscogee, 6. 31 35

IOWA.—*Cedar Rapids*—Anamosa, 3; Cedar Rapids 1st, 47.07; — Central Park, 1.75; Mechanicsville, 15. *Council Bluffs*—Council Bluffs 1st, 10; Hardin Township, 3. *Des Moines*—Albia 1st, 7.80; Derby, 2. *Dubuque*—Wilson's Grove, 2.30; Zion, 4.08. *Fort Dodge*—Dana, 2 41; Grand Junction, 7.18; Paton, 2. *Iowa*—Burlington 1st, 2.01; Keokuk 1st Westminster, 32.05; Martinsburg, 9.42; Milton, 6.39; West Point, 6.50. *Iowa City*—Brooklyn, 14.05; Davenport 1st, 47.25; Oxford, 5.25; Scott, 4; Sigourney, 2.73; Union, 6.60. *Sioux City*—Odebolt, 11. *Waterloo*—Greene, 8.40. 263 24

KANSAS.—*Emporia*—Florence, 2.65; White City, 4. *Highland*—Horton, 10. *Larned*—Arlington, 3.39; Dodge City, 6; Lakin, 5. *Neosho*—Humboldt, 4.02; Oswego, 10; Parsons 1st, 11.89; Pittsburg 1st, 3.68. *Solomon*—Clyde, 7.39; Man-

kato, 5; Minneapolis 1st, 4 05; Webber, 1. *Topeka*—Auburn, 5; Sharon, 2. 85 07

KENTUCKY.—*Ebenezer*—Frankfort 1st, 22.50; Paris 1st, 5. 27 50

MICHIGAN.—*Detroit*—Detroit 1st, 128.27; — 2d Avenue, 4.11; — Central, 4.15; — Forest Avenue, 4.24; — Immanuel, 8.85; White Lake 1st, 12.77; Ypsilanti 1st, 19.96. *Kalamazoo*—Decatur, 6; Richland, 7. *Monroe*—Monroe, 5.86; Raisin 1st, 2; Reading 1st, 4.25. *Petoskey*—Mackinaw City, 2. 209 46

MINNESOTA.—*Duluth*—Lake Side, 11.70. *Mankato*—Ebenezer, 8; Le Seuer, 5.06; Redwood Falls 1st, 6; Windom, 5. *Minneapolis*—Minneapolis Highland Park, 12.72. *St. Paul*—Rush City, 2; St. Paul 9th, 7. 57 48

MISSOURI.—*Kansas City*—Sedalia Central (sab.-sch., 2.90), 21.85. *Ozark*—Neosho (sab.-sch., 2), 10. *Palmyra*—Macon, 4.26; Moberly, 3. *Platte*—Parkville (sab.-sch., 1.79), 17.61. *St. Louis*—Bethel German, 10. 66 72

MONTANA.—*Great Falls*—Kalispell 1st, 3. 3 00

NEBRASKA.—*Hastings*—Campbell German, 3; Minden, 7.50. *Omaha*—Omaha 2d, 10.60; — Knox (sab.-sch., 2.70), 16. 37 10

NEW JERSEY.—*Jersey City*—Jersey City Westminster, 26.34; Passaic 1st, 22.05. *Monmouth*—Moorestown 1st, 21; Oceanic 1st, 15; Plattsburg, 6. *Morris and Orange*—Madison 1st, 7.65; New Vernon, 10.90; Parsippany, 12.48. *Newark*—Newark Park, 14.04. *New Brunswick*—Amwell 2d, 4; Holland, 13.65; Milford, 36.72; Princeton 2d, 10.50. *Newton*—Blairstown (sab.-sch., 5.55), 100; Newton, 150; Oxford 1st, 5.70; Phillipsburgh Westminster, 10; Stillwater, 4.54. *West Jersey*—Blackwood, 20; Bridgeton 2d, 30.04; Greenwich, 14. 534 61

NEW YORK.—*Albany*—Albany State Street, 19.63; — West End (C. E. Soc., 1), 13; Jefferson 1st, 6; Schenectady East Avenue, 23.20. *Binghamton*—Binghamton 1st, 65.91; — North, 5.08; — Ross Memorial, 5; — West 13; Coventry 2d, 5.45. *Boston*—Quincy 1st, 6.68. *Brooklyn*—Brooklyn Memorial, 54. *Cayuga*—Ithaca 1st, 79.38. *Chemung*—Big Flats, 10; Breesport, 4. *Columbia*—Windham, 16. *Genesee*—Castile 1st, 4.18; Wyoming, 5.96. *Geneva*—Bellona, 12; Canandaigua 1st, 6.13; Canoga, 3.60; Dresden, 3.38; Manchester, 14; Romulus, 21.16. *Hudson*—Chester sab.-sch., 2; Good Will, 3; Hamptonburg, 8; Middletown 2d, 9.19; Monroe, 50; Stony Point, 20; Unionville, 9. *Long Island*—Bridgehampton, 33.72; Remsenburg, 68. *Lyons*—Williamson, 4.87. *Nassau*—Glen Cove, 3; Huntington 1st (100 from a member), 164.57; Jamaica 1st, 26.50. *New York*—New York Lenox, 2.52. *Niagara*—Lockport 1st, 27.20. *North River*—Highland Falls, 7.32; Marlborough, 33.64; Pleasant Plains, 4.21; Smithfield, 12. *Otsego*—Margaretville, 8.71; Unadilla 1st, 4.35. *Rochester*—Fowlerville, 2. *St. Lawrence*—Morristown 1st, 6; Rossie 1st, 3.42. *Steuben*—Howard, 8; Jasper, 2. *Syracuse*—Onondaga Valley, 4.50; Syracuse East Genesee, 3.11. *Troy*—Melrose, 7; Pittstown, 1.50; Troy Woodside, 64.57; Waterford 1st, 54.05. *Utica*—Holland Patent, 20; South Trenton, 3; Utica 1st, 22.52; West Camden, 2.44; Westernville, 14; Williamstown, 88 cts. *Westchester*—Bridgeport 1st, 40; Katonah, 54.89; Peekskill 1st, 41.11; — 2d, 15; White Plains, 54; Yonkers Westminster, 17.26; Yorktown, 23. 1362 79

OHIO.—*Athens*—Amesville, 3; Warren, 2.35. *Bellefontaine*—Bellefontaine, 1.85; Bucyrus, 11; Urbana 1st sab.-sch., 3.60. *Cincinnati*—Cincinnati North, 3; — Walnut Hills, 45.60; Pleasant Ridge, 12.05; Springdale, 17. *Cleveland*—Cleveland 2d, 10. *Columbus*—Columbus 2d, 20.92; — Broad Street, 11.92; Groveport, 4; Plain City, 4. *Dayton*—Blue Ball, 4; New Carlisle, 6; Oxford, 6.40; South Charleston, 12.63. *Lima*—Findlay 1st, 38; Lima Market Street, 21. *Mahoning*—Clarkson, 6; Poland, 3.55; Rogers Westminster, 2. *Marion*—Jerome, 2; Liberty, 1; Porter, 2; Trenton, 3. *Maumee*—Defiance 1st, 8.60; Edgerton, 4; Haskins, 1.53; Waterville, 3.47; West Bethesda, 12. *Portsmouth*—Red Oak, 3. *St. Clairsville*—Rock Hill, 3.40. *Steubenville*—Beech Spring, 7; Bergholz, 3; Bethlehem (Malvern), 7.10; East Liverpool 2d, 8.40; Irondale, 10; Island Creek (sab.-sch., 95 cts.), 6.55; New Hagerstown, 2.65; Pleasant Hill, 3.25; Unionport, 1. *Wooster*—Loudonville, 1; Plymouth, 8.03; Savannah, 7.96. *Zanesville*—West Carlisle, 2.60; Zanesville 1st, 14.27. 376 69

OREGON.—*East Oregon*—Union, 55 cts. *Portland*—Astoria 1st, 2.12; Mount Tabor, 4.65; Sellwood, 1.75. *Willamette*—Lebanon 1st, 8.50; Octorara, 1.50. 19 07

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From churches and Sabbath-schools $6,272 97

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INTEREST.

Interest from invested funds. 4,152 45
" from R. Sherman Fund 760 00

$11,755 37

Unrestricted legacies. 699 00

Total receipts in September, 1898 ..... $12,454 37

Total for current fund (not including unrestricted legacies) since April 1, 1898. ..... $54,260 40
Total for same period last year 54,280 79

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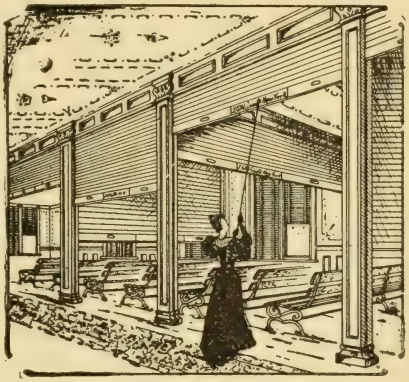
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The New

Assembly Herald

Subscription price, 50 cts. a year.

VOLUME I, NUMBER 1, WILL BEAR THE DATE

January, 1899.

IN 1886 the General Assembly established THE CHURCH AT HOME AND ABROAD, and in 1894 THE ASSEMBLY HERALD. Both of these magazines will be discontinued on December 31, 1898, in accordance with the following resolutions adopted by the Assembly at Winona Lake, May 25, 1898:

Resolved 2. That "THE CHURCH AT HOME AND ABROAD" and "THE ASSEMBLY HERALD," as at present conducted, be discontinued on January 1, 1899.

Resolved 3. That in their place the General Assembly do authorize and provide for the publication of a single monthly magazine representing the interests of all the Boards, under the name of "THE ASSEMBLY HERALD," the publication to begin with January 1, 1899.

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The Committee takes pleasure in announcing that it has engaged Rev. Albert B. Robinson of "THE CHURCH AT HOME AND ABROAD" to assist in the production of the magazine.

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THE CHURCH

AT HOME AND ABROAD.

DECEMBER, 1898.

CURRENT EVENTS AND THE KINGDOM.

The Better America.—Conscious of divine guidance and a divine mission, thoughtful Americans have gained by the trend of events a new sense of the moral sublimity of our national life, writes Dr. John H. Barrows in the *Interior*. The sense of our national mission has energized our chief statesmen and reformers. It has been back of the home-missionary movement which has made the West strong in the varied forces of Christian civilization. It has built our Christian colleges and made them vital centres of spiritual influence and regenerators of national life. This perception of our nobler destiny has entered into reform movements. The American reformer deems himself a divinely appointed agent to work righteousness, to broaden the bounds of justice, to strengthen the forces of temperance, purity, humanity and truth. But if we are to realize our destiny, two things are of the most urgent necessity: governmental purity and efficiency at home, and the effort to carry into other lands those truths and forces which have made what is purest and noblest in America. With the dawn of the twentieth century we should feel that a true Americanism is gaining ground everywhere. An appropriate watchword for that century is this: Let Greater be also Better America.

Alliance of the Reformed Churches.—The Executive Commission of the "Alliance of the Reformed Churches throughout the World holding the Presbyterian System" met on October 27, in the Lucas Avenue Cumberland Presbyterian Church, St. Louis, Mo. Nine of the eleven denominations in the American Branch of the Alliance were represented at the meeting. At the morning session current business was considered. At the afternoon session an interesting conference was held upon the condition of the Home Mission work of the Presbyterian and Reformed Churches in the United States and Canada. Appropriate "minutes" were also adopted with reference to the death of the Rev. William Cochrane, D.D., of Brantford, Canada, and of Rev. John Hall, D.D., LL.D., of New York, both of whom were members of the Alliance from its beginning in 1873. In the evening the Commission were present at a dinner tendered by the Presbyterians of St. Louis and held at the Southern Hotel. The presiding officer was Hon. George H. Shields, a distinguished elder of the Presbyterian Church in the U. S. A., and addresses were delivered by the Rev. Prin. Caven for the Presbyterian Church in Canada; Rev. Dr. Prugh for the German Reformed Church; Rev. Dr. W. H. Roberts for the Alliance; Rev. Dr. Kerr for the Presbyterian Church South; Pres. A. E. Turner for the Cumberland Presbyterian Church, and the Rev. Prof. MacNaugher for the United Presbyterian Church. The meeting, as a whole, developed yet further the fraternal feeling existing between the Churches of the Alliance, which are substantially of a common faith and all possessed of the same Church government. The next meeting is to be held in the First Presbyterian Church, Richmond, Va., and will be in part concerned with the preparations for the Seventh General Council of the Presbyterian Alliance, to be held at Washington, D. C., September 27 to October 6, 1899. The American Secretary of the Alliance is Rev. Dr. W. H. Roberts, 1319 Walnut street, Philadelphia, Pa.

A Missionary Revenue Stamp.—The fact that the people are paying, uncomplainingly, the cost of the war with Spain by means of the little revenue stamp, suggested the idea of a missionary revenue stamp. The American Banknote Company prepared, on request, an appropriate design, and the stamps are sold at one cent each. The thought is that those who choose to impose this tax upon themselves shall place a stamp on each letter or parcel sent out from their homes. The proceeds go into the treasury of the Missionary Alliance, in the weekly organ of which the stamp is described.

EDITORIAL NOTES.

Death of Mrs. B. C. Henry.

THE death of Mrs. B.C. Henry, of Canton, China, occurred at San Gabriel, Cal., November 17. Accompanied by Dr. Henry and their daughter Julia, she arrived in this country last June in search of health. Mrs. Henry's missionary life began in 1873, when she and her husband went to China. Her gentle disposition and lovely Christian character endeared her to a large circle of friends and gave effectiveness to her quiet influence over native women in China.

The Worth of Christianity.

A faithful Chinese helper in a California town, who preached to his people on the streets and in the mission, and visited and worked with them in their homes, put back into the missionary treasury all of his salary that he did not actually use for living expenses. Talking one day of the liberality of the newly converted Chinese, he said: "All same as poor boy and rich boy. Rich boy have so much money all his life that he does not know the worth of a dollar; while the poor boy has had to work so hard for the money he did get, he knows what a dollar is worth. So you Americans have had so much Christianity all your life, you do not know what it is worth; while we poor Chinese have so little Christianity we know what it is worth, and want all the rest of our people to have it."

Presbyterian Comity.

THE Rev. J. S. Crawford, of the Irish Presbyterian Church, whose report of mission work in Syria appears in *Olive Trees*, gratefully acknowledges the Christian courtesy of the American Presbyterian Mission in Tripoli. He visited Tripoli in October of last year to ask permission to call one of the native preachers to the Damascus congregation. The American brethren, he says, generously permitted him to take to Damascus one of their best men. A man of deep spiritual life, he is greatly liked by the people, and possesses a singular talent for his work. In a Christian country he would probably attain a national reputation as a preacher.

Statistical Tables.

THE comparative summary on the following page is one of a series of tables prepared for THE CHURCH AT HOME AND ABROAD by the Rev. Frederick A. Walter. The first and second may be found in our October issue, p. 281; the third in November, p. 374. Careful students of the aggressive work of our Church are sure to find them of great value.

Friendly Moslems in Oroomiah.

OF the work of the Presbyterian Hospial in Oroomiah, Dr. J. P. Cochran writes in the *Observer* that more than the usual number of Moslems have been treated during the year, and most of them have gone away grateful and under a deep impression of the spirit of religion which impels its followers to provide such means for the welfare of all nationalities. Among the outside patients have been leading people of the place, governors, chief Moslem ecclesiastics, and many Khans. One of the latter class, high in rank, a lifelong friend of the missionaries, was one of a small class of Khans who took a few lessons in English with Dr. Austin Wright. The members of that class, without exception, largely as a result of that intimacy forty-five years ago, have been courteous, kind and helpful to the mission. One of them gives twenty horse-loads of wheat to the hospital annually.

End of The Church at Home and Abroad.

WITH this number THE CHURCH AT HOME AND ABROAD, after a career of twelve years, will cease to exist. The General Assembly last May ordered the discontinuance of this magazine and the present *Assembly Herald*, and authorized in their place the publication of a single monthly magazine, beginning January, 1899, repre-

COMPARATIVE SUMMARY OF THE

Receipts by the eight missionary and beneficent Boards of the General Assembly for the year of 1897–1898, compiled by the **Bureau for the Promotion of Systematic Church Finance, Beneficence and Records**, Frederick A. Walter, Secretary, address 1319 Walnut street, Philadelphia, Pa., from the Annual Reports of the several Boards as submitted to the General Assembly in 1898.

Receipts for Current Work, for Debt and Additions to Permanent Funds, from:	*Home Missions.*	*Foreign Missions.*	*Ministerial Education.*	*Sabbath-school Mission Work.*	*Church Erection.*	*Ministerial Relief.*	*Freedmen Missions.*	*Synodical Aid.*	*Colleges and Academies (Aid for).*	*Total and Grand Total Receipts.*
1 Churches	$228,200 67	$292,622 22	[5]$43,368 93	$33,367 99	[6]$54,530 19	$81,026 55	$56,112 60		[9]$39,923 72	$829,152 87
2 Woman's Societies	181,839 98	312,377 66					37,762 85			531,980 49
3 Sabbath-schools	36,391 67	38,208 85		51,576 44	[7]900 00	1,910 71	6,191 47			135,179 14
4 Young People's Societies	25,938 15	[3]10,013 08				227 36	3,011 10			39,189 69
5 Individual and Miscellaneous Sources	106,179 57	159,506 62	6,074 09	25,286 47	10,584 38	15,743 41	10,520 06		39,859 71	373,754 31
6 Legacies	107,133 93	75,940 44	9,453 18		5,248 80	27,893 74	8,678 84		2,079 51	236,428 44
7 Interest on Bank and Permanent Funds	13,256 40	10,718 14	7,485 01	4,614 72	9,931 46	70,334 36	5,168 58		144 24	121,652 91
8 For Debt (from various sources)	[2](14,211 20)	79,738 54							[10](21,281 05)	79,738 54
9 For Additions to Permanent Funds (from various sources)	3,500 00					5,605 00	1,254 50			10,359 50
10 Total and Grand Total Receipts	$702,440 37	$979,125 55	$66,381 21	$114,845 62	$81,194 83	$202,741 13	$128,700 00	See footnote.	$82,007 18	$2,357,435 89
11 Invested Interest-bearing Permanent Funds[1]	$244,685 11	[4]$307,804 40	$107,721 83	$230,018 70	[8]$151,000 00	$1,500,839 62	$39,950 00			$2,582,019 66

[1] The value of the Real Estate occupied by the several Boards is not included. [2] This amount, $14,211.20, is included in the items from one to five inclusive. [3] The total offerings of the Young People's Societies to the Foreign Board, including the debt, amounted to $44,679.74; the difference is included in the three preceding items, and in number eight. [4] In addition, the Foreign Board has Special Endowment Funds amounting to $98,574.13; also unacknowledged securities to the value of $32,302.59 which will become donations when converted into cash. [5] This includes offerings from Sabbath-schools and Young People's Societies. No separate accounts were kept. [6] In addition the receipts, from churches on account of Loan and Manse Funds amounted to $48,024.44, to be loaned out again. [7] Approximately only, including offerings of Young People's Societies. No separate accounts were kept. Item supplied by the Treasurer of the Board. [8] In addition, the Board has also a Loan Fund of $245,000.00, from which loans, bearing interest, are made to churches; also a Manse Fund of $87,000.00, from which loans are made without interest. [9] Includes offerings from the various church agencies and societies. No separate accounts were kept. [10] This amount is included under the heads of items one and five.

For Synodical Aid no convenient data are available, the total amount under this head as reported by the churches through their respective presbyteries to the General Assembly in 1898 was $82,619, but the amount under this head is rapidly increasing. Many synods, notably New York, New Jersey, Pennsylvania, Baltimore, Indiana Illinois and Ohio, besides many presbyteries, are now assuming the whole support of their own mission churches within their bounds.

senting the interests of the Church that are committed to the eight Boards. It is believed that our readers will find in the new magazine an attractive setting forth of the aggressive work of the Presbyterian Church at home and abroad. Its pages will also contain a survey of the chief events in the Church universal and in the world as bearing upon the work of the Church. Although this sixty-four-page monthly is to be published at the low subscription rate of fifty cents, it is possible for the Presbyterian Church, with its communicant roll of 975,000, to make the enterprise a financial success.

Presbyterian Historical Monument.

THE committee having charge of the Presbyterian Historical Monument, to be erected in Monmouth county, reported to the Synod of New Jersey in October, that over two-thirds of the required sum ($1500) had been collected and deposited on interest. Whereupon the committee was authorized to proceed with the work. An agreement has been made with J. & R. Lamb to work out the granite in Scotland and Ireland during the winter, so that the monument may be erected early in the ensuing summer.

It is proposed to add to the historic seals already mentioned on p. 290 of this magazine for April, 1898, the seal of the Southern Presbyterian Church and the seal of the Cumberland Presbyterian Church.

There *may* have been an earlier meeting of a presbytery than the one which met at the Old Scots Meeting House of Freehold. There *may* have been an earlier ordination of a Presbyterian minister than that of John Boyd in 1706. No man knows what was recorded on the lost first and second pages of the official records. This Presbyterian Historical Monument rests its claim for existence and for recognition upon the fact that the earliest existing authentic records of the Presbyterian Church *begin* with the imperfect minutes of that meeting of presbytery and the account of the ordination of John Boyd at that time by Makemie and Andrews and Hampton.

Missions to Moslems.

THERE was a thousandfold more enthusiasm in the dark ages to wrest an empty sepulchre from the Saracens, writes the Rev. S. M. Zwemer, than there is in our day to bring them the knowledge of a living Saviour. There is no Peter the Hermit and no one girds for a new crusade. We are playing at missions as far as Mohammedanism is concerned. For there are more mosques in Jerusalem than there are missionaries in all Arabia, and more millions of Moslems in China than the number of missionary societies that work for Moslems in the whole world. Where Christ was born Mohammed's name is called from minarets five times daily, but where Mohammed was born no Christian dares to enter.

Financial Outlook of the Foreign Board.

IT has been said that it is unwise for a Board to report itself free from debt, for thereby the sentiment will prevail that it is not in urgent need of funds. Whether this be true or not, it has become evident that the Board of Foreign Missions, which reported its debt paid last spring, is in imminent peril of accumulating another debt. The balance sheet of this Board, of November 1, indicates already a substantial start in this direction, amounting to over $50,000. A considerable portion of this amount is due to the serious falling off of contributions, which from May 1 to November 20 amounts to $35,627.43. The only source showing an increase over contributions of last year is in the Sabbath-schools; the churches, Women's Boards, Young People's societies, miscellaneous donations and legacies showing a decrease. The largest falling off is in legacies. Should the Board find itself burdened with a debt at the end of its fiscal year, it could not be considered short of a calamity, for the debt of former years was only wiped out by the enforcement of rigid economy, the cutting off of valuable work, together with the coöperation of the missionaries upon the field whose gifts indicated self-sacrifice and marvelous devotion.

There is still time for the Church to awaken to the danger that confronts its Board of Foreign Missions, and to so increase the contributions during the remainder of the year that there shall be no deficit. To this end every individual member of our great Church should realize the sense of personal responsibility, and use every effort to stimulate afresh a general enthusiasm for the work.

CHURCH ERECTION.



A Colonial Church—Built 1703.
In which Washington was married.

THE BOARD OF THE CHURCH ERECTION FUND.

So intimate has been the relationship in every age between the spiritual well-being of the Church and a sacred edifice in which it may worship, that we can scarcely find an instance of higher life being long conserved when there was no church home inviting to stated worship. We read of the gathering in the upper room upon the eve of the Pentecost, and of the many who were come together praying in the house of Mary, the mother of John, when Peter, miraculously liberated, knocked at the door. A few years later, in times of persecution, the catacombs, the abodes of the dead, afforded a place of worship. During these early centuries Christians did not openly possess church buildings, but were accustomed to meet together in houses lent for the purpose by believers.

After the edict of Constantine, proclaiming freedom of worship, these houses of prayer were recognized as churches, retaining the names of the pious owners by whom they had been founded, and in some instances, according to Gregorovius, the Roman historian, they are still known by such names.

As the Church spread into new countries, the missionaries of the cross in every age made it their first care to provide a gathering place for the flock, as an external symbol of the presence of the Church of God.

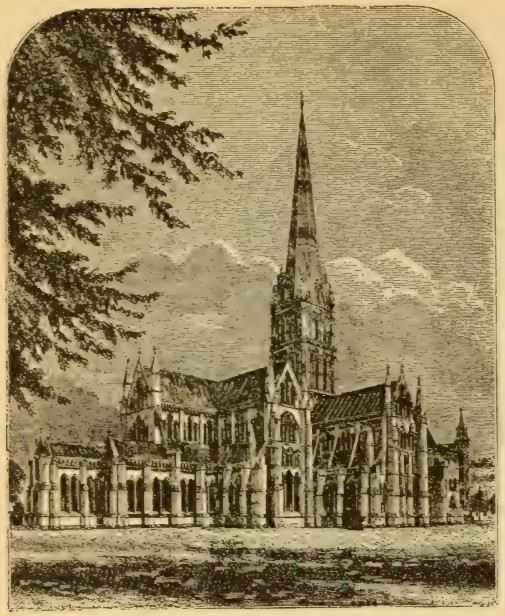
Thus upon the continent of Europe and in England, the oldest and most notable buildings standing to-day are the houses of worship. Many of these edifices in England date back to the twelfth century, and, from the picturesque village church to such piles as the beautiful Salisbury Cathedral, attract, first of all, the eye of the traveler.

OUR OWN LAND.

A like spirit has been manifested in our own land. In every young colony established upon the coasts of this Western



Early English Parish Church.



Salisbury Cathedral, A. D. 1220.

world, whether Puritan in New England, Dutch in New York, Cavalier in Virginia or Huguenot in South Carolina, among the very first buildings erected were the houses dedicated to the worship of God.

These early buildings were generally plain in the extreme, but in some instances, and especially in the more Southern colonies, were built of massive stone, and in their churchly form recall the memory of the edifices left in England. Such is the ancient church in Smithfield, Va., dating back to 1632.

The churches, or rather the "meeting-houses," of New England were generally built of wood and were as severe and simple in construction as possible. The New England meeting-house was generally a square wooden box, but it showed excellent taste in the detail of its simple ornamentation. It is the theory of some thoughtful architects that among the early colonial immigrants were men considerably above the ability of ordinary carpenters. It is believed that the excellent taste and judgment of these men among the colonists made themselves felt in the character of the ornamentation in what we call colonial architecture. They had no originality in the general design of buildings, because their experience had never included that, but they knew how to carry out to perfection details of the ensemble.

Some of these earlier buildings, such as that at Hingham, Mass., and Easthampton, L. I., still stand, and are in constant use.

AID IN BUILDING.

As we recall these early days we note another most significant fact, one that suggests at how early a date the principle that underlies the maintenance of our Church work to-day was cordially accepted and generally put in practice.

Even in those remote colonial days, as it was a struggle to secure in the new land the bare means for physical existence, so there was an interdependence of the new and the old. And as in other things, so in this significant matter of Church extension. It was clearly understood and willingly acknowledged that if the Church of Christ was to be established and sustained upon this Western Continent, it must be fostered by the sympathy, love and material strength of the Church of the mother country from which it sprang.



Smithfield, Va., A. D. 1632.
Courtesy of *Scribner's Magazine.*

From the first, societies in England, Holland and elsewhere, sent missionary preachers of the gospel to the young colonies, and also in such measure as was possible aided in their support. Bibles and prayer books were sent out as gifts from the mother to the child; and not the least noticeable among such gifts and fostering acts was the aid given in the erection of houses of worship and in providing for their equipment. There are churches existing to-day that still show with grateful pride the chalices and the patens of solid silver for the communion service presented by good Queen Anne, or the bells sent over from sister congregations.



Hingham, Mass., A. D. 1681.
Courtesy of *Scribner's Magazine.*

The history of every denomination contains references to the appeals in aid of church building sent from this land to Christian brethren of the old world.

FIRST CHURCH OF NEW YORK.

A most interesting illustration of this is found in the history of the old First Church of New York, the mother Presbyterian church of that city, and one from which, in amounts exceeding probably those of any other church in our body, money has been freely poured out for missionary work throughout the world.

The New York colony was, as we all know, originally Dutch, and when the English obtained control, the Church of England, Episcopal in form, was, for many years, the only one tolerated by the civil authorities.

The First Presbyterian Church was formally organized in 1717. Representatives were sent to Scotland, the home of Presbyterianism, to plead the cause of the young church.

The Rev. James Anderson, the first minister, in a series of interesting letters written in 1717 to Principal Sterling, of Glasgow, describes his new pastorate, and urges its claim for immediate assistance. "This place," he writes, "the city of New York, where I now am, is a place of considerable amount and very populous, consisting, as I am informed, of about three thousand families or housewives. 'Tis a place of as great trade and business, if not more, as any place in North America. In it are two ministers of the established Church of England, two Dutch ministers, one French minister, a Lutheran minister, an Anabaptist, also a Quaker meeting. The people here who are favorers of our Church persuasion, as I have told you, are yet but few and none of the richest, yet for all I am not without hopes that with God's blessing they shall in a little time increase. The chief thing in all appearance now wanting, with God's blessing and concurrence, is a good large convenient house—a church to congregate in." He concludes by saying: "I believe by this time you smell my drift. I don't know how to begin to beg any more at your door, lest I should be reckoned



East Hampton, Long Island, A. D. 1731.
Courtesy of *Scribner's Magazine.*

(to use our own Scotch word) missleard. But if any of your substantial merchants or some other synod could be prevailed upon to contribute toward the building of a Scots church, ah, how acceptable it would be to us! How serviceable it would be to religion and our interest in this place!"*

To this plea there was sufficient response to insure the success of the new enterprise, and the stream of blessing thus inaugurated has flowed every since in fuller, richer streams to the present day.

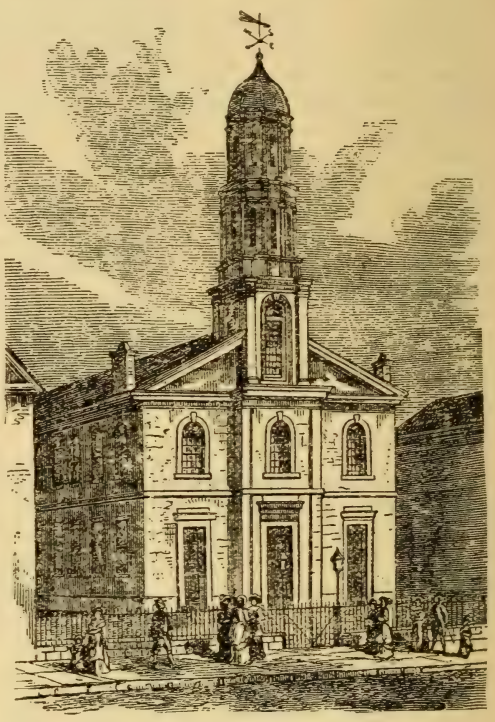
RELATION OF CHURCH ERECTION TO CHURCH EXTENSION.

Such has always been the relation of Church Erection to Church Extension, and the central thought underlying such progress has been the privilege and the duty of the older, stronger churches to give of their abundance to the infant organizations—established in the outposts of advancing population and civilization, but it is natural and certain that in every age the manner of helping shall be in accordance with the methods and customs of the day.

THE NEED OF A BOARD.

Thus in a century like ours, characterized by its genius for organization and its development of systematic schemes both in material enterprises and in benevolent work, it is manifest that the methods of church extension and the channels through which necessary help should be conveyed from the strong to the weak would be moulded in the same form. This century, far more than any other, has witnessed the formation of societies for all kinds of philanthropic and benevolent work, and in all the larger Churches aggressive work has been brought under the care of organized agencies or Boards. How greatly such organizations have fostered the work is plainly evident. The Society or Board is in effect a centre of centripetal and centrifugal force. It gathers to itself the material which the interest, the consecration and self-sacrifice of the stronger churches is willing to contribute and distributes it again through the channels it has provided to the infant congregations that, left to themselves, would struggle, often hopelessly, for bare existence. The central office of such a Board may be likened to the central office of a great telephone system, where communication can be instantly established between the strong and the weak, and the unity of their common work maintained and illustrated.

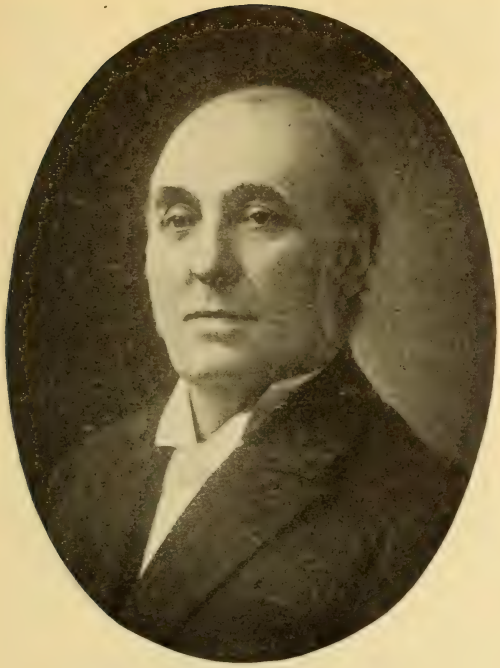
Such constituted agencies in the interest of church extension are now established in all the leading denominations, both in Great Britain and in our own land. They are deemed to be a necessary adjunct to the supreme duty of evangelizing the new or neglected fields which the providence of God is constantly opening to the gospel.



First Church, New York, A. D. 1719.

It is now perfectly understood that no ground is truly won until the missionary has become the *pastor*, the audience the *church*, and that this can be assured only when the appropriate, significant and permanent church home is secured. Thus the work of Church Erection and the agency for its accomplishment stand side by side with that of sending out the missionary and providing for his support, and as a consequence Boards or Societies for Church Erection exist to-day in the Church of England and among the Presbyterians, the Congrega-

* *New York Observer*, October 18, 1894.



Samuel J. Nichols, D.D.,
President 1865–1870.

tionalists, the Wesleyan Methodists and the Baptists upon the other side of the ocean, and in every corresponding denomination in our own land.

We have not space, nor is it necessary for us to speak of the extended work carried on by these many agencies. It is enough to say that it is largely through their instrumentality that the Church of Christ is making that magnificent and assured progress in our land which fills our hearts with joy to-day. Who can doubt such progress in view of the telling fact that in this land there are completed and dedicated to the worship of God from fifteen to twenty new church edifices every day in the week, throughout every week in the year?

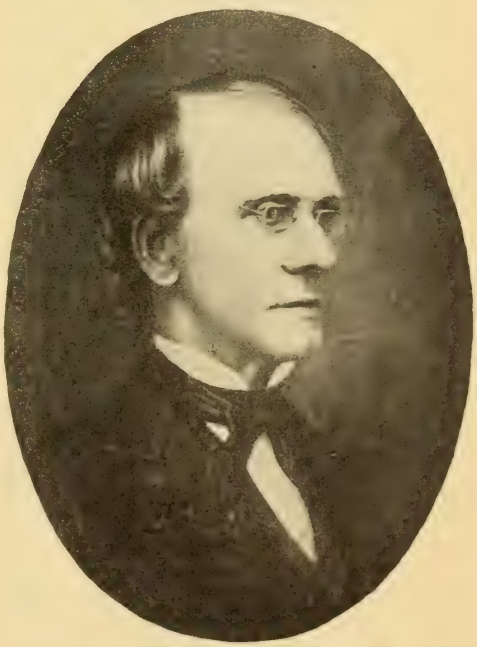
The Methodist Church, for example, has a loan fund for this purpose of nearly a million of dollars, and an aggregate of annual contributions of nearly two hundred thousand, and with pardonable, and I trust sanctified pride, proclaims that she completes in this land and dedicates to the service of God three new church edifices every day in the year.

ORGANIZATION OF THE BOARD.

In this country our own Presbyterian Church was the first to establish a permanent agency for Church Erection, but even in its case its Board of Domestic Missions had been established more than forty years before decisive steps were taken to insure by systematic action the permanency of its work.

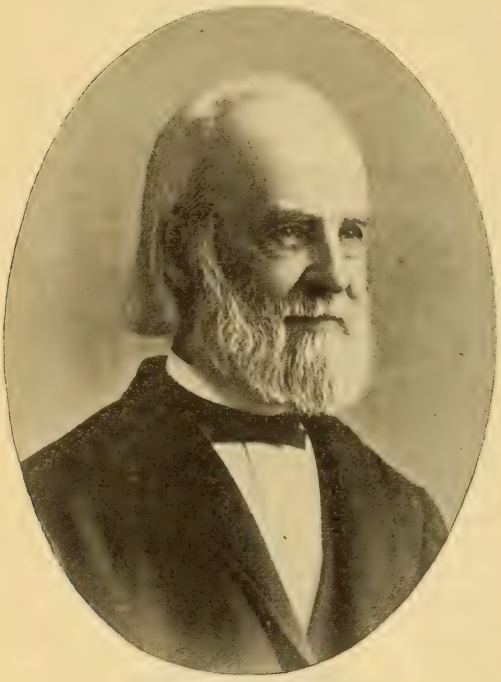
In 1843 the General Assembly of the Old School branch of our Church appointed a committee, of which Dr. Eliphalet Nott, president of Union College, was chairman, to consider the "great subject" of church extension, and upon its report a special committee was appointed to report to the next Assembly. In 1844 this committee reported, showing the vital necessity to the permanency of churches of suitable houses of worship, and proposing a plan for systematic aid.

The work was for eleven years under the charge of a committee of the Board of Domestic Missions. Then for five years, from 1855 to 1860, in care of an independent committee which, in the latter year, was made into a Board in name as well as in fact. The successive presidents of this Board (Old School) were Rev. John F.



Henry R. Wilson, D.D.,
Secretary 1869–1886.

Cowan, Rev. W. H. Parks, Rev. J. F. Brooks, Rev. S. A. Mutchmore and Rev. S. J. Niccolls and the corresponding secretary was Rev. H. J. Coe until 1869, when he was succeeded by the Rev. Henry R. Wilson.



Samuel T. Spear, D.D.,
President [N. S.] 1854–1857.

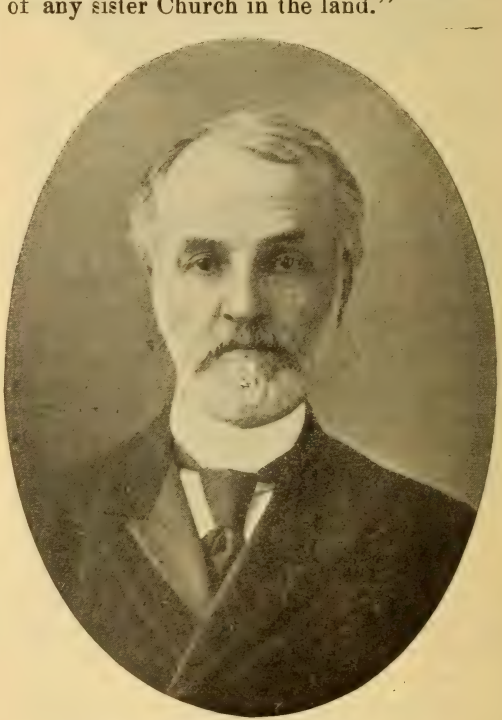
Beginning in 1850, the same work was in progress in the New School branch of the Church, and steps were taken for the collection of a Permanent Fund of $100,000, and for securing a charter from the Legislature of New York. Of this Board of the New School branch, the Rev. Samuel T. Spear was president until 1867, when he was succeeded by the Rev. Joseph Fewsmith. The Rev. James W. McLean was corresponding secretary for several years. Afterward the Rev. Frank F. Ellinwood, better known as the present distinguished senior secretary of the Board of Foreign Missions, filled the office with marked success from 1867 to 1870.

The work thus established upon a firm basis in both branches of the Church was carried on without interruption until the two agencies were united at the time of the happy reunion of the Presbyterian Church.

THE REUNION.

At the reunion in 1870 the two Boards were consolidated under the charter held by the trustees of the Church Erection Fund of the New School branch, and under the name henceforth of "*The Board of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America.*"

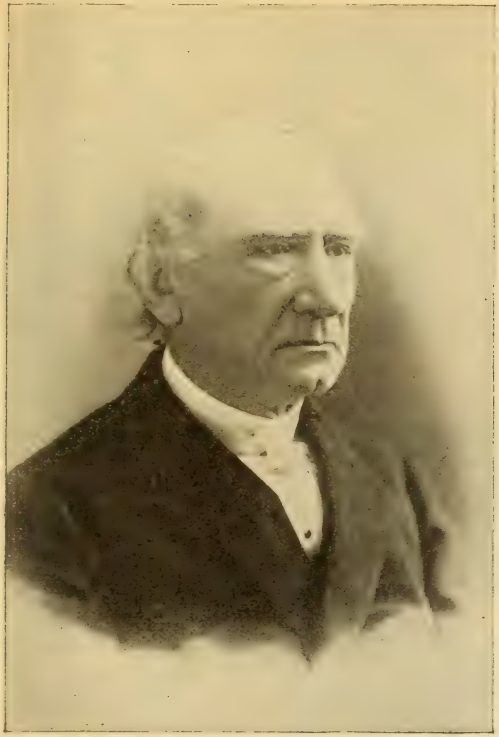
The committee of the Assembly, in recommending action, summed up the work of the past as follows: "Our now happily united Church has therefore since 1855 raised through its organized agencies over $815,000 for church erection, aided more than 1520 churches that will probably accommodate 360,000 worshipers, and secured church property worth over $5,000,000. This is," they add, "in view of all the facts, a cheering record, and far surpasses the organized church erection work of any sister Church in the land."



Frank F. Ellinwood, D.D.,
Secretary [N. S.] 1867–1870.

LATER HISTORY.

Since the reunion the work has gone steadily forward. Its presidents have been successively Dr. Joseph Fewsmith, of Newark, who died in 1888. Dr. Samuel



Rev. Joseph Fewsmith,
President 1867–1888.

D. Alexander, who died in 1894, and Dr. David Magie, of Paterson, N. J., the present incumbent.

Dr. Henry R. Wilson held the office of corresponding secretary until his death, in 1886, when he was succeeded by the present secretary. The office of treasurer has been held since 1885 by Mr. Adam Campbell, the present incumbent.

DEPARTMENTS OF WORK.

Since the original inception of the Board, its work has not only, as was to be expected, largely increased in extent, but it has also been, from time to time, widened in its sphere, so that now it embraces three distinct departments, viz.: The General Fund, the Loan Fund, and the Manse Fund.

I. THE GENERAL FUND.

From this department, which is the oldest and covers the original work for which the Board was instituted, appropriations are made to our feebler churches, and especially to such as are newly organized upon missionary fields. These appropriations may be either actual grants, secured by mortgages which draw no interest, and which become due only upon the abandonment of the work; or they may be loans without interest to be returned in specified annual contributions from the church. This latter plan, which was wisely suggested by the Assembly of 1893, has proved valuable, and is accepted by quite a percentage of the churches.

To this fund go all contributions from churches and individuals not otherwise designated; the interest from all investments, excepting the Manse Fund; the repayments made from time to time by churches of grants received in their early days; the amounts recovered from the sale of abandoned church property; all ordinary legacies, and such miscellaneous receipts as may come in from other sources.

The General Assembly in its rules has provided that all applications for aid shall be examined and endorsed by the presbytery to which the church belongs, or by its



Samuel D. Alexander, D.D.,
President 1888–1894.

standing committee, and that no grant shall exceed one-third of the value of the property, nor ordinarily the sum of $1000. It is also provided that no money shall be paid until the Board is certified that such payment will leave the church without debt, nor until the Board has secured upon the property a first mortgage to the amount of the grant, and an insurance policy covering the mortgage interest of the Board.

II. THE MANSE FUND.

The Manse Fund was inaugurated in 1886, in response to the suggestion of several consecrated women, who realized the need of homes for the families of our missionary pastors. The first endowment of $25,000 was by Mrs. Robert H. Stuart, and after her death it was still further increased by the legacy from her estate.

As a manse is productive property, saving either to the pastor or the church the expense of rent, this fund is distributed in loans without interest, to be repaid in annual installments. In rare instances small grants are made. The same conditions in regard to debt, mortgage and insurance as in the case of the General Fund are required. Since its inception such loans and grants have been made to 494 churches, to an aggregate sum of nearly $175,000. Thus the fund, which has only lately reached its present total of $86,000, has been several times paid out and returned, again to be distributed, as a continual blessing to the families of our ministers whose lives are consecrated to the missionary work.



David Magee, D.D.,
President of the Board.

III. THE LOAN FUND.

This Fund was authorized by the Assembly of 1891, and, although small at first, has been since so increased by special legacies that its principal sum is now such that if it were all loaned out the return of the annual installments would permit annual loans to the extent of about $40,000. These loans are made to churches that are deemed strong enough to build edifices from their own resources, but which find it necessary to extend the period of payment over a term of from five to ten years. As the money thus loaned is taken from trust funds held for investment, that the interest from them may be used in the general work of the Board, loans can only be made upon a business basis and upon such security as would be required by other financial institutions. The benefit to the churches is principally from the rate of interest (low as compared with what is usually required in Western States), from the permission given to make at any time payments on the principal, and from the allowance at the final payment, if returns have been prompt, of a rebate of one-half of the accrued interest.

ARCHITECTURAL DESIGNS.

Another interesting department in the work of the Board is the securing from good architects appropriate designs for church buildings. That this provision is appreciated and serves an excellent purpose is evident from the fact that every week several requests for designs and suggestions as to buildings reach the office. Indeed, such applications have come not only from all of our own States, but from Scotland, England, the continent of Europe, and South America.

PERMANENT INTERESTS.

It is evident that as the work of the Board has grown older and more extended,



its scope has necessarily become much wider than the simple receipt of contributions and the redistributing of the same among the churches needing help. Not only have funds from legacies and other sources been placed in its hands, which it must carefully invest and preserve for the benefit of the Church at large, but its plan of work, involving the securing of mortgages and the consequent corresponding insurance, increases each year the large reversionary interests which it conserves for the Church at large. The care of these various funds, of its insurance obligations and of the reversionary interests, involves a large proportion of the time and services of the officers of the Board.

These different interests were reported to the last Assembly, as follows:

First: Capital in all Funds:

Permanent Fund—Invested for revenue	$151,000 00	
Trust Funds—Held subject to life interest of donors	46,500 00	
Reynolds' Fund—Still in hands of administrator	100,000 00	
Loan Fund—Interest bearing loans to churches	245,000 00	
Carried forward,	$542,500 00	
Brought forward,	$542,500 00	
Manse Fund—Small non-interest-bearing loans on manses	87,500 00	
		$630 000 00
Second: Reversionary interest in church and manse properties under grant, mortgages or similar liens		$2,033,000 00
Insurance in connection with church and manse mortgages of all funds, say 3800 policies, aggregating		$2,076,000 00

A HALF-CENTURY'S RESULTS.

Looking now at the work as a whole, since its inauguration in 1844, we find the following results, which were given in detail in a table of States and years printed in the October number of this magazine:

The total number of appropriations to the close of the last fiscal year was 7675, and of churches aided, 6305; the total amount appropriated, $3,814,139; the actual payments, $3,495,471, and the estimated value of property secured, $14,119,-



First Church Aided by the Board, Bristol, Pa., 1841.

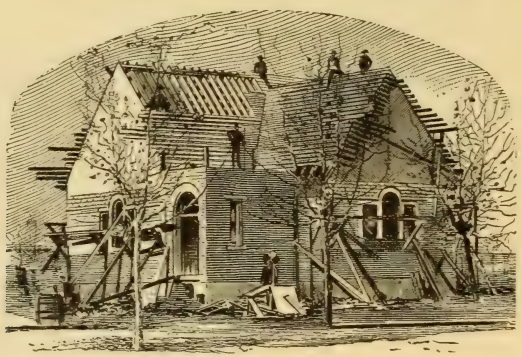
338. The number of appropriations exceeds that of the churches aided, as many



The Most Unique Church, Juneau, Alaska.

have received more than one grant, and also exceeds that of the payments, as about six per cent. of the grants remain uncalled for. As the country has grown, this aid has been extended over a constantly growing area, including at the present time fifty States and Territories.

Thus during the fifty-four years since its inauguration, this work has reached every State and Territory over which our Church extends. It has aided in the East to strengthen the things that remain and in the West to drive the stakes that mark the advance of the Christian pioneer. It has responded to the appeal of the freedman upon the Atlantic coast, and of the Indian upon the great central plains. It has fostered the work in our great centres of commercial and political life, and it has shared in the erection of chapels that in Utah and New Mexico have prepared the way for churches. It has helped furnish spiritual homes to Presbyterians coming to us from beyond the seas, and it has enabled our own children, in their emigration, to carry with them the House of God. It is not too much to say that of the thousands of congregations that, within fifty years, God has permitted our Church to organize, *one-half* would have failed for want of the comfort and the grace of spiritual homes in which to gather had not the Church, in its wisdom, inaugurated and sustained the work of the Board of Church Erection.



The above article was prepared, at the suggestion of the editor, by the Rev. Dr. White, Secretary of the Board of the Church Erection Fund, as one of the required readings of the Christian Training Course for the month of January, 1899. It is published one month in advance in order that sufficient time may be given for the thorough study of this agency of our Church. In the first issue of the new *Assembly Herald*, further suggestions will be presented, together with portraits of the Secretary and the Treasurer of the Board. Attention is called to similar articles prepared for this department of the Christian Training Course, which appeared in THE CHURCH AT HOME AND ABROAD for September and October. Many testimonies to their usefulness have reached the editorial office. It is hoped that many of our young people will, through this series of articles, become better acquainted with the working of the eight Boards of the Presbyterian Church.

TWO NATIVE EVANGELISTS.

The first of the following sketches is contributed by the Rev. J. E. Shoemaker, of Ningpo, China, and the second by the Rev. S. F. Moore, of Seoul, Korea.

DZING.

The first generation of workers in Ningpo station are one by one laying aside their armor and entering into a well-earned reward. A few weeks since, another of our helpers reached the quiet, peaceful close of a useful life, at the ripe old age of seventy-one. Dzing Kying-cong first heard the gospel in 1859 from Zia Ying-tong, who was the first evangelist sent to the Yu-yiao region, forty miles northwest from Ningpo, and was afterwards the first Chinese ordained to the gospel ministry in connection with our Church.

Dzing became an inquirer in company with several of his friends, but the difficulties to be faced in accepting the "foreign religion" soon discouraged his companions and he was left to plod on alone.

After two years of earnest seeking the way of life, despite manifold hindrances, he was considered ready for admission to the church and received baptism at the hands of Rev. H. V. Rankin.

Within a few months two others had been led to accept the gospel through his efforts, which were most earnest, even reaching to the repulsive prison of his native city, where he went and exhorted the miserable convicts to repent and believe in Jesus.

When the Tai-ping rebellion swept over this portion of China, Dzing moved his family for safety to a secluded village, and there in his own hired house worked hard at his carpentering for six days of the week and preached to his fellow-villagers on the seventh. After two years of faithful witnessing, six converts were received into the church as the first-fruits of this sowing.

When, in 1865, the church was organized in Yu-yiao, Dzing Kying-cong was ordained as its first elder, which office he filled through the remaining thirty-three years of his life.

Four years later, at the request of presbytery, he gave up his trade in order to devote his whole time to preaching as a pioneer evangelist.

He was first sent to the village of Tsin-ong, where a band of believers was gradually collected. When a church was organized there in 1874 there were forty-two members ready to go on its roll, nearly all, if not all, the result of Dzing's five-years' preaching at that point. He was then sent further on into new territory, to the village of Sing-saen, where the rest of his life was spent.

Sing-saen is a small walled town near the coast at the entrance of Hangchow bay. At that time there was not a Christian living in or anywhere near it and for three years he labored without a single convert. But he was not discouraged, for he knew what it meant for one to forsake the religion of his ancestors in the face of all manner of opposition, and he also knew the power of the gospel to overcome every obstacle, so he kept on faithfully, and at last the fruits began to be gathered in slowly. In six years he had a little flock of ten or more gathered about him.

When his oldest son opened a medicine shop in a village some six or seven miles distant, Elder Dzing made that a new preaching place, and through the efforts of father and son a little band of believers was brought together there. Among them was one who afterwards became an elder and is still doing most effectual evangelistic work in connection with his duties as a colporteur of the American Bible Society. There are now over fifty converts from the Sing-saen work, and the number is steadily increasing. At the last communion held there just two weeks before Elder Dzing's death, there were seventeen candidates for baptism, ten of whom were received. Thus, after long years of faithful, persistent seed-sowing, it would seem that a time of more abundant reaping is at hand. But one soweth and another reapeth. Dzing has finished his work and received the Master's "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

There was nothing remarkable or pretentious about this quiet worker, and we who only knew his old age saw no evidence of a great man in his manner or bearing, but viewed in the light of its results his was truly a successful life.

The one hundred or more converts whom he led to Christ were in no sense from the sowing of other laborers, for he gathered where the gospel had never before been preached.

The fruit of his service was truly a hundredfold in his own lifetime; and who can tell what is yet to follow?

Let the whole Church pray earnestly that the Lord of the harvest will send forth many such laborers into his ripened fields.

KIM.

The theological class had finished their month's study with the missionaries, and were starting for their homes in the country that morning.

The half-dozen farmers from Pai Chun district are bowing now in a last prayer in the missionaries' study. The leader's voice breaks as he prays for "our dear Brother Sung Po Kim, who is sick." Several others sob, and it is evident that this sick brother has a warm place in their hearts.

Six weeks later, as the missionary visits the country stations whence these brethren came, the question, "How is Brother Kim?" is one of the first asked after the usual salutations are over. When the missionary replies that he has gone home to heaven, some weep, saying they had hoped to see him again here. The death of Kim Sung Po, to put the given name last in regular Korean order, deserves more than a passing remark. He was one who glorified the Father by bringing forth much fruit, and his fruit remains. The fifteenth of St. John was one of his favorite chapters, often quoted when speaking to his Korean brethren. It was only five years from the day he got the small book at a street chapel meeting which was blessed of God to his conversion to the day when all that was mortal of him was borne by the Korean brethren to the grave, there to rest until he shall rise as one of the brighter stars that differ from the lesser stars in glory. Although the service he gave his new Master was short, it was whole-hearted. His conversion was remarkable in that it was a result of the printed page. By trade a powder-maker, addicted to gambling, drunkenness, fighting, and, as he often testified in relating his experience at street meetings, to every form of vice, through reading a tract he was led to pray. Although he prayed the Lord's prayer to "The honorable heavens," thinking that to be the meaning of the term used for God, his prayer was answered, and for about a year, though he conferred not with flesh and blood, he left off his wickedness, paid his gambling debts, and used his wages to support his wife and mother, who had hitherto supported him by taking in washing and sewing, while he spent his entire income upon vice. He could not bring himself to go to the foreigners' house for another book for fear they might give him the "medicine" which many Koreans believed to be the secret of men becoming "crazy," as any one is considered to be who does not sacrifice to ancestors. But by and by Kim plucked up courage to go for another book, and so met the native preacher, "Saw." From that time he was a church-goer, and soon began to speak to others. He made rapid progress, and three years ago was chosen by his Korean brethren as their representative—one-half of his salary being provided by them.

The results of his three-years' service as a colporteur, besides a wide seed sowing, whose fruitage will only be known when all the sheaves are gathered into the eternal garner, remain in the shape of a cluster of native churches in the before-mentioned district of Pai Chun. At Kurentari, a farming village, the work first began with the conversion of Yi To Sa, a profligate Yang Ban, upon whom Mr. Kim's mantle seems to have fallen. Through the labors of this Mr. Yi, together with Kim, the Kurentari church was gathered, and from this centre the work has spread to seven other points where believers now gather for worship on the Lord's Day. In four of these places are native-built houses of worship. Mr. Kim spent months among these little congregations, speaking with intense earnestness to audiences or to single individuals, and his influence will be felt for years to come. Although his wife and mother were for a long time opposers of the gospel, his heart was rejoiced some two years ago by their conversion, and they are now earnest in working for others.

On his death-bed the older brother, who up to that time had been obdurate, gladdened Mr. Kim's last hours by accepting the Saviour. Kim died of consumption and suffered a good deal toward the last, but was uniformly cheerful and patient. Such men are given in answer to some one's prayers, and they are sorely needed by the Korean Church. Who will undertake to provide them by earnest importunate prayer?

FOREIGN MISSIONS.

NOTES.

Types of Non-Christian Peoples.

The series of pictures on this and the following pages represent types of non-Christian nations.

Worse than the Heathen.

Mr. McCleary, of the Gaboon Mission, writing of his return to his station (Elat) from an itinerating tour, says: "The road now is good, excellent, compared with the common Bulu path of six months ago. For the first three days the way was through the uninhabited forest, but after the towns were reached I gathered the people together and had a little service. Among the Bulu people we felt quite at home. One rainy evening I held a meeting in the street of a small town. I sat under the eaves and the people stood out in the rain, so eager were they to hear what I had to tell them. This is not the same place that it was a year ago. The people are different. Guns, spears and knives have given way to walking sticks and clothing. One thing which causes us alarm is the great amount of rum coming in with the traders. Then the example of the white traders is extremely bad. They are even worse than the Bulus themselves. We cannot stand with them in what they do, and it is hard to know just how to receive them. If we treat them as friends, what will the people say? The only thing which helps me to decide is the hope that possibly we can be helpful to them in restraining them in their sins, and in making them think about their souls, which they are selling so cheaply."



Arab Sheik.

St. Paul and Manila.

W. E. Curtis, writing to the Chicago *Record*, says: "I notice most of the Senators refer to the archipelago that was the scene of Admiral Dewey's recent exploit as 'The Philippians,' and when I asked one of them if the well-known epistle of St. Paul the apostle was addressed to the inhabitants of those islands he looked at me with an interrogation point on his face, and remarked, 'Blamed if I know.'"

The Great Korean Harvestfield.

The tidings from the Moukden Circuit continue to be of deepest interest. Every new communication seems to confirm the widespread and deep character of the trend toward Christianity. Dr. Ross gives a striking summary of the results of his visit to the borders. He says: "On a journey extending over a month, and just completed, I baptized in all 122 Chinese and ninety-five Koreans. The Koreans are barely a quarter of the applicants in the three centres visited. Farther south there are settlements of Koreans numbering a thousand families, whose members are said for years to have been believers. These are still unvisited. Several thousands of others still farther removed, which still persist in looking to Moukden as their spiritual headquarters, are hopelessly beyond reach. The whole country east of Moukden is fermenting spiritually. The number of inquirers and earnest learners is beyond computation. Of at least a million people east of this city, a third are more or less earnestly studying Christian truth.—*Missionary Record for July.*

A Timely Action of a Western Synod.

An extract from the report of the Committee on Foreign Missions of the Synod of Oregon, speaking of the annual report of the Board of Foreign Missions, reads: "It is exceedingly full and wonderfully interesting, and we can only recommend, as did the General Assembly's Committee, that it be taken up in every church and read to our congregations at prayer meetings or at some other service. We believe that such a course would greatly increase the liberality of our people and their spiritual life as well. We are satisfied that one reason why greater liberality is not manifested on the part of our people toward foreign missions is because of their imperfect knowledge of what the Church is doing. Such a course we believe would also be very instructive to our young people.

"The exhausted treasury of the Board must be replenished, its contracted work enlarged, the old missionaries who have long labored alone in many of the fields, must be reinforced. The men and women are ready to go if the Church will send them, and God has given the Church abundant means to sustain all who are willing to go."



Persian Dervish.

The report closes with the following recommendations:

"*Resolved*, 1. That we reiterate the recommendations of several Assemblies, asking our people to make two offerings for the work of this Board during the year.

"2. That in our Sabbath-schools we will seek to develop a greater interest in foreign missions, and as a means special instruction be given from time to time of what our Church is doing in foreign lands, and the responsibility of the children to aid in this work, especially one Sabbath at Christmas time be observed as a missionary Sabbath with appropriate exercises and gifts for the Lord's work in foreign lands.

"3. That all our pastors and churches, however small, be urged and entreated as a duty they owe to this cause and a privilege as well, to increase their contributions by at least twenty per cent. over last year's gifts."

Dr. W. A. P. Martin.

The published statement that a university had been ordered in Peking as one of the measures of progress and reform, with Dr. W. A. P. Martin as joint and coördinate president with a Chinese gentleman, is significant. There is some danger that the scheme may fail through the opposition made by conservatives to all the changes proposed by the emperor, though there is some guarantee in the fact that Li Hung Chang represents a compromise position between the spirit of progress and conservatism of the reactionary period.

Another thing which bears a hopeful look is that Dr. Martin as president of the Hanlin College has for many years occupied a somewhat confidential relation to the officials. No man probably has been more trusted, and none seems so well calculated to unite the conflicting parties in China. It is an assuring element in the case that the Chinese government has in this instance been willing to really give something for the support of the enterprise and not simply to permit its existence.

Dr. Martin's "A Cycle of Cathay" is full of valuable information.

"Unless they be sent."

The appearance in the Synod of New Jersey of sixteen theological students from Princeton who are ready to go as missionaries to the foreign field made a profound impression on that one synod. Doubtless every minister and elder who was present went home with a heavier sense of responsibility than he had ever had before. But why not exercise one's imagination a little and fancy that same company enlarged to fifty or a hundred, and confronting *all* the synods of the Presbyterian Church, and saying with mute eloquence: "Here are we, send us"—and we might go further in our imaginings and suppose the Spirit of inspiration to interpret the spectacle by asking, as he has already asked, and always asks: "How shall they preach unless they be sent?"

Missionary Day.

The Presbytery of Peoria, at its last stated meeting, recommended, (*a*) That a diligent effort be made to secure contributions for foreign missions, from every church, Sabbath-school and Young People's society. (*b*) That in accordance with the Assembly's recommendation, Sunday, December 25, be observed as a missionary day, with special foreign missionary exercises and gifts for the cause.

Will not all the churches in every other presbytery borrow this recommendation? The borrowing will not hurt Peoria.

Missionary Advance.

A missionary of the Church of Scotland, writing home from Africa, says: "*We must get outside.* We must break away from this semi-civilized life that we are surrounded by here, and get face to face with heathenism such as we found it in our early mission days. Unless this step be taken, and at once, we shall have to lament a serious falling away in the spiritual and moral life of our Christian people. The one way of salvation for us all is through the sacrifice and self-denial that such an advance will demand from us."

Progress in Siam.

From bi-monthly mission letter written by Mrs. Mary S. Dunlap, July, 1898, we extract the following:

"Mr. Eakin reports that this month the attendance at the Christian High School has passed the 100 mark, and more pupils are expected soon. The school life is enlivened and made more interesting and attractive by a brass band, composed of native teachers and students.

"The first set of instruments for this band, costing $250, was presented to the school by Mr. D. B. Sickels, of New York, formerly U. S. Consul in Bangkok, for whom the band is named. Other instruments have been added since, each one representing a gift from some friend of the school in this city. For the training of the band the school is indebted to Dr. P. T. Carrington, who has been untiring in his devotion to this work, and has given his services free of charge. Under his instruction, the boys have made good progress and are now able to play a number of selections quite satisfactorily. In the cool of the evening, after the day's work is done, it is pleasant to hear the notes of the flute or the cornet.



Women of India, Grinding Meal.

"Mrs. Dunlap conducts the music for the services, entertains numerous visitors and enjoys instructing many women in the way of life.

"We are also carrying on medical mission work. During the time of preparation for the visit of the king of Siam, a

large number of men were engaged on public works. The chief commissioner requested us to take charge of the sick among them. We prepared a temporary hospital, in which we cared for many patients. During the months of June and July we have treated 941 hospital and dispensary patients and have visited sick in many homes. The disciples have completed their chapel by adding to it a comfortable room used as dispensary and session room.



Iu Woman, Lien Chow, China.

"The 4th of July Dr. Dunlap had the privilege of an audience with the king of Siam, who was then visiting the province. He made many inquiries not only concerning the work in Nakawn, but the mission work in general throughout his kingdom. His Majesty said: 'I am glad you are here working for the good of my people and I wish you success.' Another time, during an entertainment in honor of the king, His Majesty sent a messenger to tell Mrs. Dunlap that he wished to speak with her. Of her he also made kindly inquiry, manifesting an interest in the work as well as the workers.

"Fourth of July congratulations were also extended by three princes, the king's sons and the commander of the king's body guard. These also expressed the hope that America might be victorious in the present struggle.

"Last-mentioned, but we know not least enjoyed by our friends in Nakawn, was the receipt of a large home mail. We decorated with the red, white and blue, hoisted the Stars and Stripes, and prayed for our beloved country.

"As an American colony we have received our country's new representative, Mr. Hamilton King. As a mission we feel truly blest in the help and sympathy of Mr. and Mrs. King. Notwithstanding their various duties and obligations, they are always with us at the Wednesday afternoon prayer meeting."

After the above was in type, letters came from Dr. and Mrs. Dunlap, and we will add some report of their work. They expect to remain in Nakawn another month at least, and would stay longer if it were not for the annual meetings and some urgent literary work to be done here. They find it hard to resist the earnest appeals of the disciples to remain with them. Dr. Dunlap says: "The more I see of this field the more thoroughly am I convinced of the impracticability of trying to work it from Bangkok. The field is a vast one. The needs are most urgent and the doors are wide open. The growing church here needs constant pastoral care. How long must we wait the founding of this station?"

The chief commissioner of this district—a progressive and capable man—shows an interest in the mission work now being car-

ried on. Dr. Dunlap is encouraged by the signs of progress in the district.

First, he mentions the strict prohibition of gambling of every sort. It is said that there is not a single gambling house in the ten provinces of the district. The commissioner is so satisfied with the results financially and otherwise that he pronounces the prohibition a success, and it is not long since Dr. Dunlap in an interview with Prince Damrong, Minister of the Interior, was assured by His Royal Highness that it is the purpose of the government to suppress gambling throughout the kingdom. To those who know the sad havoc which this evil has wrought in the land, such assurance as this will be received with rejoicing.

Second, under the head of reform, Dr. Dunlap mentions reformation in the prisons. Some years ago, on his return to Bangkok after a visit to this province, Dr. Dunlap was asked by the Minister of the Interior, "What did you see in Nakawn?" The reply was: "I saw the lower regions." The prince said: "What do you mean?" Dr. Dunlap said: "I mean the prisons." He had been through them, and made heartsick by the reeking filth, the instruments of torture, the heavy chains, and the prisoners suffering from loathsome diseases and from starvation. Now the old prisons have been torn down, new ones erected, many of the instruments of torture cast away and some sanitary regulations enforced.

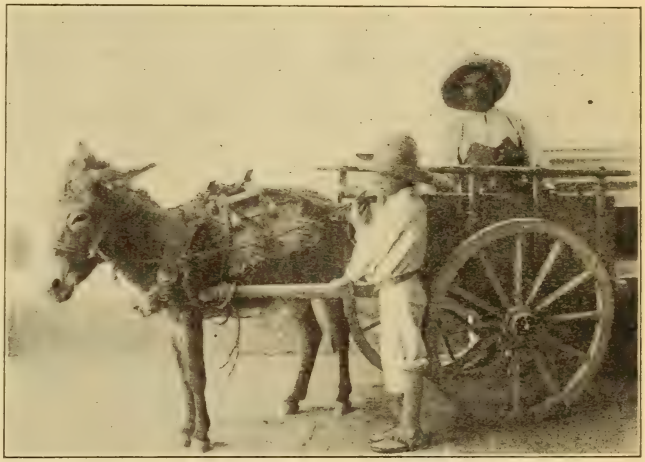
PROGRESS OF CHRISTIANITY IN INDIA.

The Abbé Dubois, a French priest, who went to India in 1792, was so impressed with the impenetrability of the caste system, that on his return to France he expressed his despair of the human possibility of the conversion of the natives of India to Christianity. Reviewing the new translation of the Abbé's book, in which the translator claims that the facts justify that gloomy forecast, the London *Spectator* dissents from the conclusion and adds: "Slow as the progress of Christianity has been throughout this century, we are convinced that the man who wrote so despairingly of its future in 1823 would be surprised with its results to-day. Against obstacles which are far greater than they were in the Roman Empire, because more deeply rooted in the life of the common people, the rate of the Christian increase has been greater in India this century than during the first centuries of the Church."

DEATH OF THE REV. SAMUEL W. DUNCAN,

OF THE AMERICAN BAPTIST MISSIONARY UNION.

The loss of Dr. Duncan, who died of heart failure, at his home in Brookline, October 30, is great, not merely to the missionary work of the Baptist Churches, but to the great cause of Foreign Missions throughout the world. There is something pathetic in the disappointment and sorrow attendant upon the arrest of his tour among the Baptist Missions of the East.



Mexico, Man and Boy.

Dr. Duncan left New York, August 27, for an extended inspection of all Baptist Missions and other missions engaged in the common work. Accompanied by his wife and daughter, he proceeded as far as Port Said, where he was compelled by illness to turn back. He arrived in this city on Saturday morning, and was at once taken to his home, where he died on the next day, October 30. He was but sixty years of age, and had been supposed to be still in his usual health. Among the executive

officers of all our American Protestant Missionary Boards and Societies he was universally esteemed for his genial and highly Christian character, and also for his sound judgment and practical wisdom in the administration of missions. Hundreds of missionaries of the Baptist Union were awaiting his visit with deep interest, and will be grievously disappointed. The attack of a fatal disease under such trying circumstances, and the journey home so shadowed by sadness for himself and for his wife and daughter, constitute a pathetic appeal to the sympathies of thousands of friends, but those who knew Dr. Duncan will have no doubt that the same cheerful spirit which always seemed to dominate his life sustained him even to the end.

At a meeting of the Board of Foreign Missions, held October 7, the following action was taken:

"The Board, having learned of the death of the Rev. Samuel W. Duncan, D.D., foreign secretary of the American Baptist Missionary Union, took action expressive of its sympathy with the society and the Church, which have met so great a loss.

"*Resolved*, That the Board place on record an expression of its sympathy with the American Baptist Missionary Union in the great loss which it has suffered in the death of its able and beloved secretary, and in the sad disappointment of far-reaching plans which had been made in connection with his expected visit to the Baptist Missions in the East.

"*Resolved*, That the Board recognizes in the death of Dr. Duncan a serious loss in the spirit of unity and coöperation which has characterized his intercourse with the official representatives of other Missionary Boards, and therefore a loss to the whole cause of Protestant missions in the world. It can only hope and pray that the mantle of the deceased may fall upon others who will enjoy an equal confidence and esteem on the part of all who love the common work of the world's evangelization.

"*Resolved*, That copies of this action be transmitted to the Baptist Union in Boston, and also to the wife and family of the deceased, for whom we would express a heartfelt sympathy."



Bule Men and Women, West Africa.



Indian Women, Southern Chili.

RÉSUMÉ OF FACTS ABOUT THE PHILIPPINES.

THE COUNTRY.

The islands were discovered by Magellan in the year 1520, and have been under the Spanish flag from that time to the present. They were formally occupied as Spanish territory in 1565.

The Philippine archipelago is one of the richest countries in natural resources in the world. Almost every kind of tropical fruit is produced; the forests are full of valuable timber; the mountain ranges are fruitful in mining products, such as gold, silver, iron, coal and copper. The islands are situated most favorably for the commerce of the Pacific Ocean.

The entire group extends from the fifth to the twentieth degree of north latitude, lies southeast from Hainan, and contains over 114,000 square miles. The climate, though hot, is tempered by ocean breezes.

The country is divided into forty-six provinces, ruled by governors or alcaldas. Four hundred islands are more or less inhabited. Besides these there are six hundred uninhabited islands and reefs. The northern portions of the group are exposed to fearful typhoons.

The distance of the Philippines from our Hawaiian possessions is about 6165 miles, making something over 8000 from San Francisco. The Ladrones constitute an important way station for coaling, etc. There are numerous small rivers in the Philippines, as might be expected in a tropical climate, which brings heavy rains. The annual rainfall in some districts exceeds a hundred inches.

The commerce of the Philippines for the year 1896–97 was calculated at $10,000,000 imports and $20,000,000 in exports. The average of trade is supposed to be still greater. In 1897 the amount of Philippine products brought into the United States was

valued at nearly $4,500,000, of which $4,000,000 consisted of Manila hemp and cane sugar. The exports of the same year from the United States to Manila were something less than $100,000, and consisted chiefly of petroleum.

There is but one railway in the islands, and this runs from Manila to Dagupin, a distance of 123 miles.

THE POPULATION.

The population of the Philippines is estimated at from 7,500,000 to 10,000,000. The great majority are varying types of the Malayan race, and are estimated at about 6,000,000. In the mountains of the interior are five or six hundred thousand people of a Negroid type, having dark skin and woolly hair. They are also quite diminutive in size and represent the lowest grade of uncivilized races. They seem to know almost nothing of agriculture, wear little clothing, and, like the beasts of the forest, subsist on the spontaneous productions of nature.

Besides these there is a Chinese population variously estimated at between fifty and seventy thousand. The higher industries of the country have passed largely into their hands, as is the fact also in the Malayan Peninsula, and many other tropical countries in the East. No other semi-civilized race can stand in competition with the Chinese.

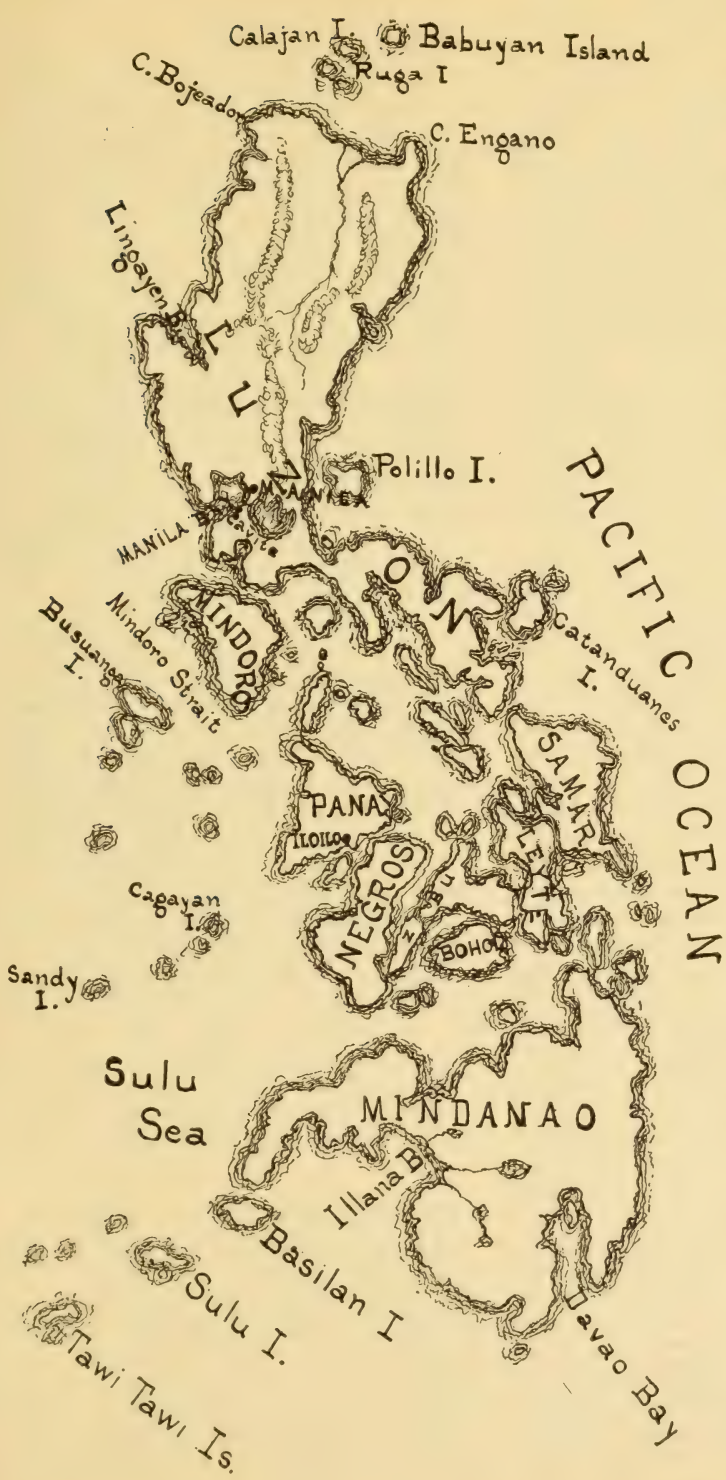
The Spanish population, exclusive of the priesthood and the army, is small. There is a sprinkling of German, English and other European nations, besides a contingent of Americans, not including the army and navy. In some of the islands the Malayan population live in a very primitive state. In other parts, where they have come more into contact with European influence, they show, if not a high degree of advancement, at least an intelligent and enterprising spirit. Gen. Francis V. Greene, who has returned from Manila to Washington, reports that he found the inhabitants of Luzon, "though barely clothed at all, yet very far from savages;" that men who wear only breechcloths can read and write, and that all the natives are intelligent and remarkable for good personal habits. He represents them as "a superior and intelligent race, much like the Japanese, and anxious to enjoy the benefits of higher civilization. The Malayan population, as a rule, show a disposition to be industrious beyond the average of tropical races. The little plantations are fairly well cultivated, and this, with the productiveness of the soil and climate, enables them to gain a comfortable subsistence. There is reason to believe that under good government, with protection of property and reasonable taxation, the Philippines may become a prosperous and profitable country." At present the rapacity of both the Spanish government and the Roman Catholic priesthood is such as to discourage all enterprise, dishearten the people, and drive them as they have been driven to desperate rebellion.

There are in all forty dialects, fifteen in the single island of Luzon. Nearly all of these are reduceable to the common Malayan tongue. In the Suloo islands, a small group lying between the Philippines and Celibees, the population is mostly Mohammedan, but the Malayans of the Philippine Islands have to a remarkable degree resisted the inroads of Islam. The great majority, said to number more than 6,000,000, are nominally Roman Catholic. The Negritoes and Chinese are estimated at something over 600,000.

The pure Chinese in the Philippines are credited with an actual registration of 49,696, while the number of supposed evasions and concealments would register 24,848. In Mindanao and many other islands, there are tribes who have remained unconquered from the first. Their own ability as warriors has been aided by swamp, jungle and mountain fastnesses. Modern methods of warfare have been useless against them, and they have almost invariably triumphed. It has been said that the same is true of the savage inhabitants of Formosa, with whom Japan is now contending.

EDUCATION AND RELIGION.

The accounts given by Prof. Carpenter, of Michigan University, and many others, reveal a wretched condition of ecclesiastical tyranny seldom equaled at the present day or in the history of the past. While the Spanish government in the Philippines has made provision to some small extent for common schools, even this has been repressed by the Roman Catholic friars, who seem to regard all education not controlled by them as harmful. The education of the people



has, therefore, been limited to the narrow sectarian superstitions taught by the priesthood. The doctrine that ignorance is the mother of devotion has been fully applied and illustrated through all the centuries of occupation by the Spanish Catholic Church. This is represented by the friars who in many cases have not hesitated to claim superior authority over that of the governor-general and other official representatives of the Spanish Cortes.

The Pope of Rome is represented by an archbishop, three bishops, and about 500 parish priests. These are supported by a small poll tax levied on all Christians and the revenues of large Church estates. It is said that the Spanish priesthood of the archipelago have been accustomed to transport large revenues to the Church in Spain.

THE ROMAN CATHOLIC ATTITUDE.

There is reason to believe that the Romish hierarchy does not seriously object to an American occupation.

In an interview with a correspondent of the Associated Press in September last, Archbishop Dozal, of Manila, said, "I earnestly hope the islands will not remain Spanish, because the rebels are now so strong that such a course would inevitably cause appalling bloodshed. The recon-

quest of the natives is impossible until after years of the most cruel warfare."

At the same time the archbishop expressed the hope that the islands would not become absolutely independent, because it was certain that dissensions would occur which would result in incessant strife and a lapse into barbarism and the natural indolence of the tropical race. The only hope, he declared, was that a strong Western power would intervene now, because the people are intoxicated, vainglorious and restless. He said it was undeniable that the religious orders must go, because the whole people are determined to abolish them. He laid the chief blame upon the Dominicans, Augustines and Franciscan Recoletans, the richest orders, and next upon the Benedictines and Capuchins, who are of less importance. The Jesuits, he said, are comparatively blameless. He added that the rival orders quarrel among themselves, intrigue, act unworthily and slander their opponents, thus increasing the general disfavor. The provinciales, who are approximately equivalent to archdeacons, are mainly responsible. The total number of Spanish priests in the Philippines before the war was about one thousand, but lately every departing steamer has taken fifty or a hundred of them away, and now barely five hundred remain.

None will learn more assiduously the practical lessons taught by the late war with Spain than the Roman Catholic hierarchy. If any one supposes that the Roman Catholic Church is to retire with the Spanish flag from our newly acquired possessions in the East or in the West, or that its diligence is to be abated in any respect in gaining, if possible, even more complete control of all the islands, he labors under a great mistake. Men like Bishop Ireland are not asleep, and the favorable view which they have entertained concerning the occupation of the new territories by the United States would probably find its explanation in the deeper, broader plans which they are laying for work in the islands which Spain has lost in the East and the West. For one thing, there will undoubtedly be great reforms. The friars of the Philippines will have to change their gait or step aside, and with an active propagandism of Protestant Churches, moving side by side with the forces of the Catholic Church in Cuba and Porto Rico, there will be a waking up of all the dormant energies of the priesthood.

No one can doubt that the Roman Catholic Church, having gained the ascendency in the governmental patronage and support for its schools among the American Indians, will expect to get concessions equally favorable for the prosecution of its strictly sectarian educational work in the West Indies and in the Philippines also; and if we may judge from a speech of Bishop Ireland, delivered at a peace jubilee in Chicago, October 18, we may safely infer that he desires the retention of the Philippines. No man has expressed more advanced views than he, however guarded his language, in regard to the extension of the influence of the United States in the uplifting of humanity all over the world. He evidently has no sympathy with the notion that our influence as a nation should be confined to our own territory lying between the Atlantic and the Pacific.

In this address Archbishop Ireland said in part: "America is too great to be isolated from the world around her. She is a world-power to whom no world interest is alien, whose voice reaches afar, whose spirit travels across seas and mountain ranges to most distant continents and islands —and with America goes far and wide what America in her grandest ideal represents, democracy and liberty, a government of the people, by the people, for the people. This is Americanism more than American territory, or American shipping, or American soldiery. Where this grandest ideal of American life is not held supreme, America has not reached; where this ideal is supreme, America reigns."

To the democracy and liberty which the archbishop suggests as the essence of Americanism, we would add pure religion and humanity.

THE SO-CALLED PHILIPPINE REPUBLIC.

This was proclaimed in October, 1896, and its first president was Andreas Bonifacio. At his death nearly two years ago Aguinaldo was elected president and commander-in-chief. A new captain-general, Primo de Rivera, having arrived from Spain, tried to end the rebellion by concessions. The result was a compact agreed upon in December, 1897, promising reforms. The points conceded on the part

of the Spanish government were (1) The abandonment or the disbanding of the religious orders; (2) the Philippine representation in the Cortes; (3) the same administration of justice for the natives as for the Spaniards; (4) unity of laws between the Philippines and Spain; (5) a concession to the natives of a share in the chief offices of the Philippine civil administration; (6) the rearrangement of the property of the friars and of the taxes in favor of the natives; (7) recognition of individual rights of the natives, with liberty of public meeting and the general amnesty. On the other hand, Aguinaldo and other leaders promised that if Rivera carried out the compact they would expatriate themselves for three years and foment no movement against Spanish authority for three years.

The insurgents contend that the captain-general never proclaimed a general amnesty, denied the existence of the pact, and shot several rebel leaders who returned to Manila on the strength of it.

After Admiral Dewey's victory the present captain-general approached Aguinaldo and promised that if he and his associate leaders would make common cause against the Americans he would carry out the reforms stated in the pact. His overtures were rejected.

Another grievance against the Spanish authorities is the persecution of the Freemasons by the friars, 3000 of the order having been lodged in jails, and in some cases loaded with irons.

THE NEW GREEK CATHOLIC "PATRIARCH OF ANTIOCH AND ALL THE EAST."

REV. F. E. HOSKINS.

The election of the new Greek Catholic patriarch in Syria, which took place a few months since, was attended by circumstances of peculiar interest to all who watch for signs of a reformation inside the Oriental churches. The contest was a triangular one, in which the Papacy at Rome, the Turkish government and the common people played the principal parts, while certain high personages who once controlled things ecclesiastical were reduced to the rôle of pawns. According to precedent and rule the college of twelve bishops should have met within twenty-four hours after the death of the former patriarch and have elected a new one. This meeting was delayed by the first move of the papacy. The papal nuncio in Beirut claimed that when the bishops assembled he must sit as president of the college. This was a decided innovation, and raised a storm of opposition from almost every quarter. Moreover, the papal candidate for the patriarchate was well known and had only a minority of the twelve electoral votes. The papal nuncio would have added one vote, and have exerted great influence in favor of the papal candidate. The contest over this innovation waxed so fierce, that some of the combatants brought the matter to the notice of the Turkish government officials, who after conference referred the matter to Constantinople. Word came back directing the bishops to meet and select a patriarch without any reference to Rome or influences from that quarter. This advice, while sound enough, was not acceptable to any one. Both sides rejected it; the papal minority for very obvious reasons and the majority because they knew well that their candidate was not *persona grata* to the Turkish government. The people opposed en masse on the ground that the government had neither right nor title in any form in the whole matter, and because it would have been a dangerous precedent for even the majority to lean on the government or give it a voice in the supposed spiritual side of this matter. After a month of some controversy, intermingled with threats to split the sect and have a second patriarch in Egypt, the matter was compromised by allowing the nuncio to be present, but without any voice in the election. A majority of the bishops could have been secured to allow the nuncio a place, but the people proclaimed too loudly against it.

When at length the college met, February 10, the excitement was intense. During the month of delay the people had shown their preference for the bishop of Banias, one Butrus Jerajeiry, and had given notice in unequivocal language to a majority of the bishops that if they failed to vote for the bishop of Banias they need not return to their bishoprics.

There were only two candidates—the papal one, who is bishop of Aleppo and

acting patriarch during the interim, and the bishop of Banias. The people of Aleppo added an element of confusion by claiming, for some unknown reasons, that the succession belonged rightly to the bishopric of Aleppo. The nuncio worked along this line. The whole Jesuit fraternity joined partly out of peculiar antagonism to the other candidate and partly in favor of sustaining papal control. The people again met this point by loud and angry denunciation, declaring that no such priority belonged to Aleppo, and that if it did, the time had come when they were to have a voice in such matters, and a right to a spiritual head who really represented them. Prominent Greek Catholics from all parts of the empire gathered in Beirut and fairly besieged the convent where the college sat. The opposition of Egypt reached open threats of splitting the sect and withdrawing all financial aid. And each of the warring elements put forth every effort to further its own ends.

The twelve bishops, instead of fasting one day and night, and then electing a patriarch, found themselves in a state of bewilderment. Day after day dragged on without any result, while the suspense outside became unbearable. To break with Rome, the source of so much prestige in centuries past and the source of so much pecuniary aid at present, was not easy. To break with the Jesuits, the almoners of the Pope's bounty for so long and still so powerful in papal councils, was not easy. To choose a patriarch known to have the enmity of the Turkish government was not easy. And yet papal nuncio, Jesuits and government were all opposed to the man who was *demanded* by the people, and who was known to have *seven* votes before the college assembled. While the bishops prolonged their fasting, or discussions, or efforts to effect a compromise, the world outside made itself heard in no uncertain sounds. When at length the votes were cast and the choice fell upon the bishop of Banias, the effect was curious. The papal nuncio was evidently discomfited, the Jesuits sullen and silent, the bishops in fear and the people went wild in their expressions of joy and satisfaction. The government had still one card to play, and has apparently put that card into its pocket and blocked the game. To complete the election and investiture there is needed the official confirmation from Constantinople before the new patriarch can receive official recognition from government officials and enter upon the emoluments and discharge the civil functions of the patriarchate. Had all things gone well the result of the election would have been sent to Constantinople, and a few hours later would have come the confirmation and the new patriarch would have gone down from the little monastery to Beirut, where he would have received the acclamations of the people with all the pomp of things ecclesiastical and military. But until he receives the confirmation from Constantinople, the local government at Beirut and Damascus cannot accord to him the honors granted to a patriarch. The new patriarch remained an unwilling prisoner in the insignificant little monastery of Serba for nearly a month and no confirmation came. At length he came to Beirut, was met by the people, ignored by the government, and has traveled on to Damascus, experiencing the keenness of the humiliation at every stage of the journey. So we have the curious spectacle of a new patriarch elected against the desire of the papal nuncio, against the fierce opposition of the Jesuits, against the claims of the bishopric of Aleppo, without the heartiest concord among the bishops, and certainly without the favor of the Turkish government. He is peculiarly the patriarch of the common people, and the outcome will be watched with interest.

The new patriarch, Butrus Jerajeiry, is a man fifty-seven years of age, the youngest of all the bishops. He was born in Zahleh on Mount Lebanon, and has had a curiously checkered career. Made priest in 1862, he became shortly after the traveling companion of the famous Jesuit, William Gifford Palgrave, with whom he made a dangerous journey through central and eastern Arabia. Palgrave afterwards broke with the Jesuit order and in his published writings attacked the order with fierceness. The narrative of the journey published was also very offensive to the Turkish government, which held the Jesuits responsible. In the recent controversy, the Jesuits, opposing the now bishop Butrus, once the companion of the ex-Jesuit Palgrave, attempted two things—to clear their own skirts before the government by attributing objectionable passages in Palgrave's book to his com-

panion and to increase, if possible, the opposition of the government to this most popular candidate for the patriarchate. Thus far they have failed in both objects.

After the journey to Arabia, the priest Butrus entered a Jesuit college, and afterwards served the Greek Catholic sect as instructor in various institutions until 1871, when he was back in Zahleh, his native town, as a priest and helper in the educational work just then being taken up by the bishop of Zahleh. Here occurred another event which changed his whole life and led indirectly to the position he now occupies.

Connected with the American Presbyterian Mission in Zahleh was a small bookstore, the keeper of which was accustomed to do much local preaching in the market. Those early days of mission work were marked by many an argument which ended in blows. Such an altercation took place one day in 1874, between the priest Butrus and the bookstore keeper, and before the argument was over Butrus had condescended to fall upon the man and give him a beating. Rustem Pasha, a just and enlightened ruler, was then governor-general of Lebanon, and when at length the matter came before him he ended it by banishing both the bookstore keeper and the priest Butrus from the town. The former lived for years just over the border, but the priest Butrus left the country and spent four years in France and Italy, studying and journeying. He interviewed the Pope and other high personages and represented the growing power and influence of Protestant institutions and schools, and as a result secured much financial aid and came back to Zahleh in 1878 and completely reorganized the schools in the town and surrounding villages. For a period of five years he was exceedingly active and energetic in all educational matters, and in everything that could preserve the Greek Catholic sects from the influence of Protestantism.

In 1885 he was made bishop of Banias—Cæsarea Philippi—a ruined, neglected bishopric of the ancient Christian Church. After three years' searching of old records and planning, he again journeyed (1888) to France and Italy, again interviewing the Pope and pleading the cause of the poor Christians dwelling at the base of Mount Hermon. His plea was an interesting one and aroused great interest in certain circles. The famous verse, Matt. 16:18, "Thou art Peter and upon this rock I will build my church," was spoken in the vicinity of Banias—Cæsarea Philippi. The present town is wholly Moslem, the ancient Christian churches in ruins and the whole Christian community in those parts desperately poor. His addresses had for their keynote this thought, "How can Rome in her greatness suffer that ancient bishopric to lie in ruins—the spot where our Lord uttered the 'Rock' verse—and I come a second 'Peter (= Butrus) to rebuild the Church in that Holy Land." He again returned to Syria with much financial aid and attempted to rebuild the churches in Banias, but the people opposed him, and ultimately he made Jedideh, at the town some fifteen miles away, the seat of the bishopric, where he built a fine church costing not less than $25,000. Schools also received his care, and at one time he had about purchased the mound, Tell el Kady—the ancient Dan—as a site for an industrial and agricultural school. But Moslem influences again foiled him, and he proceeded to build a large school near Jedideh, the seat of the bishopric. For a period of ten years he has labored in the region of Banias, rebuilding churches, gathering the scattered flock, opening schools and exerting himself in every way to reclaim the fallen fortunes of the Greek Catholic sect. Espousing the cause of the oppressed has brought him into contact with the more bigoted sections of the Metawalis, and during the late Druze trouble east of Hermon he came into prominence as the champion of oppressed Christians. It is possible that certain reports at that time may also have added to the suspicions already entertained against him by government officials.

His official title is "Patriarch of Antioch and all the East," so that his jurisdiction extends from Bulgaria to Persia, and from Russia to the Soudan. If the government persists in its refusal to recognize him it will grow into a larger question. Persistent and energetic as the new patriarch is, and zealous in everything that will help build up the Greek Catholic sect in the Orient, he at the same time carries in his head more modern and enlightened ideas than perhaps the combined bishops who serve under him. If he continues to espouse education he will surely find that of necessity many things

must be changed in the constitution and management of this aggressive Oriental sect, and since these changes are along reformation lines, earnest Christians can rejoice.

Letters.

FROM MISS MARGARET BEST.

The last Sabbath in August was communion Sabbath in the Pyeng Yang Church. Heretofore, since they have had two buildings, the one for men and the other for women, the communion services as well as all other services have been held at both places, but this time men and women met together, separated only by a thin curtain. Forty were received into the church, seventeen men and twenty-three women. Several members of country churches were present. These, with the regular attendants and the missionaries, sorely tested the capacity of the men's church, the largest building we have, making us look forward to the day when we shall have a building large enough to accommodate the two congregations. After we had been dismissed, a woman with beaming face came up to me and said: "My husband and my son received baptism to-day; I can't tell how glad I am." Among the women a mother and daughter, side by side, for the first time partook of the Lord's Supper together, the husband of the daughter on the other side of the curtain having been admitted to the church before. Several weeks ago at a Sunday service, an old grandmother, bent and white-haired, and her granddaughter, a young girl, were received as catechumens. Ask the people of happy Christian homes in America to remember especially the Christian *homes* of Korea. Mrs. Bishop in her book says that "the Korean has a *house*, but no *home*," and it is true; but it is not going to remain true long in families where father, mother and children become Christians.

INFLUENCE OF A DREAM.

The Rev. V. F. Partch gives the following interesting account of a conversion at Chinanfu, China: "A man whom I had never met before came up for examination. He was about sixty years old, and had spent a great part of his life in allegiance to one of the numerous minor religious sects. I examined him in the Catechism, which he repeated from beginning to end without a break. I required him to explain the meaning of the doctrines, which he did very satisfactorily. Altogether his examination was a rarely good one. I asked him questions regarding the beginning of his religions interest. He said it arose from a *dream* he had about two months ago. In his dream he was a boy again. He saw his father trying to draw water at a rickety well, and expostulated with him in vain. His father fell in and was drowned. This was a beginning of misfortunes. Then came a flood of the Yellow river; it rose little by little till their mud hut was in ruins. The family became separated in the flight that followed, and he came to a place where the water was deep and wide, sweeping across the field. To go back was death. He cried out to a man on the other side, asking which way he should go. The man answered, 'Go northwest.' He followed the direction and plunged into the river, and, sure enough, a narrow raised path led him safely through. Here he awoke, and casting about in his mind what the dream meant, he asked himself what there could be northwest of him that was of any importance. He thought of a little village about five miles distant, where he had heard that the new 'Jesus Doctrine' was preached. He laughed at the idea that this was of any importance, but still the thought remained, and he determined to go up and see for himself. On his arrival, one of our good members met him and instructed him. He was deeply interested, and became convinced that there was nothing more true than the 'Doctrine of Jesus.' He firmly believed God had led him by that dream to the truth."

In Korea it is to missionaries that we are assuredly indebted for almost all we know about the country, writes Sir Walter C. Hillier, in his Preface to "Korea and her Neighbors." It is they who have awakened in the people the desire for material progress and enlightenment that has now happily taken root, and it is to them that we may confidently look for assistance in its farther development. Another point often lost sight of is their utility as explorers and pioneers of commerce. They are always ready to place the stores of their local knowledge at the disposal of any one who applies to them for information, and to lend him cheerful assistance in the pursuit of his objects. I venture to think that much valuable information as to channels for the development of trade could be obtained by Chambers of Commerce if they were to address specific inquiries to missionaries in remote regions. Manufacturers are more indebted to missionaries than perhaps they realize for the introduction of their goods and wares, and the creation of a demand for them in places to which such would never have found their way.

Concert of Prayer For Church Work Abroad.

December—RELATIONS OF THE HOME CHURCH TO FOREIGN MISSIONS.

(*a*) The Church itself a missionary society.
(*b*) Personal responsibility of every member for the world's evangelization.
(*c*) Responsibility of pastors for culture of missionary interest.
(*d*) Special study of missions in theological seminaries.
(*e*) Systematic giving.
(*f*) The present call of the Holy Spirit to the home church.

RELATIONS OF THE HOME CHURCH TO FOREIGN MISSIONS.

The relations of Foreign Missions to the home Church involve reciprocal advantages. The home Church holds a parental relation to the native churches which are the results of its missionary effort. It is to be regretted that the fellowship of the churches in this country with those which are in a sense their offspring, scattered in many lands, is not more intimate. If every American church member could visit the native congregations of every nation, color and language, and sing with them the songs of salvation and enter into their inmost spirit and life, there would be no longer need of exhortations to give and to pray for the peace and prosperity of Zion the world over. It would be felt that the men of all countries were one in Christ, having one Lord, one faith and one baptism. Whether it would be equally profitable for the native Christians of India or Africa to visit America and look upon the home churches in all their luxury and extravagant expenditure, is a more serious question. We have waited too long, waited till our civilization was too far advanced beyond that of the outlying nations which we are aiming to evangelize and win to Christ. We are handicapped in the very blessings which God in his munificence has bestowed upon us and the land in which we dwell.

With respect to the duty of the home churches to those in heathen lands which are struggling not only against poverty and universal ignorance, but also against uncompromising intolerance and persecution, it is so great and pressing that it should never be forgotten. It should be recognized as a constant and pressing responsibility. There should be all the solicitude and prayerful sympathy of a parent toward a child. There should be an avoidance of every vestige of that proud and flippant spirit which takes pleasure in despising the depressed races and ignoring the brotherhood which Christ came to establish between men and men. It would be well if every church would enlarge the boundaries of its parish, at least in sympathy and interest if not territorially, so as to regard some outlying district and distant community as an extension of its fold; and it would be well if every pastor should have some co-pastor laboring in the ends of the earth. This does not mean that there should be in every case a separate and independent support of a mission church, but it does mean that the missionary spirit should take a definite shape somewhere, though the particular focus of its interest should change from time to time, until it should become as broad as the world for which Christ died.

While these duties of the home Church to the little offshoots which have sprung from its missionary effort are recognized, there are also great and rich reciprocal blessings which the home Church receives. We refer not to those reflex benefits which come to our commerce or to the advancement of ethnology or other sciences, but to those which are of a directly spiritual kind. Of these we notice

First: A glance through the history of the centuries renders it very obvious that the best elements in that history are found in the missionary movements of the Church, not in the so-called holy wars, nor in disputes about doctrines which sometimes have been bitter and fruitless, certainly not in the persecuting zeal which has left so many foul blots upon the name of Christ, but in the heroic campaigns of apostles, who, though knowing that bonds and imprisonment and martyr's deaths awaited them, bore the gospel into the high places and into the dark places of the heathen world. This lofty and inspiring history of Christian effort was sustained by individuals here and there through the middle ages, by Patrick, by Alcuin and Columba. Amid all that is dark in mediæval history these annals constitute the bright and sunny rifts in the cloud; they savor of the gospel spirit; they redeem our Christian history from untold scandal.

Second: Referring to the missionary movement of our closing century, it has done much to overcome the narrow and selfish subjectivity which Christianity had assumed two generations ago. By a reaction from the externalism of a corrupt papacy, Protestantism had verged to the opposite extreme of a self-centred pietism, to the writing of diaries, and to anxious and reiterated questionings about personal frames of mind and the chances of realizing a selfish heaven. Under such an influence many pastors found their churches in a spiritual decline; it was impossible to comfort their desponding flocks. But when the modern missionary movement sounded a trumpet call, and drew their attention from this pious introspection to the wants of a perishing world, a new era dawned upon their own spiritual estate.

It would be easy to multiply illustrations of the way in which the world conquest for Christ has brought with it every other blessing in revolutionizing Christian experience. It has widened the horizon of Christian knowledge and sympathy. Bishop Heber's missionary hymn, as sung in the families and the worshiping assemblies of Christendom, has of itself opened the way to a broader fellowship. It has been in itself an advanced geographical education to the young.

All our home charities well-nigh are born of the missionary movement. The late Dr. Mullens, in his "London and Calcutta," shows conclusively that the various charitable organizations in London have sprung from the foreign missionary movement. And there has been a similar development on our own shores. At the beginning of our century New England had lapsed into Unitarianism and indifference, but at the close of the first decade the foreign missionary spirit appeared in the colleges and the churches. This brought revivals, which culminated about 1830, and out of the revivals sprang a home missionary movement which has swept from ocean to ocean.

The grand work of women in the cause of missions began with the foreign field, having drawn its inspiration from the cry of enthralled women in heathen lands. Now its refluent tide blesses our own land through many a broad channel.

Third: The missionary work has afforded salutary corrections to certain confident theories of scientific men which were degrading to the human race. It has elevated the general conception of humanity. Various authors, like Sir John Lubbock, anxious to close up the evolutionary gap between men and brutes, not only strove to raise the brute by assigning to him reason, if not a soul, but also degraded man, dragging him as much too low as the brute had been raised too high. These authors pointed out race after race now inhabiting the globe, who had no conception of God whatever, and nothing that could be called religion. This "science" had been gathered together from the shreds of testimony given by tourists or coffee planters or adventurers who had no real opportunity to study the religious condition of savages, and who did not even know their languages. Now the testimony of missionaries, dwelling for years in the midst of many nations and tribes, and giving special attention to their religious condition, have not only asserted but have proved, to the satisfaction of all really scientific men, that there is no race whom there has been any fair opportunity to study, that has not some form of religious worship. And this testimony has been of great practical avail to the races concerned by securing them a more humane treatment. The Dutch Boors of South Africa reconciled their consciences to their untold cruelties toward the Hottentots by regarding them as scarcely more than dogs till the missionaries taught them better. The ranchmen of Australia shot down the interior tribes, whose lands they had taken from them, as they would have shot apes or wolves, upon the plea that they had no souls and really were not human. But Dr. John G. Paton, who for the last few years resided in Australia, resolved to expose the bearing of such theories and the atrocities which sprang from them. He visited the interior tribes, secured their confidence, solved the mystery of their shy and esoteric faith, and found that they had a positive religious belief and observances. He encouraged the missionaries laboring among them, and on his return to Melbourne secured a large meeting, at which the Governor-general presided. There he stated his facts; and he read to his audience a letter from a converted woman of the same aborigines, which would have done credit to

the intelligent piety of Christian women anywhere. With the blessing of God he revolutionized the false sentiment which an inhuman and misleading scientific speculation had created.

Fourth: This leads naturally to the cognate fact that Christian missions have shown the feasibility and reality of that only brotherhood of men which is in Christ. No ethnic system of the present, and none known in history, has ever taken the high stand which the gospel holds in the estimate of man, or has ever presented anything like a brotherhood worthy of the name. The apostles found even in the teachings of the greatest philosophers of Greece—the noble Plato and Aristotle—theories as to the inferiority and subordination of the subject races which would shock the moral sense of the world to-day. True, we hear no end of easy-going talk about "brotherhoods" by men whose charity toward inferior races is simply a name for indifference. The theorizers who are loudest in this gospel of *laissez faire* are utter strangers to missionary effort, or any kind of effort for the degraded and suffering races of mankind. They welcome all religions only because they care for none, and the universal religion for which they eloquently plead is a dead level in which all that is distinctive or vital and ennobling is eliminated or ignored. The fundamental philosophy of such is, "Let the world alone; it will care for itself and we will care for ourselves."

Strangely enough, we hear constant criticisms which imply that the Christian Church is soured by a misanthropic exclusiveness; that its spirit is anything but a spirit of love; and that the true love for the human race is to be found in the popular literatures and on the agnostic platforms. But what better measure of love is there than that which is shown in self-sacrifice for the good of men? Who are they who do most for the poor, the ignorant and the lost in our own great cities? And who are they that have for a century been seeking out the degraded and distressed in all latitudes and longitudes of the world, counting not their own lives dear unto them, but leaving their graves as landmarks of progress on the headlands of all the continents and the islands of the sea? Who are these real apostles of helpful love but representatives of the Christian Church?

Fifth: The work of missions has accomplished much in the corroboration of Christian doctrine. It has verified the teachings of the Scriptures that sin reigns everywhere in the world, and yet that God hath not left himself without witness in the universal voice of conscience. It has discovered everywhere in the sacred books of the world common traditions of the creation, the fall of man, and the universal flood; of the conflict with evil, of the promises and expectations of a Messiah; of a prevalent conception of Trinity and of incarnations; of a common hope that after all struggles are over, the world shall be reclaimed.

The study of the sacred books of all man-made religions has by contrast exalted the supreme excellence and glory of the Bible. It was the fashion twenty years ago for a certain class of writers—apologists for Oriental systems as against Christianity—to furnish the world with expurgations or selected portions of the "Bibles" of the East, with the implication that all Bibles were much alike. But such missionaries as the late Dr. Wilson, of Bombay, and Rev. Dr. Martyn Clark, of Umritsur, have dispelled this fallacy by exposing the corruptions of Puranic and even of Vedic literature.

Contrasted with these, and with the lascivious character of some of Mohammed's suras in the Koran, the Bible, though written in ages of corruption, stands without one immoral blot. Neither in the Old Testament nor in the New is there the slightest prurient allusion or tendency. And there is a more vital contrast. While other systems may sometimes surprise us by their lofty ethics, they offer no divine salvation.

Sixth and lastly: Perhaps the greatest service that missionary enterprise has rendered to the doctrinal life of the Church is found in its complete demonstration of the transforming power of the Holy Spirit, through the preaching of the gospel. There are various theories of evolution abroad, which aim to show that types and characters of races are virtually fixed; that the idea of any sudden transformation of character is absurd, since the moral conditions are really embodied in certain characteristic formations of the brain or nerve

tissues; that these are stamped by heredity; that changes are produced in the brain pulp only by an extremely slow process.

It would be admitted that changes may occur by natural selection in the long course of differentiated experience of generation, and especially if climatic influence and general environment were favorable. Still, for a long time the Fijian must remain what he has been, and probably the very shape of his brain is so stiffened into certain moulds that fifty generations hence some future Huxley could accurately describe his character from the skull.

It is almost impossible to estimate the illusion and the mischief which such theories as these have insidiously wrought in many minds, or the self-confident dogmatism with which such doctrines are put forth in many an institution and in many a book.

But when we call missionaries like Dr. Paton or Dr. Lawes upon the stand, and ask them whether it is possible for the gospel of peace to transform the lowest grades of cannibals—men whose every instinct seems besotted below the grade of the brute (which never devours its kind nor sinks into unnatural vice)—whether it is possible to transform such people, and to do it within a generation—nay, within a decade, or even in a day, they will tell us that changes which evolution could not produce in whole cycles have been wrought not only in individuals, but in hundreds and thousands of savages—nay, whole islands; and their statements are corroborated not only by other missionaries, but by civilians like Sir Arthur Gordon, governor of Fiji, who declares that five-sixths of the Fijians observe family worship. Miss Gordon Cumming, author of "At Home in Fiji," makes similar statements. Missionaries in Samoa prove conclusively that in Christian benevolence the native churches of the London Missionary Society bear the palm of all Christendom; and that instead of the savage hate, which existed but a generation ago, there is now a missionary spirit among the realm Christians which has led them more than once to go forward by the half-score to fill the places of those who had been slain in cannibal islands like New Guinea.

I might give examples further back, referring to many an instance of such transformations among our own barbarian ancestors, but the objector might say, "All that is dim history." I might state cases of remarkable conversion of individuals here in our own land from the ways of vice to the power and blessedness of a Christian hope and a Christian life. But this would be said to be only the result of long-continued instruction, or of Christian heredity. But where is the heredity in Fiji, or Samoa, or the New Hebrides? And by what gradual influence from Christian lands had those savages been moved?

If nothing else had been accomplished in the work of foreign missions, the Church might feel repaid a thousand times over by these demonstrations of the power of the gospel, and especially in this age when every truth in her creed is challenged. It would be well if, realizing all this, she could see and fully realize that in her warfare with error in all her future history, the missionary work may be expected to accomplish more for her than all forensic discussions—that the questions of her power or her weakness, her life or death, are to be determined by her obedience to the Great Commission.

Prof. W. Douglas Mackenzie says in his "Christianity and the Progress of Man": "It is in the work of foreign missions that the Church has done most to prove its social influence; for Christianity is now at work practically in every land. Amongst the rude savages and under the shadow of hoary institutions it is seeking to establish itself, and its success has been so remarkable, its religious and social influences so undeniable, that every thoughtful man who had rejected its claims is bound in the mere name of his intellectual integrity to pause and face the facts afresh."

A number of Brahmans brought to the Maharajah of Mysore a petition in which they protested against the following customs and practices which are destructive of caste and from which they begged the Maharajah to guard his province: (1) Criminals in jail are compelled to drink from the same water supply as that used by Mussulmans and Pariahs. (2) Brahmans are often compelled to take medicines prepared by doctors of Pariah origin. (3) In educational work caste rules are not observed, and girls are allowed to be educated. Female education will be the death-blow of the caste system. (4) In the systems of water supply no provision is made for separate fountains from which the Brahmans alone could draw.

EDUCATION.

AN APPEAL.

It is certain that there are many men and women among our readers who would not willingly leave in need and distress the score or more of young men who have been recommended to the Board of Education for scholarships beyond the number which it feels warranted in accepting in view of its estimated income for the year. These men are the Church's own children, who have offered themselves for the Church's service. They agree to undertake the long and expensive preparation which she exacts of them. They will work with their own hands for their own support during their vacations; but with their best efforts they need some assistance. *Not a few of them are already overtaxed and are in serious danger of being crippled in body, if not in mind, before their education is completed.* Let our friends bear in mind that the candidates under the care of the Board are the men who not only are the Church's own children, but also are pursuing their studies under the supervision of the Church, keeping up to her high standard, taking the full college and seminary course in approved institutions. We beg them also to remember that they have gone to college or to the theological seminary this fall depending upon our scholarships in view of the fact that they had been examined and accepted by their presbyteries and accepted and recommended to the Board. They are in danger of very serious embarrassment if we cannot help them. Some may be compelled to return home to avoid incurring further expense for board and lodging. We wish to provide a scholarship of at least $75 for each of these well-accredited men. *We beg for a prompt response.* The total number of new men enrolled this year is not large; but larger than the Board can provide for. Let our friends send word at the earliest moment to let us know whether they can provide one or more of these scholarships. *We do not see how they can make a better investment of their money.*

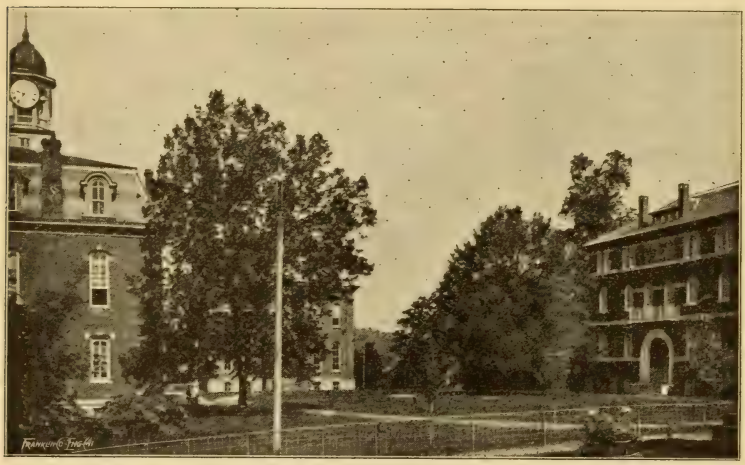
WEST VIRGINIA UNIVERSITY.

We are glad to give our readers views of several of the buildings of the University of West Virginia. We spent a Sabbath recently with the faithful pastor of the Presbyterian Church of Morgantown, where the university has its seat. Mr. Buchanan is deeply interested in the spiritual welfare of the students, and is diligent in seeking out those who are of Presbyterian affiliations and keeping them under the influence of the Church of their fathers. The town dates from about the year 1785; but the university from 1867, when it was established as the West Virginia Agricultural College, and in the following year took the name which it bears at present. It has seven large buildings, forty-two professors and instructors, and about 780 students. Of these about one hundred are reckoned as Presbyterians in their sympathies. We



Agricultural Experiment Station.

think that our own Presbyterian colleges are more suitable places for the education of our young men, but, as many Presbyterians do, for one cause or another, attend State universities, we regard it as an imperative duty to make all possible provision for the spiritual care of those in attendance. We rejoice in very evidence that the Synod of Pennsylvania is lending the weight of its name and influence in behalf of the efforts which are put forth to make the wisest provision that can be devised. The problem has its difficulties, and they are by no means inconsiderable. One of the encouraging features is the presence in this, as in other State universities, of not a few earnest Christians among the professors. Their influence is felt powerfully for good. We shall watch with some solicitude the effect of the policy, inaugurated at the opening of the present session, of making attendance at morning prayers on the part of the students and professors voluntary. This policy was but one week old on the occasion of our recent visit. It is but fair to say that the attendance was of a highly encouraging character. President Raymond, who shares with President Jenkins, of Parsons College, Ia., the honor of being youngest among college presidents, evidently believes in the policy which he has inaugurated and intends that it shall prove successful. It is of the utmost importance that Christians throughout our land of all denominations should watch and pray that our State universities, which are growing to be most powerful factors in our national life, may be kept under the influence of true religion. We cannot predict anything but national disaster if education, particularly in its higher forms, prove an instrument in the hands of godlessness.



University of West Virginia.

OUR THEOLOGICAL SEMINARIES.

Our recent visits to Lane, Danville and McCormick Seminaries afforded us much gratification. The attendance at McCormick is unusually large this year. About one hundred of its students are under the care of the Board of Education. We had the pleasure of meeting them in a body and having an earnest talk of half an hour with them on some of the practical subjects which concern the life of a theological student. Few audiences excite more interest than those made up of the men who are to be the Church's agents in the near future for the prosecution of her great work of evangelizing the world. The earnest and undivided attention which they give to the speaker indicate the serious view which they take of their position. According to our custom we gave individual interviews to as many candidates as possible under the circumstances.

At Lane, Prof. Smith, chairman of the faculty, very kindly gathered all the students in the chapel after the morning recitations to hear what we might have to say for the encouragement and stimulation of the candidates, and the afternoon was spent in many interviews. We regard it as a great privilege to come into this personal and individual relationship to the men under our care. At Danville we saw the students of Centre College gathered in the chapel in the morning, full of zeal for their new president, Dr. William C. Roberts. In the adjacent seminary building, we met our candidates. In all of these institutions the ability and zeal displayed by the professors

is worthy of high praise. Candidates for the ministry do not need to go abroad to get the best instruction in preparation for their work. The privileges and opportunities afforded at home have constantly increased, and indeed to that degree that the old course of three years seems hardly sufficient for the amount of work which thorough attention to the various subjects seems to demand.

MACALESTER COLLEGE.

We were particularly interested in our visit to Macalester College, partly because of our knowledge of the good work which it has accomplished, and partly because of the severe financial struggle which it has for years had to endure. It was most gratifying to learn that its prospects were brightening, and that immediate peril had been averted. We very earnestly bespeak for this institution the warmest interest and assistance of all lovers of the higher education as it is here given under the best Christian influence. The college is not great in numbers, and yet during our brief visit we gave individual interviews to at least twenty-three candidates for the ministry. We could mention some other colleges with eight or ten times as many students in attendance where the number of candidates for the ministry might not equal those at Macalester.

INDIA THEOLOGICAL SEMINARY.

Some friend is kind enough to send us the *Quarterly Bulletin* of the "India Theological Seminary." This is at Bareilly, N. W. P. India. It is conducted under the auspices of the M. E. Church, but seems to be animated by a spirit of generous fellowship with other denominations of Christians. Dr. Hoskins, one of the oldest and most successful of the missionaries in India, writes, "It makes very little difference in the long run whether the workers march to the Methodist or the Presbyterian music. It is all for the glory of our Lord." The motto at the head of the *Quarterly* reads: "The raising up of a native ministry is of supreme importance in the evangelization of India." The question which more or less perplexes us in this country has troubled the workers in heathen lands. *It is better to restrict the number of candidates taken under training at the school in view of the financial stringency which has debarred the Church from taking up new work?* This is the view which prevailed with the authorities of the school at Bareilly. It is the view which the Board of Education in our own Church has felt compelled to take, so that the number of candidates accepted has steadily fallen from 1037 several years ago to 814 last year. Dr. Hoskins puts in an earnest plea against this view of the case, contending that the school should go on educating the best men that can be gotten *who seem to be called to the ministry.* It is certainly a serious responsibility which the Church assumes when she refuses to encourage and assist any who give satisfactory evidence of being called to God. We may be sure that he will never make a mistake by calling too many men into his service. At the same time it is to be remembered that no more delicate and difficult task can well fall to our lot than to form a judgment in such a matter. We must be prepared to find that we have made more than one mistake. Hence the importance of the constant watch which is exercised by the Board over those committed to its care. Defects as to piety and zeal may soon make the case very plain after a few months of trial. The test of scholarship has to be applied with the utmost caution. Many slow, plodding students have in the end proved most useful and acceptable ministers. Not a few brilliant scholars and polished gentlemen have failed to give good evidence of a divine call. It is plain that God calls many a time men whom we should never consider suitable for so great and honorable a post as that of a minister of Christ. He delights to choose "the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."

THE KIND OF MEN UNDER OUR CARE.

It would be too much to expect that in the course of any year no one of our hundreds of candidates would disappoint or grieve us by indiscreet or even positively sinful conduct. Human nature is weak and liable to fall before strong temptations, often most cunningly contrived. It is one of our happy privileges to help to his feet a brother who has met with a fall when he

appears to be sincerely penitent. On the other hand, as is sometimes the case, it may appear that the candidate should be arrested in his course, and his presbytery informed of the unsatisfactory character of their candidate. The Board is prompt to do its full duty in such cases. *This scrupulous carefulness ought to induce contributors to help candidates through the agency of the Board rather than in the independent manner sometimes adopted.*

All reports are not equally good, but, in looking over some recently received, we find in one institution, in which we had thirty candidates, that all were marked, as of course they should be, "high" in Christian character. Only one in the whole list did not rise above "medium" in scholarship, and fifteen are marked "high." The marks for "rhetorical ability" are almost equally good. In a college where we have twenty-one candidates we find seventeen "high," or above medium in scholarship, and only two as low as "medium" in "rhetorical ability."

It ought not to be wondered at that the men who have received their education under the watch and care of the Board rise frequently to fill the most responsible stations in the Church.

Y. M. C. A. AND GYMNASIUM BUILDING, MARYVILLE COLLEGE, TENN.

It will certainly be a pleasure to our readers to see the picture of the Y. M. C. A. building which we exhibit in this number. The building was opened for partial use in January, 1898; but the interior was not finished at that time, nor was there any apparatus ready. There is still needed the sum of $5000 to



Y. M. C. A. Building, Maryville College.

complete and equip the building. It has been erected under very interesting circumstances. A young Japanese student, Mr. Kin Takahashi, conceived the idea, and did much for the raising of the necessary money, and much also to kindle the enthusiasm of the students in the plan. He induced students, professors, alumni and other friends to make subscriptions, and quite a number of these subscriptions were made by students too poor to pay money. This latter class of subscribers were enabled to meet their obligations by making and burning on the college campus 300,000 bricks to be used in the construction of the edifice. Those who contribute money for the completion of the work will be adding to the facilities of a college which in forty-two years put one hundred and fifty men into the ministry. In the days since the Civil War nearly seventy of the alumni have entered the ministry, and the college has been represented in the foreign field in Japan, China, Korea, India, Persia, Syria, Africa and Mexico. Nine candidates for the ministry under the care of the Board of Education are at present studying at Maryville College.

FREEDMEN.

OAK HILL SCHOOL, INDIAN TERRITORY.

The setting of the Oak Hill School for colored boys and girls is unique. In a sense, it is not in the United States, being on territory belonging to the Choctaw Nation, declared by treaty and by decision of U. S. Supreme Court, over fifty years ago, to be a "dependent sovereignty."

This Oak Hill School is for the benefit of the former slaves and children of the slaves of the Choctaw Indians.

Only Choctaws and their former slaves, and white men who marry Choctaw women, called "squaw-men," can own land here.

The school is on land formerly occupied by a Choctaw Indian chief, De Flore; then by another Indian family named Wilson; then by a colored family named Clark—a former slave. Mr. Clark turned the place over to our Freedmen's Board, on condition we give three of his children an education.

The amount of land at the disposal of the school is just equal to the amount the school may find it an advantage to cultivate. At present forty acres are under cultivation.

Every citizen of the nation, be he red, black or white, can have all the land he is willing to fence and plow. As a consequence he does not usually want much. This is human nature. We value most the things we have to work the hardest for.

On the Oak Hill place a little burying-ground contains the remains of members of the De Flore and Wilson families. It also contains a grave covered with a pile of rude masonry, said to contain the bones of a former chief with whom were buried his horse, saddle and gun, that he might be fully equipped when he entered the happy hunting grounds.

Three locust trees stand in the garden with a circle of stones at their base. The trees are in the way, but no one wants to cut them down. There came this way some years ago a company of "Arkansas travelers." They had with them the body of a little child that had died as they traveled. They camped over night, buried the little child in the garden, and the next morning moved on. The little grave of the little unknown child of the nameless movers is sacred. No one feels like touching the three trees that "crown the closing scene."

Oak Hill School had first a farmhouse, the original De Flore home. Then a schoolhouse was added, to be used both for church and school. After this came the Home Building—to accommodate about thirty-five boarders, besides the superintending family and teachers.

A few years ago another building was added, designed especially for boys, capable of accommodating twenty-five boys. These buildings just named, along with a rude laundry and the necessary stables for the horses and cows, constitute the cluster

grouped under the name of "Oak Hill School."

The school is twenty-eight miles from the nearest railroad station, which is Goodland, on the "Frisco" R. R. It is in the southeast corner of the Territory, five miles from the Red river on the south, which is the Texas line, and sixty miles from the Arkansas line on the east.

The pupils can only reach the school by driving or riding across the country, some of them driving sixty miles. The most of the pupils are boarders, the majority being girls. The boys work on the farm. The girls do housework.

The educational standard of the inhabitants is not high. Indeed it is unusually low. The school is planted in a dark place, and if schools are ever needed anywhere this school is needed here.

Rev. E. G. Haymaker is the principal of the school, and Mrs. McBride, the wife of the former principal, presides over the household as matron. Two other teachers are maintained by the Board of Missions for Freedmen, and the other workers and employees are provided for out of the running expenses of the school, which are supplied from tuition and scholarships. Mr. Haymaker also acts as minister to the colored church.

The buildings are all frame, and are very plainly finished. The rooms are poorly furnished. No money has been wasted in ornamentation or luxuries. Six months is now the length of the school term. It ought to be eight, but the Board has been compelled to economize with this school as well as with many others, by reducing the term from eight months to six.

The missionary workers who come to this field isolate themselves for the winter from all the rest of the world.

A missionary in another part of the Territory said: "I prayed the Lord to send me to some field to which others would be unwilling to go, and in sending me here I think he has taken me at my word." This field is true missionary ground; the teachers are true missionaries; the school is undoubtedly doing missionary work. It is sowing broadcast the seed of gospel truth. There will be a harvest. How great that harvest will be, eternity alone can tell. It is ours to labor on in faith. The results are with God.

Let Oak Hill School, Indian Territory, have a place in your prayers and a share in your offerings.

THE CLAIMS OF THE WORK.

REV. F. J. SAUBER, D.D., EMPORIA, KANS.

Surely no work makes larger demands upon our patriotism, upon our love to Christ, upon our manhood, than this. These black brothers in the centuries of their bondage greatly enriched us, and we have not yet repaid and never will the great debt we owe them for the material blessings which their sweat and blood have given to us, be paid.

Nor have we yet, as citizens, repaid a tithe of the sacrifice and devotion and blood which they so freely gave in behalf of the nation in the late Civil War. And during the recent Spanish war none fought more bravely, none did more heroic service, than the black boys in blue at Santiago de Cuba. In that awful hour, in that terrific battle, it was their brave throats that started that old national song, "The Star-spangled Banner."

And they are very susceptible to the influence of the gospel of the Lord Jesus Christ. They make excellent preachers and workers among their own race, and, properly educated and trained, could do great and glorious work among their heathen brethren in Africa. Here is a field that ought to call forth the greatest zeal, the burning love and the heroic self-sacrifice of the most earnest advocate of the work of Foreign Missions.

The honor of the Christ, manliness and gratitude, and the good of our beloved land, demand of us much thoughtful, prayerful study of this question, and a consequent greater giving of ourselves and property to this cause so near the Master's heart.

To illustrate the comparative need of medical missions in China, the Inland Mission publishes a black chart containing 4000 white spots, to represent the number of qualified and registered medical men to every 2,500,000 of the population of the British Isles. In order to represent the proportion in China we should have to blacken all the spots except one. As one is to 4000, so is the supply of surgical and medical skill in China to the supply in Great Britain.

COLLEGES AND ACADEMIES.

ALMA COLLEGE.

PRESIDENT A. F. BRUSKE, D.D.

The accompanying picture of the college buildings is from photographs. It is correct except as to location; they are differently arranged on the campus, and the boiler house which furnishes steam for them all is not given. This is all that needs to be said about buildings, for they are of least importance in an institution of higher learning. Passing from these I will consider three essentials:

1. A competent faculty of instructors.
2. A well-selected library.
3. A sufficient apparatus for the illustration of the sciences.

1. Our faculty is composed of ten professors and eleven instructors and assistants. This being a church school, teachers must, before everything else, be evangelical Christians, so that there shall be no uncertainty as to the trend of instruction in the direction of morals and Christianity. They are also chosen in view of their acquirements as specialists, and of their experience and success as teachers elsewhere. It is a sufficient testimony to the influence of this faculty to say that during the eleven years of the life of the college there has never been reported to us a case of drunkenness among the students, and during last year not one case of the use of tobacco.

2. Library.—Beginning ten years ago with a Webster's Dictionary, the gift of J. Ambrose Wight, D.D., of sainted memory, and a copy of the "Encyclopædia Britannica," from Dr. H. M. Cooper, the library has become a magnificent collection of about 30,000 volumes and pamphlets, representing very department of literature, especially rich in works of reference, in history, biography, belles-lettres, science and bibliography. We often hear it called "the best college library in Michigan." Upon the tables of the reading-room are the best periodicals of current literature. This wealth of knowledge is accessible to student and visitor five days in the week, from 9 A.M. to 5 P.M.

3. Apparatus.—Recent education depends more and more upon object lessons.



Biology and botany are studied through the microscope; geology in the museum and on the mountains; astronomy from the observatory; light, heat and electricity in the physical laboratory, and the class in chemistry reminds one of the description of the study in Faust, minus the darkness, the cobwebs and the dust. Even the classics must have maps, charts and diagrams; the Roman soldier described by St. Paul in Ephesians 6 is pictured on the walls of the Latin room in Alma College. In these respects our friends have enabled us to make good beginnings, but the enlargement needed is great.

The college is appreciated. This is manifest in two facts: by increase in gifts of individuals and churches and in students. Givers are increasing year by year, and the amount of their combined gifts is enlarging. Through the wisdom and generosity of our treasurer, Mr. A. W. Wright, the college did not lose a penny of interest on its endowment during the years of financial chaos through which the nation has just passed.

As to our growth in the attendance of students, I may quote the figures of a table published in the "History of Alma College:" Attendance between 1887–88, 95 students; 1888–89, 127 students; 1889–90, 224 students; 1890–91, 218 students; 1891–92, 172 students; 1892–93, 151 students; 1893–94, 191 students; 1894–95, 268 students; 1895–96. 287 students.

The decline between 1891–94 is perhaps explained by the establishment of rival institutions in Mt. Pleasant and St. Louis. The increase in the number of those studying in preparation for the ministry is most remarkable. It may be indicated as follows: In 1890 there were nine; in 1892, thirteen; in 1893, seventeen; in 1894, twenty-seven; in 1895, thirty.

Perhaps the question most frequently asked me is: "What are the advantages of a young lady with you?" Let me answer somewhat at length. The ladies' dormitory, which accommodates forty persons, was last year completely filled by the students from abroad. Here the students are cared for by the lady principal who knows where they are every hour of the day and night. The building is heated by steam and provided with a large dining-hall, so that the inmates need not leave it except for recitation purposes. When the hour to meet classes arrives the young lady goes to the main building about thirty feet away from the dormitory. If she takes a music lesson she goes the same distance. If she goes to the gymnasium for her regular physical training she has to travel about thirty feet further and go up a pair of stairs. If she wishes to consult the library she goes fifty feet further. In all this she is under the care of the faculty, and especially of the lady principal and her assistant. Should the young lady be taken ill, the fact is at once brought to the attention of the matron, by whom she is cared for with all possible tenderness and solicitude. It is very seldom, however, that any of our students are sick. No case of serious illness has occurred here in seven years; and I am inclined to think that the favorable record goes back to the beginning of the college. Not only is the location most pleasant and healthful, but the recreation, the gymnasium work, all tend to strengthen the physical life. Not the "pale cast of thought" is upon our students. It is rather the "rugged cast of thought."

Ladies and gentlemen are permitted to mingle socially at meals, in classes and on Friday evenings. Teachers are always present. Girls are never embarrassed here by being regarded as a part of the "annex," or being called "co-eds," as they are at some institutions. They have their literary societies, their Y. W. C. A., which gives them every opportunity for self-culture. All courses of instruction are open to them, collegiate, academic, music, art, commercial, and they have almost a monopoly of the kindergarten training course. These are some of the privileges of a girl at Alma.

PUBLICATION AND SABBATH-SCHOOL WORK.

SABBATH-SCHOOL WORK AND THE SYNODS.

The various phases of the Sabbath-school question received a marked share of attention during the recent fall meetings of our synods. At the Ohio Synod a Sabbath-school convention was held under the auspices of the Synodical Sabbath-school Association, and was presided over by Mr. W. D. Eudaly, of Cincinnati, an untiring and enthusiastic friend of Sabbath-school work. The papers and addresses at this convention were of signal merit, and by special resolution were recommended for publication in pamphlet form. They include, among others, a paper on "The Twentieth-century Movement: What, Why and Where," by the Rev. Charles Herron, of Troy; "The Commission of Power as Applied to the Twentieth-century Movement," by the Rev. John A. Ewald, of London, O.; another by Rev. W. E. Thomas, of Marion, O., on "The Teacher as an Evangelistic Force in the Sabbath-school;" another on "The Home Department as an Evangelistic Element," by the Rev. W. B. Irwin, of Steubenville; another by the Rev. C. R. Compton, of Fredericksburg, on "The Missionary Spirit as an evangelistic power in the Sabbath-school;" another by Mr. John S. Weaver, on "The Superintendent and Officers as Evangelists in the Twentieth-century Movement;" and one by the Rev. James A. Gordon, of Van Wert, O., on "How Can the Forces of the Societies and Departments of the Church be so Centralized as to Produce the Best Results for the Twentieth-century Movement."

The proceedings at this convention undoubtedly gave a marked impulse to the Movement throughout the State of Ohio, and the pamphlet will have a similar effect wherever it is circulated, which it is hoped will be throughout our Church.

The Synod of Minnesota adopted an admirable report by our energetic synodical missionary, Mr. R. F. Sulzer, stating, among other things, that the results of Presbyterian mission work in the State show more schools organized and reorganized this year than last, aggregating seventy-four organized, thirty-six reorganized, twenty new preaching places established, seven churches developed from the work, ten home departments and nine Christian Endeavor societies. Twelve institutes were held at different points during the year, and the Twentieth-century Movement has been adopted by many of the Sabbath-schools.

The Sabbath-school Committee of the Synod of Wisconsin has decided upon sending out quarterly letters to the superintendents and teachers in the form of a neat, eight-page paper entitled *The Sabbath-school Record*. A copy of the first number is before us, containing many brief, bright and readable articles, and much general information concerning Sabbath-schools in the State. Referring to a meeting of Milwaukee Presbytery recently held, it says: "Sabbath-school work was on the top, judging by the time spent in its consideration and the resolutions passed. A committee of four ladies was appointed to pilot this branch of our Church work. This is, we think, a step in the right direction."

Concerning woman's interest in the development and extension of Sabbath-schools, it is gratifying to see that some of our presbyteries are adopting the plan of appointing presbyterial committees of women to coöperate with the regular Sabbath-school Committee in advancing the Twentieth-century Movement. Philadelphia, Philadelphia North, Milwaukee and Syracuse are among the number, setting an example in this respect which may be followed by other presbyteries with a certainty of good results.

The superintendent of this department has visited this fall the Synods of Wisconsin, Baltimore and Pennsylvania, in the interest of our work. He was greatly strengthened by the manifestation of a profound realization of the vital importance of the work of training the youth of our country in the Word of God, and especially of an interest in the great movement for the ingathering of the neglected.



First Presbyterian Church, Stroud, Okla.
Tent service at organization of Sabbath-school, April 3, 1898.

A SABBATH-SCHOOL MISSIONARY TOUR IN OKLAHOMA.

REV. THEODORE BRACKEN,

Sabbath-school Synodical Missionary.

Saturday, September 24, by previous appointment, Mr. William Davis, our missionary for the Presbytery of Oklahoma, met me at Shawnee that we might make a trip along the line of the extension of the St. Louis & San Francisco R. R., now being built from Sepulpa, I. T., to Oklahoma City. The journey for the day, as Mr. Davis had planned it, was to drive to Stroud, forty-five miles distant. When the train arrived at Shawnee about 9.30 A.M., Mr. Davis was ready, and by 10 A.M. we were on the road. The day passed without special incident, except that we were made to realize what "a dry and thirsty land" is. When the time came for lunch we could get no water for the team. After repeated inquiries we were directed to "Oklamoma Spring," where we were assured there was an abundance of water. In due time the spring was found, but the water was so rank and foul that we felt like apologizing to the horses for asking them to drink it.

After a wearisome journey we drove into Stroud about 9.30 P.M. After seeing that the faithful team was well cared for, we sought supper for ourselves. We were shown to a "first-class, short-order house," the only place to get supper at that time of night. After studying the bill of fare we concluded that an oyster stew would best satisfy our hunger. In due time the stew came on the table. We ate in silence, but we afterward had an animated discussion as to what the stew was really made of, Mr. Davis affirming that among other things there were some oysters in it, and I denying the proposition.

Stroud is a booming town of perhaps a thousand people. The present town is but a few months old. There was formerly a town of the same name in another location. Families are crowded into every possible niche and corner. Almost every kind of business is represented, and of course the saloon flourishes—seven saloons in full blast—and a petition was being circulated to obtain license for the eighth.

The churches all dwell in tabernacles. The Presbyterian church had its origin in a visit of the Rev. F. W. Hawley, synodical superintendent of home missions, who gathered a few people into a preliminary organization and secured a lot for a church building, February 20, 1898.

April 2, 1898, Sabbath-school mission-

ary William Davis and the Rev. D. I. Jones visited the town, and secured a tent in which to hold services. On Sabbath, April 3, Mr. Jones preached in this tent, and after the sermon Mr. Davis organized a Sabbath-school. This is said to have been the first public religious service held in the town. July 17, the Rev. F. W. Hawley completed the organization of the church with eighteen members and two elders. The Rev. N. S. Fiscus, of the Western Theological Seminary, supplied the church during the summer with great acceptance. It was arranged that I should preach and administer the sacraments for him. Services continued to be held in the tent during the fall, until the completion of the new church. Perhaps a description of this tent would be interesting. It is sixteen feet wide and thirty-five feet long. The floor is the earth, except a platform about eight feet wide across one end. On account of the crowded condition of the town, Mr. Fiscus was forced to use this platform as his bedroom and study. In one corner was his wardrobe and library, separated from the rest of the tent by a curtain. On the opposite end of the platform is the organ. The pulpit is a dry-goods box with some books piled on it and covered with a piece of cloth. The seats are of the most primitive character, rough boards nailed to some supports, but without backs. In this primitive place of worship there was an attendance of about fifty at Sabbath-school and perhaps sixty or seventy at each preaching service. The audience was made up of people as intelligent as you will find anywhere, and they certainly gave good attention to the things spoken. Four were added to the church at the morning service. One elder could not be present on account of the sickness of his little child, and in the afternoon the message came that the child had died while we were holding the morning service.

Monday morning we met with the trustees and assisted them in framing articles of incorporation, so that they could acquire title to their church property.

Monday afternoon we drove sixteen miles to Chandler. This is the town which was wrecked by a tornado March 31, 1897. We visited the place a short time after the storm and found it little more than a heap of ruins. Now almost every vestige of the ruin has been removed, and there is a bustling county-seat town of about a thousand people. Buildings are nearly all new and substantial. There are three church buildings, one being Roman Catholic, and just twice as many saloons.



Liberty Schoolhouse, Jones City, Okla.
At the organization of a Presbyterian Church, April 24, 1898.

Wednesday, a drive of twenty-three miles brought us to Luther, another new railroad town. Mr. Davis organized a school here about three months ago, and an appointment had been sent for preaching, but the only hall in the town was engaged for a show. The town was crowded with people, and "there was no room in the inn," so we were obliged to camp out, but as Mr. Davis always carries a cot in his wagon, and I succeeded in borrowing another, we slept very comfortably. Our only discomfort was the noise which came from the saloon.

Wednesday we drove to Jones City. In this neighborhood we have two schools, both organized by Mr. Davis. When the railroad was surveyed, the town was laid out between these schools, so that our people were all ready for a church, and the organization was effected at once and lots secured for a church building. This is the only church in the town or immediate community. In the evening we had a delightful preaching service, after which we drove to Oklahoma City, twenty-five miles, to catch a train at 4.20 A.M. About 2 A.M. we saw three men approaching on horseback. When they came near we discovered them to be three colored men armed with Winchesters. For a moment visions of a hold-up floated before our eyes, and our "hearts came into our mouths," but the men proved to be peaceable, and passed us without a word. The early morning brought us to Oklahoma City, where a two-hours' wait in a dismal station house without fire was at last terminated by the arrival of our train.

A GOOD BEGINNING.

Mr. S. McComb, our missionary in the Presbytery of Milwaukee, wrote us in August as follows:

"Find enclosed the reports for two Sabbath-schools organized by me during the past two weeks. Williamsburg is a thickly populated district, about three blocks outside the city limits, north of Milwaukee. For a circle of two and one-half miles there is neither church, mission nor Sabbath-school. I called on more than one hundred families in the neighborhood and then secured a hall, formerly used as a dance hall, and when the hour arrived there were forty assembled between the ages of six and fifteen—the best conducted children I have ever seen in a Sabbath-school, and only for a merry-go-round that was close by we would have had double that number. I believe we can gather in the children here one hundred strong, but we can seemingly get no *teachers* in the locality. We will have to bring them from North Milwaukee, about two miles distant."

OIL FIELDS OF WEST VIRGINIA.

The frontispiece of the September number of this magazine was a beautiful landscape showing the town of Smithfield, nestling among the hills in West Virginia. Dr. Humble, our synodical Sabbath-school missionary in that region, sends us some facts which throw light on our work there and in contiguous districts.

Smithfield is an "oil town" on Fishing creek, Wetzel county, W. Va. When Mr. Hunter first visited it, eighteen months ago, wickedness reigned and was unblushing, and although some faithful Christians were here they were without leadership, and no religious services were held in the place.

Houses and tents were at a premium, but Mr. H. found a storeroom under construction which he secured as a place to preach and organize a Sunday-school. That could not be held and a church building was suggested. Presently the money for it was subscribed and speedily the edifice seen on the hillside in the picture was completed. Here thirteen denominations united in the worship of God and the study of his word under our Presbyterian Sabbath school missionary. But Sabbath-school missionaries must keep moving and a settled minister was sought and the money pledged for his nington and New Martinsville, fifteen miles from the former and twenty five miles from the latter. support. Rev. R. H. Rundall, of Hammonton, N. J., heard the call and has now the work in hand. As Smithfield is on the line of the new railroad, its permanency is assured, and the pastor hopes to have a Presbyterian Church organized there soon. Other points near it are being occupied.

So if, instead of this one Sabbath-school missionary for all the wide and populace oil field in West Virginia, we had three or four, we would save many young men, many families and communities from demoralization. For oil fields are notorious for the freedom with which men indulge in the worst forms of vice. The young man who works in the oil fields needs extra firm principles to resist temptation and should have the encouragement of a missionary or minister.

MINISTERIAL RELIEF.

A CYCLONE CAVE.

When traveling through the West recently we were greatly interested in hearing the people describe their cyclone caves. On the long stretches of prairies the people are accustomed to storms, which they commonly call cyclones. They can often see the storm gathering in the distance, and hear the roaring of the wind some minutes before the storm arrives. If they apprehend danger, they frequently have time to fly to a safe place of retreat. This has led to the construction of what is familiarly called "cyclone caves" as places of protection from the violence of the storm.

They have a great variety of ways of constructing these places of safety. Sometimes they simply make a little room in the cellar, or a cave under ground opening into the cellar. Sometimes these caves are constructed of wood, sometimes with solid stone walls. One, which we heard described, was made a little distance from the house by digging a square hole large enough to receive the family. Then four heavy posts were placed in the corners and at the bottom they were anchored by strong crossbars. Then heavy timbers were placed on top of the four upright posts and securely fastened to them with iron clamps. Planks were then laid over the top and securely nailed to the cross beams, and these were covered with earth raised above the ordinary level of the ground so as to turn off the water that might otherwise find its way into the cave.

At one side there are steps leading down into the cave, and a sloping door is made to close the entrance to the steps, and another door is placed at the foot of the steps leading into the cave.

When a storm is seen approaching and the lives of the family are imperiled, they all hastily flee to the cave, and close the doors and securely fasten them, and then the storm may rage and do its worst and all within are safe; and, oh, how glad, how very glad they are when the danger comes and they are compelled to forsake their homes, that they have a cyclone cave at hand to which they can fly and feel secure and safe until the storm is overpast.

I could not help but think that in some respects our Board of Relief resembled a cyclone cave.

Our Church has seen the awful storms of adversity sweeping across the land, and the very lives of many aged and honored minister's families greatly imperiled, and thoughtful men have prepared a place of safe retreat for those in danger and distress, which has saved the lives of hundreds and thousands who would have perished but for this humane provision.

A cyclone cave is not a desirable place for a permanent home, but, oh, what a relief it is to those who have no other place of safe retreat! So, too, it may not be, in all respects, a pleasant thing to do for a minister's family to fly to the Board of Relief, and to depend upon it as a means of saving life, if it were possible for them to live in comfort and safety in their dear old home; but when the storm of adversity is seen to be approaching and there is no other refuge, oh, what a comfort it is to thousands to know that there is at hand a cyclone cave to which they can fly, where, at least, their lives can be preserved until the time shall come when they move into our Father's house on which storms never beat! Thank God, there is a home, a sweet safe home in heaven, where the table is never bare, the house is never cold, the body is never sick, the heart is never sad, and the bright and beautiful robes of the children of God never wax old!

THE CONDITION OF THE CAVE.

The cave should be large enough, and strong enough, and furnished well enough to preserve the lives of all who enter, and drive from their hearts all corroding care and depressing fear. Those within the cave should have all reasonable and necessary comforts during the time they are to remain there and while the storm is passing by.

So, too, the Board of Relief should be made strong enough to shelter all who need and deserve its protection and care. It is deeply rooted in the affections of God's people all through the Church, and it can never be destroyed, but it does not possess the means to make those comfortable who

are driven from their homes by the dreadful storms of adversity which are ever sweeping over the land.

Last year the churches and generous individuals increased the contributions of the previous year by several thousands of dollars, and that increase continued until the first of October of this year. Since then there has been a serious falling off in our receipts, and at the same time an alarming increase in applications for aid. Alarming, because if the contributions do not come in much more generously than they have been coming in during October and November, the Board will be compelled to report a large indebtedness to the next Assembly; and then, what? Why, then the Board will be compelled to scale down our already pitifully small annuities to meet the probable income of the coming fiscal year! May the merciful God save us from the cruelty of such a cut!

Two causes for the decline in contributions may explain the situation. Last year the secretary sent a letter to every church that had not contributed to the Board up to the first of October, and asked that, in view of the Board being compelled to withhold one-fourth of its appropriations from its annuitants, every church should make a special effort to secure a generous contribution to the Board. That appeal was responded to in magnanimous style, and our October receipts were the largest they had been for several years, and the contributions continued to rise above the corresponding months of the preceding fiscal year, until, on the 31st of March, we had a little more than enough, with some unrestricted legacies, to pay all appropriations in full, and we were permitted, to the joy of all hearts, to go to the General Assembly free of debt.

An examination of our records shows, however, that the churches which have contributed thus far this year are keeping up their increased contributions of last year, and some of them have very largely exceeded their best contributions of former years. This is exceedingly encouraging, but the fact still remains that with fewer churches contributing in October and November, our receipts have been smaller than in the corresponding months of last year. If as many churches contribute this year as did last year, the prospect is that our receipts will be larger than they were last year, as indeed they must be to meet the demands upon the Board.

Another cause for the decline in our receipts is the fact that some of the other Boards are making a vigorous effort to free themselves of debt, and the attention of the Church at large has been particularly called to those Boards, and the Board of Relief has suffered in consequence. By all means, and with all earnestness, we say, "These ought ye to have done, and not to leave the other undone." Get these debts out of the way as speedily as possible, but is it generous, is it magnanimous, is it honorable to neglect the war-worn veterans of the cross, the grand old guard of the army of our King?

FAMILY FINANCIERING.

"They tell me you work for a dollar a day;
How is it you clothe your six boys on such pay?"

"I know you will think it conceited and queer,
But I do it because I'm a good financier.

"There's Pete, John, Jim and Joe, and William and Ned,
A half dozen boys to be clothed up and fed.

"And I buy for them all good plain victuals to eat,
And clothing—I only buy clothing for Pete.

"When Pete's clothes are too small for him to go on,
My wife makes 'em over and gives 'em to John.

"When for John, who is ten, they have grown out of date,
She just makes 'em over for Jim, who is eight.

"When for Jim they become too ragged to fix,
She just makes 'em over for Joe, who is six.

"And when little Joseph can wear 'em no more,
She just makes 'em over for Bill, who is four.

"And when for young Bill they no longer will do,
She just makes 'em over for Ned, who is two.

"So, you see, if I get enough clothing for Pete,
The family is furnished with clothing complete."

"But when Ned got through with the clothing, and when
He has thrown it aside, what do you with it then?"

"Why, once more we go around the circle complete,
And begin to use it for patches for Pete."

—*Exchange.*

HOME MISSIONS.

NOTES.

Typical Kansas Home Mission Church.

On this page is a picture of the church at Pleasant Dale, Kans., taken as the people were being dismissed after the dedication services, August 15, 1898. The house is paid for in full and the pastor, Rev. H. C. Bradbury, and his people, are rejoicing over their new house of worship.

Other Illustrations.

We present a new view of the Home Industrial School, at Asheville, N. C., and also a picture of a typical mountaineer's home in that region. It is from such homes that the girls come to the "Home Industrial," and the boys to the "Farm School." The good done by these and other kindred institutions can never be known in this life.

Notable Work by a Noble Missionary.

Rev. C. H. Cook, the Board's missionary among the Pima and other Indians of southern Arizona, has done a wonderful work since he has been among them. He has over 600 members, with expectations of increasing that number to a thousand ere long. His work shows what can be done with the Indians when the work is undertaken and carried on in the spirit of the Master. He has no special methods, no special qualifications, except a deep and true love for their souls, and an honesty of effort that has made itself manifest to these people in his daily walk with them for many years. He has had many difficulties to meet from bad men—politicians, Mormons and Romanists—but he simply would not give up his God-given work, and he has triumphed. May he be spared to see his work even more firmly established, and a suitable helper installed who shall take up the work when he is compelled to lay it down. He deserves to rank among the first missionaries of the times.

An Organ Needed.

Rev. W. W. Carmine, 524 North Judson street, Fort Scott, Kans., wants a good organ which he promises to *make good use* of in his church work. Any person having one that they are willing to donate to this cause can communicate directly with him.

We have been pleased with the responses that have been made by our friends to the various needs of this nature which have been from time to time presented in this magazine. We trust that Mr. Carmine will get his organ.

John Huss.

The Bohemian Presbyterians of this country are not unmindful of the great work of their immortal countryman, John Huss. Rev. V. Hlavaty, of Cedar Rapids, Ia., writes:

"We celebrated in our church, the Sabbath-school and Christian Endeavor uniting, the burning of John Huss. The house was full. People who never enter a church, and are indifferent to religion, came. We took up a collection of $8.50 for the benefit of the "Huss Home" in Prague, Bohemia, which our brethren in that land are making an effort to build by 1915, the 500th anniversary of his death. It is to be a centre of evangelical life in that land which was once permeated by the teachings of that great reformer, but which is now about ninety-six per cent. Roman



A Frontier Church.

Catholic." We have not the least doubt that the Home will be built, and that American Bohemians will give their share of the money.

ADDITIONS TO THE CHURCH.

Harriman, Tenn., Rev. J. P. McPhie: "Seven persons united with the church, most of them heads of families."

Milan, Mo., Rev. W. E. Knight: "At Milan, four persons have been received into the church, and at Sullivan eight persons were received."

Ash Grove, Mo., Rev. C. Memmott: "At Ash Grove, I have taken in three new members, which has added much to our working force, and during the present quarter I have added four new members to my church at Fordland. I am preparing for a vigorous campaign in both churches."

Pope Valley, Cal., Rev. W. P. Freidrich: "I have just concluded a year's labor in this field with blessed results. We have received about forty accessions on profession of faith."

Pine River, Colo., Rev. L. R. Smith: "Seventeen on profession of their faith have been received into the membership of this church. A church has been organized on the Florida, with twenty-four members. A new church edifice, costing $2400, is about completed at Pine River, and Florida hopes to have one ready for dedication in the spring."

Wolsey, S. Dak., Rev. Edwin Brown: "Six persons were added to the church."

Payson, Utah, Rev. T. P. Howard: "Gently as falls the dew came the benign Spirit of God into our midst. Seldom have I seen so gracious an outpouring of the Holy Spirit. Ten were added to the church."

Dallas, Tex., Rev. J. G. Smith: "Received eleven into church membership. Bethany Church is in better shape to do good work than ever before."

Las Vegas, N. M., Rev. S. W. Curtis: "We have received five new members on profession of their faith, one at Montoso, one at La Luz and three at Trementina."

Union, Mo., Rev. W. M. Maxton: "Seven persons have been added on profession. Great things have been done, but the power of the saloon and unbelief are mighty against us."

Stiles, Wis., Rev. K. Knudsen: "We have received into the Little River Church nine members; into the Coullardville Church, eight members; into the Stiles Church, thirteen members, and into the Oak Orchard Church, twenty-one members —fifty-one in all."

SYNOD OF NEBRASKA.

The Synod of Nebraska, at its sessions held in Hastings, October 11–14, 1898, adopted the following recommendations of its Committee on Home Missions:

"1. That the Home Missionary Committee devote more of their time to increasing the contributions to the Board of Home Missions.

"2. That a special effort be made to obtain at least one offering from every church in the synod the coming year.

"3. That the pastors and stated supplies be instructed to call the attention of their churches to the large amount this synod is receiving each year, and in some systematic way endeavor to increase their contributions to the cause.

"4. That the Prebyterial Committees be instructed to put forth greater efforts to bring our churches to self-support; that they use great care in the organization of churches, especially when there are other evangelical organizations.

"5. That every presbytery put forth a special effort to raise the special amount required by the Board for its indebtedness and that for this purpose each church that has not taken a special offering be requested to do so, and we suggest that this offering be made a patriotic offering for the great work and shall be taken in connection with our national thanksgiving season. In no case is this offering to interfere with the regular annual contribution to the Board.

"6. We further recommend that synod express its sympathy to the Board in the loss it has sustained by the death of its late president, Rev. John Hall, D.D., and that we express our approval of its executive management, and that we will assist them in their difficult task both by our prayers and offerings.

(Signed) "JOHN T. BAIRD,
"*Stated Clerk.*"

SABBATH DESECRATION.

Whether this evil is growing more general and more flagrant than ever or not, we do not know, but we notice with sorrow that it is *the sin* of which our missionaries write the oftenest and with the most discouraged tone. It is not only the worldly people who break the Sabbath, but many church members use it as a day of recreation, amusement and visitation, and because it is one of the best days for business, their stores are kept open along with those of the worldling, and with the saloons. Some even of the denominational churches and of their ministers not only permit this, but openly advocate it. By reading the extracts from the letters of our missionaries it will be seen that this evil is very general in some parts of the West. We are glad, however, to testify that our Presbyterian missionaries and churches are a constant protest both in word and deed against this sin. We quote from one letter from Washington as follows:

"The Sabbath day becomes a gala holiday, the majority of business places are kept open and special attractions are arranged and advertised to draw the Indians and profligate whites from the hop-fields on that day. For the time, the church is almost lost to view in this seething, surging mass. Money is the god that is adored, and it is here by the hundred thousands, but it is not consecrated to the Lord.

"We are doing all that we can by the grace of our Lord Jesus Christ to bring order out of confusion, continually sowing the seed in our daily service, and we are not discouraged, for he is faithful to all his promises."

CHRISTIAN INDIANS.

We fear that there are still many persons who believe that the only good Indians are dead ones. We apprehend also that there are even some Christians who have doubts as to whether there are any good Indians, and who believe that a converted and Christian Indian is not a possibility. To such persons we commend the following extracts from letters of two of our missionaries who are laboring among them. We might multiply such testimony very greatly, but trust that these will suffice to convince the most skeptical, and greatly encourage those who believe in the power of the gospel to save even unto the uttermost. Rev. W. E. Lukens, Laguna, N. M., writes:

"The Master's blessing has been with us in rich measure. The Indians have proved very responsive to the appeals of the gospel. I have now established four preaching points. The interest manifested is shown by the fact that many of the Indians follow me from place to place, often attending three services each Sabbath. I have received into the church during the past six months eighteen souls, most of them during this quarter. When an Indian is converted and joins the church, we expect him to be steadfast. They are slow in deciding, but unwavering when they do decide. I had always supposed the Indians to be unemotional, but I have never held service where more heartfelt devotion seemed to be manifested, many of them weeping during the service."

Rev. M. F. Trippe, Salamanca, N. Y., writes:

"During the summer and fall months services have been held on every Sabbath in all the stations and substations in this mission. As one of our native preachers remarked when told by the missionary to take a vacation during the month of August, 'The devil never takes a vacation and I will not.'

"I rejoice that our native helpers are determined to push the work even through the difficulties and discouragements of the summer months. In September, a very large gathering of temperance Indians was held on the Tonawanda Reservation. Nearly four hundred delegates were in attendance from the Tonawanda, Cattaraugus, Allegheny, Cornplanter and Onondaga reservations. It seems as though for the last six months that more liquor has been sold the Indians than usual. Here in Salamanca, saloonkeepers defy the law, both State and national, and openly sell liquor over the bar to the Indians. Officers of the law promise to put a stop to their shameless violation of law and order, but I fear that little will be accomplished.

"We certainly need more gospel here, but that blessed gospel cannot triumph unless we have more law. A little wholesome compulsion would work a miracle of grace on these Indian reservations. We 'watch and fight and pray,' but what we sorely need is more law and law righteously enforced."

Rev. Benjamin J. Woods (a Cherokee Indian), Lenox, I. T., writes:

"I rejoice in preaching the gospel of Jesus Christ to my own native people. I have three churches and they are very attentive in hearing the good news of salvation and they keep the Sabbath."

THE SYNODICAL PROBLEM.

In the report of the Board of Home Missions to the General Assembly of 1883, it was said that "the West is opening up so rapidly and the demands made by its destitute fields on our treasury are so great, that it would be well for the large and wealthy synods to undertake the support of their own weak churches by special contributions." Out of this grew the various attempts on the part of the stronger synods to provide for and carry on their own home mission work. No two plans were exactly alike. The problem in each synod had its peculiarities, and so these had to be taken into account. It was not necessary, nor was it specially desirable, that all synods should have the same plan, and so no attempt has been made to make them alike. There are now eight synods which supervise and control the work of home missions within their own bounds. These are Baltimore, Illinois, Indiana, Kentucky, New Jersey, New York, Ohio and Pennsylvania. Of these, Baltimore, Kentucky and Pennsylvania are aided by special contributions from the Home Board.

There exists the most cordial relation between the Board and the self-supporting synods, and they mutually coöperate in every way possible. This is as it should be, for the work is one. And yet, right here, emerges a problem which is as far-reaching in its importance and results as it is difficult to solve. *What should be the working relation between the Board and the synods, and of both to the General Assembly?*

It is easy to see that if the synods were to become so separate and apart as to have little interest in each other's work, and but small responsibility for the great work outside of their own bounds, then a serious loss would befall the Church. The dangers are real and perhaps grave. The local work of the presbytery or synod may so tax the offerings and engage the thought of the churches that there shall be little consideration for the country at large. The principle, and even the practice, of simply caring for ourselves is fraught with harm. Every church and each member should have a real and deepening interest not only in the local work, but also in the work of the whole Church at home and abroad. If the interest be mainly directed to mission work at home, there will be no certainty that the greatness and relative importance of the work in other parts of the country will receive attention.

In any solution of this problem the following points are to be remembered:

1. The principle of self-administration. While no presbytery or synod can possess the knowledge of the needs and prospects of the whole field, as it is assumed the Board possesses, yet there can scarcely be two opinions but that the amount to be spent upon a given field being decided upon, the presbytery can use the money more economically and more effectively than the Board can do. The Board is hundreds, perhaps thousands, of miles away from the place where the work is to be done. The presbytery or the field charged with the responsibility of administering the funds can do it better than any other organization.

2. Full recognition and supervision by the General Assembly. As it is now, the General Assembly is informed of only part of the Home Mission work which is being done by the churches. There ought to be some way devised by which the whole work should come under the review of the Assembly. By this is not meant that the Assembly should necessarily curtail or order the increase of the amount spent by self-supporting synods upon their work, but these synods should report the extent, nature and results of their work to the Assembly.

3. The unity of the whole work. It is manifestly of great importance that the unity of the Church should be constantly maintained in every department of church life and activity. The Presbyterian Church is not a bundle of fragments tied together by an ecclesiastical string, but is a living organism. When mission work is begun, and churches organized, it is not merely the local or presbyterial or even synodical help which is given and tie which is formed. The whole Presbyterian Church is in and with and back of every mission church. However small and weak it may be, it is a living part of the great Church. The Church as a whole has a real and substantial interest in it. In times of difficulty and trial and need, it has a right to appeal to the whole Church for sympathy and support. So, on the other hand, every church is to be taught and trained that it has a

responsibility for every good word and work in which the whole Church is engaged. It should not only look after its own needs, but even out of its deep poverty it should do what it can for the work of the whole Church.

This, then, in brief, is the problem which is related to home missions. It can and will be solved. It will require time and study. Constant care must be taken so that neither the rights of presbyteries and synods be impaired nor they be hindered in carrying on their local work in the way best suited to their situation.

Concert of Prayer For Church Work at Home.

December.—THE OLDER STATES AND MOUNTAINEERS.

(*a*) Influence of Environment.
(*b*) Neglected Neighbors.
(*c*) Characteristics.

THE MOUNTAINEERS.

The people to whom this name is specially given are those living in the mountain regions of West Virginia, Kentucky, Tennessee and North Carolina, covering an area of about 500 by 250 miles. The conditions of society in the South previous to the Civil War produced gradually the peculiar conditions now found in that region among a people numbering about two millions. They are largely descendants of early emigrants from Scotland and the north of Ireland, who, by tradition, loved the mountains and their wild and rough fastnesses. Belonging largely to the working classes, they found little or no employment among the rich planters of the South, whose slaves performed all the necessary work upon the plantations, and being too poor to be received into social circles, and too proud to associate with the Negroes, they settled upon little tracts of land in the valleys and the coves of the mountains, built for themselves little huts and lived in the most primitive manner. Being without schools, teachers, churches or ministers, they naturally degenerated until in time they became not only externally destitute, but ignorant and lawless. Their wants being few were easily supplied; their unrestrained animal appetites developed a passion for strong drink and drove them into the manufacture of it. This being against the law, it brought them into conflict with the civil authorities, and many an illicit distillery became the scene of drunken riot and battle. Generations of this kind of life produced their natural result.

Little was known of these mountain kinsfolk of ours until after the Civil War. Then they were found in their extreme destitution still retaining many of the proud traits of their ancestors. They subsisted mostly by cultivating their small farms, the soil of which was too poor to furnish incentive to work, and by hunting. Being out of the lines of travel and civilization they had little encouragement to rise in the world. Being by nature and inheritance lovers of freedom, they were constitutionally opposed to slavery and oppression, and fought nobly for their country in the Revolutionary War, and also in the late Civil War, when they gave many men to the support of the Union cause and rendered most valuable service. For a number of years after the war, nothing was done to relieve their necessities or give to them schools or churches. The war had left the Southern States too poor to do anything effective in the way of public schools; even the rarely favored sections being provided with schools for only a few weeks in each year. Their teachers were so poorly paid that none of experience or ability could be had, and consequently little was accomplished. When the railroads penetrated these mountain regions and tourists began to learn the conditions of these people, the facts were published and appeals made for help. The first effort to open a school by our Church was made near Concord, N. C. Its success opened the way for others. The desire of the people for an education for themselves and their children was most marked. By the generosity of some wealthy persons and the gift of many thousands of Presbyterian women, the work has gone forward until there are now thirty-two schools and 2752 pupils, 571 of whom are in boarding schools, where they are taught many of the common industries to help them in their future life. Hundreds of eager children and youth have been unable to gain admittance to these schools for lack of room, and of money for necessary enlargement. It would be most interesting to

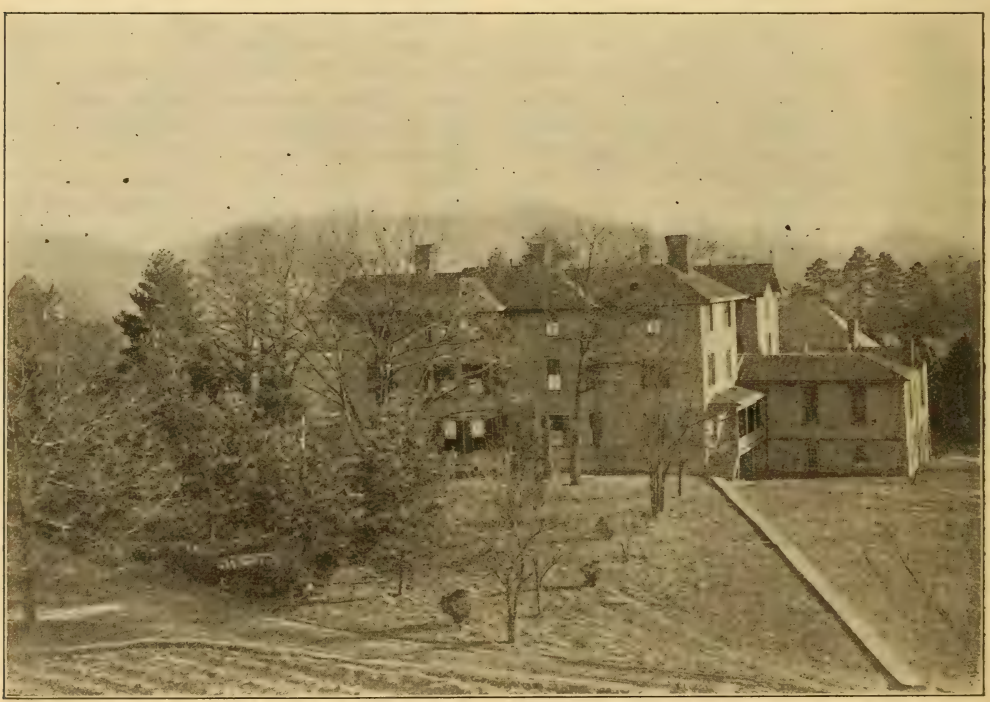
note in detail the growth of each of these schools, and to tell the stories of many of the pupils whose lives have been revolutionized in them, but our limited space will not permit us to do this.

At the same time, these schools have been developing churches, and ministers of the gospel have multiplied and the demand for the pure gospel has steadily increased. These few churches and ministers scattered through this region are far apart and absolutely inadequate to the great need. Many touching accounts come to us of the destitution of gospel privileges and of the hunger of the people for them, and also constant appeals for new schools and churches and ministers.

Here are a people—our own kith and kin—with a splendid ancestry upon whom an honest effort produces rapid and marked good results, waiting for the gospel, hungering for an education. Why do we not hasten to give them the help they need? No new language is to be learned. No long distances to be traversed. No great sums to be spent. No costly church or school equipment needed. No large salaries required. Only the simple truths, simply told by loving lips from loving hearts. There are those who stand ready to go and do the work as soon as money is provided.

PROGRESS IN DEBT PAYING.

The Board of Home Missions is much encouraged in its effort to raise the entire amount of its debt before the 31st of March, 1899, which is the end of the fiscal year of the Board. The sum of $44,710.47 has already been paid into the treasury of the Board for this specific purpose. The payments of the Board for all purposes have been within the amount appropriated for the work of the current year which was fixed at $700,000. But by no means least encouraging are the earnest resolutions by churches, presbyteries and synods. These have increased our confidence in ultimate success. Two things quickly persuade pastors to undertake the removal of this burden. One is the purpose of the Home Board to avoid a large debt in the future so that this debt-raising is a finality. The other is, as soon as the debt is paid, then the Board can take up some of



Asheville Home School.



A Mountain Home.

the new and important work which is being pressed upon it, but which it must decline to do so long as the debt remains.

The following resolution was adopted by the Presbytery of Cincinnati:

"The Presbytery of Cincinnati having received an urgent request from the Board of Home Missions to assist in the payment of the indebtedness of the Board:

"*Resolved*, That presbytery urges all its ministers and church members to unite in a special effort to raise the proper proportion of this presbytery, to pay said indebtedness; and recommends that all our churches contribute not less than twenty-five cents per member for this purpose."

The Synod of Indiana took the following action:

"*Resolved*, That the Synod of Indiana express its sympathy with the effort of the Board of Home Missions in New York to raise the debt; also we would recommend to the presbyteries that they encourage the churches within their bounds to make an offering for the debt of the Board after the work in the several presbyteries and in the synod has been provided for, said offerings to be sent to the presbyterial treasurer, who shall keep account of them as a 'Special Fund' and shall transmit the same to the Board in New York."

Rev. T. F. Sharpless, of Norfolk, Neb., writes: "During the past three months I have received into the churches twenty-six persons. Our church at O'Neill has taken a start again and they are fixing up their church building inside and out. On the twenty-third of this month I visited a point in Cedar county, and, getting one of the elders of a neighboring church, we drove around among the people who had expressed a desire to have a church organized. We drove thirty miles that day and visited twenty-one families. On the next day, the Sabbath, we met at a schoolhouse and organized a church of twenty-one members, eleven coming in on profession and ten by letter. A hundred people were present and $1000 was subscribed for a new church building. At Elgin I organized a Sabbath-school of seventy-five members and here they have raised $1000 for a new church building."

Letters.

AMONG THE WASHINGTON INDIANS.

Rev. J. M. Pamment writes:—This is a month when the Indians leave their homes for the mountains, salt water and the rivers. Combining work and pleasure, they pick berries, fish and hunt, camping as they go.

Some remain home to attend to the hay and other crops. Services were continued in the Puyallup and Nesqually churches, conducted by the elders for three Sabbaths, while the writer visited Indians on other reservations who are not so highly favored as those to whom we regularly preach. This effort consisted of house-to-house visitation and individual dealing rather than preaching, although there was no Sabbath when I did not preach once.

Taking my horse and buggy and a tent, blankets, etc., the district known as Mud Bay and Oyster Bay, situated on Budd's Inlet and Eld Inlet, was visited. The distance from Tacoma is about fifty miles. Camping out is the best way to do this work, as the Indian homes are remote from towns and one is independent. Three cases may be cited as illustrating this work.

One house visited, I found an old white man and his Indian wife. Having some large Scriptural charts, such as are used in Sabbath-schools, I present them with one, explain the Scripture subject, press upon them the gospel message and leave with prayer, the chart being a silent witness and reminder of the visit. Thus the chart preaches from the wall after I have left them.

Another house visited I found only a sick Indian woman, the rest absent. In her sickness she readily listens to my words; seems cheered by words of Scripture and prayer. Being a large house, two Scripture charts were left for the walls, which I expect to see when next there, for pictures are valued and sought after by all of the Indians.

A third visit during that trip stands out vividly in my mind. At the house of an Indian named Tom, I found himself, his wife, the wife's mother, an adopted girl and an extremely old woman. Under the shade of some trees we sat and talked concerning God and his word to his children, for a considerable time. At the close, I gave them a Scriptural chart. Before leaving the wife took my hands in hers and in the Chinook jargon said: "My heart is glad you came. It does us good to hear the words you have spoken. We thank you for speaking of our Father who is above; it makes our hearts sing."

About one hundred miles was traveled by road on this trip. The weather was very hot and roads dusty.

A second trip was made to the White River Indians, and those living near the Muckleshoot Reservation, with similar purpose. More of these were found away from home, as they do not farm so much as some others.

Three weeks of the month were thus spent. Four days were spent visiting a sick man and afterwards burying the same person at Puyallup Reservation. Four days I rested with my family by the "Sound," and the last Sabbath preached at the Puyallup Church.

SIOUX INDIANS.

Rev. John Flute, *Pine Ridge, S.D.*, writes:—I am an Indian myself, and my home is several hundred miles to the east of this, but I am here preaching to the wild Indians of Pine Ridge Agency. These Indians are most all heathen yet and don't know what Jesus Christ has done for them; but a few are Christians. I preach at Wounded Knee Station and I can see it is getting some lighter than it was.

I have labored in the congregation of Wounded Knee and I endeavored to do all I could. I was not teaching them everything, but taught the people only in the word of God. During the months, May, June and July we received two new members and two children were baptized. We have had service every Sunday, and when possible I have been going round to their houses to hold meetings there also. All Sunday we have prayer meetings. On Saturday the women who are Presbyterian members meet for prayer and to be taught sewing and to help our women's society in raising money for missionary purposes. During the months of June and July many of the people were not at home; some were hunting cattle, others were off to play and dance. But as many as trust in Jesus always remembered the Sabbath-day. God helping them, in a little while they will grow stronger.

FAMILY RELIGION.

Rev. J. K. MacGillivray, *De Tour, Mich.*, writes:—A new departure from which I expect good results is "Family Sabbath," *i. e.*, the first Sabbath of each month, morning service, is the time specially designated for baptism (and when necessary the formal public confession of faith in Christ and reception as members by the session and congregation of intending communicants). The children take a prominent part in the service,

especially the singing, and the theme of the discourse, or sermon, or talk, is always in keeping; some subject connected with "home religion," parents, children, family worship, etc.

It seems to me that parents must be made to see the importance and feel the prime responsibility for the spiritual welfare of their children. Revival methods are necessary for the great mass of grown-up people, whose spiritual training has been neglected in the home, but were never intended as the divine method for the young people of well-regulated families, not only suffered to come, but trained and led to the Saviour by their own parents. The family is to be regarded as the unit of society and of the church. I believe the subject to be of transcendent importance and in need of almost "violent" emphasis throughout the Church.

SCHOOL BOOKS NEEDED.

Rev. E. L. Walz, Jr., *Riceville, N. C.*, writes: —There have been eleven additions to the membership of the church since my coming. Our day-school at Riceville had a successful four months' session in the spring, and will soon reopen under the same efficient teacher, Miss O. Henricks. The great need of the day-school is text-books. By going into our pocketbooks and those of our friends we managed to purchase enough second-hand books for last session, but are in need of more now.

Children's day was observed, and over ten dollars was given by the children of the places. The money was largely the result of work done by the little people, and it was a great joy to them that they had so much to give.

ORGAN AND HYMN BOOKS NEEDED.

Rev. W. C. Clemens, *Harlan, Ia.*, writes:— We need greatly a good organ for our chapel and some hymn books. If you could find some good friend who would furnish these for us we would be very grateful and they would be a great help to us. The kind of music has something to do with our attendance at church.

SALOONS AND SABBATH DESECRATION.

Rev. T. V. Kelly, *Ely, Minn.*, writes:—The town is composed largely of a foreign population. Almost the only industry is the mining of iron. A small lumbering business is done at the mills not far away.

There are fifteen licensed saloons, each paying annually $500. There is a large brothel reported to employ thirty women. The Sabbath is shamefully desecrated by picnics, gun-club practices, excursions, twice by balloon ascensions and by labor of various kinds.

UNAMERICAN SABBATH.

Rev. John W. Hood, *Evansville, Minn.*, writes: —My people are very kind and prompt in their payments, but are very worldly and careless in spiritual things. The Sabbath is poorly observed by many and openly desecrated by many others. Driving, wheeling, hunting, fishing and "camping out" are the leading Sabbath amusements. The people say that they are shut in seven and eight months in the year, and the short summers are their only time for any outing, and that Sabbath is the only day that they can close business without absolute loss.

THE FIELD WIDENS.

Rev. G. W. Bell, *Eastonville, Colo.*, writes as follows:—The fields put in my charge are Eastonville and Peylon, two small villages, with quite a population about them. As the nearest churches are ten miles south, ten west, and twelve north, and two of them Presbyterian, I have all the field I can care for, and as there is no church or preaching east of this place and as another community, Calham, has asked for preaching, presbytery has requested me to supply them twice each month. So I broaden my territory as I have opportunity. There has been nearly every kind of preaching in this community, but there is none now except by our Church.

A MEXICAN CONVERT—A HAPPY DEATH.

Rev. J. Y. Perea, *Pajarito, N. M.*, writes:— On one of my return trips I called at the home of an old lady who had often asked me to read to her the Holy Scriptures or something explanatory of them, which I did joyfully and prayerfully, hoping that the good Lord might open her mind and heart and enlighten and heal her darkened soul. As I approached the house, she came out, and, although bent down with age, hastened to me before I could get down from my conveyance and gave me a most affectionate embrace, saying, "Llegue! Llegue!" "Come in! Come in!" This is a remnant of an old Spanish custom in this Territory. I lost very little time and soon took a tract which I had selected and began reading to

her and her daughter. I noticed that she listened in almost breathless suspense. To my reading, I added a short but earnest exhortation, asking her to accept the Saviour. I told her it was a matter between herself and her Saviour, and that neither I nor all the priests in Christendom could do anything for her soul, if her heart was not reconciled to God in Christ. I told her to give her heart to Jesus and for the moment to forget all the churches of the world, and that the Lord would bring her into the right church. She seemed reconciled and told me that should she die, I should come to sing hymns to her grave. "Will you call the priest before you die?" I inquired. "I will," she said. "Then," I told her, "I could not, because it would be a great injury to your soul, as you could not be a receptacle both of darkness and light at the same time."

I had two more meetings with her after that on my return from Los Lentes. She seemed more and more reconciled to the gospel. She acknowledged that there was none but the Lord Jesus whom she could trust. When she died, her family and all her Catholic friends could not prevail on her to call the priest for confession. Her family and friends say that they never witnessed such a peaceful death. She said that all she needed was the Lord, that Jesus was with her, and that she cared for nothing more. He had forgiven her and that was enough.

OUR ONLY ARMENIAN CHURCH.

Rev. L. T. Burbank, *Fresno, Cal.*, writes:—Our colony is growing rapidly by the continual coming of refugees from Armenia, who now have a church home immediately on their arrival. But we need a new church building. We send help to the orphanages in Armenia, take care of the new arrivals and help others to come and help those of our friends who are not able to leave their ruined homes in Armenia. High prices and expensive living continue here on account of the lack of rain, and the irrigating ditches were dry long ago.

A BAPTIZED MEMBER RECEIVED.

Rev. Ernest W. Symonds, *St. Joseph, Mo.*, writes:—We have received nine members, five by letter and four on profession of faith. Baptized four—one adult, one child and two babes. I am glad to report that one of the number received into membership on profession was the first to be baptized by me, and the first to receive that ordinance in the church four years ago. By careful training in our Sunday-school and Junior C. E. Society, as soon as she was old enough to understand what it is to publicly confess Jesus Christ, she did so. Surely a testimony for baptizing children.

The work has been fruitful of good results this year. We have received twenty new members since last April 1. All our members are workers and alive.

A FULL SABBATH DAY'S WORK.

Rev. W. T. Scott, *Cleone, Ore.*, writes:—Every alternate Sabbath I reach all three of these points. Saturday I drive fourteen miles to the first point. Sabbath morning I superintend and sometimes teach in the Sabbath-school, and then preach. In the afternoon at 3 P. M. I reach a point in the mountains three and one-half miles further out; then starting home I preach at 8 P.M. at another schoolhouse. At these points I have had to lead the singing most of the time, so I am somewhat weary when the day is done. I have to drive home nearly always after the evening service, which is ten miles. It is a weary trip for my horse and for myself, especially after the winter rains set in, which makes the road in some places, through the heavy timbered region, almost impassable. I have one or two invitations to preach at other neighboring and needy points, but cannot possibly do so. The work at these schoolhouse points is often very trying and discouraging, for it is among settlements of open infidelity, spiritualism, seventh-day adventists and other false religions; still there are many noble but poor people in these places, many of them on claims, struggling to clear our homes in the wilderness. Nearly all classes of people treat me kindly in their homes, such as they have.

NOTABLE CONVERSION OF AN INFIDEL AND HIS FAMILY.

Rev. George A. McKinley, *Zeno, Oreg.*, writes:—More than fifty years ago there settled in this neighborhood a man who was very much opposed to the Christian religion. Infidel books and papers filled his library. All the religious training his children received in the home was what a godly mother could give them under these most unfavorable conditions. A few years ago, health gave way, owing to the infirmities of age and a life of toil on a Western farm. During the period of decline he was assiduously cared for by a beloved daughter who had found the Saviour in our church and Sabbath-school. The missionary on the field at that time visited him frequently and came to be welcome. He ceased to care for his infidel books and papers. One of his former associates in unbelief would come occasionally to urge

him to stand firm for his free-thinking opinions, until the friends had to tell him they preferred not to have these matters talked over with their father, as it worried him so. Several months before his death, he asked his daughter if she had joined the church. She said no, for fear that it might trouble him when he was so ill, but that she felt she was a Christian and wanted to unite with the church sometime. He said he was glad to hear her say so and wanted her to unite with the church right away. He also told her that he had made a mistake, but that now he believed in Christ and that if he could get strong enough by the next communion he wanted to join the church too.

This is a true incident and forcibly illustrates the value of our home missionaries' work in the West. The old gentleman died in peace, although his wish to profess Christ was never gratified. Several members of his family are now active Christians, leading godly lives and raising families to love the Bible and be an honor to God and his Church.

CHOCTAW INDIANS—A TEAM OF HORSES NEEDED

Rev. C. W. Burks, *Vandervoort, Ark.*, writes: —The past quarter has been very fruitful. Thirty-five souls have been saved, twenty-five backsliders restored to fellowship and fourteen new additions to the church. Collection for the debt of Home Board amounted to $26.39. I have preached forty-nine times; traveled over one hundred miles through the mountains, looking for these people for whom Jesus died, inviting them out to church. The Choctaw ministers in my district are doing a noble work. My greatest need now is a team of my own. Owing to sickness in my family, I have not been able to buy. One hundred dollars would enable me to own a team. I have to travel over a territory 100 x 150 miles, very mountainous.

AN IMPORTANT AND TIMELY PROTEST.

Rev. James A. McKay, *Davis City, Ia.*, writes: —I am obliged to enter a complaint or protest against the sessions of some churches granting letters of "good and regular" standing to members who are unworthy and undeserving of such. Such conduct ought to be promptly dealt with. I am exceedingly grieved and vexed because of this imposition. Our climate and the productiveness of our soil hold out inducements to those in other portions of our land, especially to those interested in stock-raising. From time to time members come to us by letter who are a positive detriment to the church and to the cause of Christianity in general. They generally possess worldly means, and think by them they can rule the church, irrespective of their morals. We have been troubled with such, and I wish that by some means or other the various church sessions could be warned not to grant letters of good and regular standing to those who are moving beyond their bounds unless they are worthy of the same. Liars, drunkards and mischief-makers in general have no business (as such) within the pale of the church, and it is very uncharitable to unload such characters upon unsuspecting parties.

A FOREIGN SABBATH TRANSPLANTED TO AMERICA.

Rev. William Nicholl, *Bellevue, Neb.*, writes: —One chief obstacle to all our work here are open business shops on the Lord's day, and the people of the large, rich, strong church of foreigners coming and doing their trading, drinking their beer and going to church, all on Sabbath mornings; and still they think they are religious people.

WHO WILL BUILD THIS MANSE?

Rev. D. Wallace MacMillan, *Earlham, Ia.*, writes:—The people here seem to love their pastor, and I know I love them. Our house of worship, seating comfortably 150, is generally full and sometimes crowded.

The pastor is ready to get married and bring to the field a very capable church worker, but we have no manse, and there is not in our town a suitable house available. However, I believe the Lord will provide some way in due time.

TEN ADDITIONS.

Rev. J. Q. Durfey, *Norman, O.T.*, writes:— Of our Sunday evening service we have made a specialty. It has taken on the character of a song service. We have two or three selections by the choir and a great deal of singing by the congregation. The church has been crowded almost every Sunday night.

At our communion service we received five new members into the church. Next Sunday we shall receive at least five more.

LAYING FOUNDATIONS—FRATERNAL GREETINGS.

Rev. Alexander Litherland, *Council Bluffs, Ia.*, writes:—The past quarter has been one of hopes and fears. We felt that we must build a new church and still the obstacles were in the way. After much consultation and prayerful con-

sideration we concluded to undertake the matter for the Lord, knowing full well that unless he opened up the way in an exceptional manner all would be of no avail.

At this writing we are laying the foundation. I say we, for it is literally true. The missionary assisted in making the excavation and is now helping on the walls of the new building. As we can take no summer's vacation, this work serves as a change and saves some of the funds which are already meagre for work to be done.

During the quarter six persons have united with us in church fellowship.

FRATERNAL GREETING.

To the Pastor and People of the Second Presbyterian Church—We, the rector, wardens, vestry and people of the Grace Episcopal Church, desire to congratulate you on the occasion of the breaking of ground and starting to build your church structure. You have our hearty good wishes at this time, and also our prayers for success in the upbuilding of the kingdom of Christ in this community. Allow us to feel that we are all your brethren in Jesus Christ.

Signed by Rev. R. L. Knox, Rector, and many others.

RESPONSE.

To the Rector and People of the Grace Episcopal Church—Greeting in the name of the Lord Jesus, whose we are and whom we serve.

Please read Philippians 1: 2-6, as the expression of our hearts to you all.

We thank you sincerely for your congratulations, and hope that together we may be able to save souls and establish righteousness in this part of the city.

With all loyalty to the great Head of Church, we subscribe ourselves as your co-workers in the Master's vineyard.

Signed by Rev. Alexander Litherland, Pastor, and others of the Second Presbyterian Church, of Council Bluffs, Ia.

TEMPERANCE WORK AMONG MINERS.

Rev. D. J. George, *What Cheer, Ia.*, writes:—This is a mineral district, hence the major part of the men are coal miners, rough and difficult to approach. Another difficulty is to make sober men of them and there lies the whole problem. Such people love the drink and the saloons control the place. There are nine of such dens in the town, and that is the reason why men have no love for the church. This is a very difficult problem to solve, to reach the people and break up the saloons. I have called the attention of other ministers regarding the matter, and it has been decided to hold special temperance meetings during the winter months, and with God's blessing I hope that much good may be done. Coal miners are hard people to deal with, because they have no respect for a minister and are always prepared to rebel against him when they find that he shows his opposition to the saloons. I hope with God's help to apply my influence against it during the coming months, in stirring up the people and bringing them to a state of realization. My first duty is to God, the church and the home, and to stand firm against this mighty king of intemperance. I hope by the end of my next quarter to be enabled to give a good result upon the line of temperance.

AN ANNIVERSARY.

Rev. George W. Martin, *Manti:—Anniversary Celebrated.*—The twentieth anniversary of the organization of the Manti Church was duly celebrated April 21 and continued through the 24th, Revs. Wilson, of Nephi, and McCreery, of Mt. Pleasant, assisting. The financial work of the field showed a total of $350 raised during the past year. Of that amount $130 went to the Boards, $100 to the support of the minister and the remainder to expenses and other benevolences. The showing was better than we had dared to expect, seeing our circumstances in the early part of the year.

During the quarter I participated in four funeral services, conducting two. One was that of Capt. Hess, a veteran of the Civil War, the same who ran up our school flag in 1892. His family belongs to our church and Sunday-school; the occasion was improved to show the patriotic service rendered by such men. The audience was a most responsive one; Company F, Utah National Guard, being in attendance as a military escort, their first service of this kind.

Our Volunteers.—A company of State militia was organized here last fall. When the call for volunteers came this spring our town responded well; about fifteen were enrolled, but only seven were accepted from Manti and three from Sterling. Of those three were our pupils in years past. The boys are now encamped at San Francisco bound for the Philippines. The patriotic spirit has developed rapidly in Utah the past weeks. The slur at our Government interjected into a professedly patriotic letter to Mormons by the "First Presidency" of the Mormon Church did not avail to dampen the commendable ardor of young Utah. The war with Spain is doing great things for these parts of our country in exalting the privilege of serving the cause of humanity under the starry flag.

Polytheism being taught.—For years polytheism was kept in the background. It is being taught publicly again. In Salt Lake City last week at a State conference of the Mutual Improvement Associations, the *Deseret News* reports Prof. G. H. Brimhall as follows: "Taking for his text John, the first chapter and the first verse, Elder Brimhall spoke of the gods counseling together concerning the image and likeness of man—the oneness of the gods was accomplished in this wise." But God's truth is getting a hearing also.

GROWTH AND HOPE FOR THE FUTURE.

Rev. D. D. Allen, *North Yakima, Wash.*, writes as follows:—A settlement has been formed a few miles above our Moxee church. The oldest farm was platted only four years ago. They have now a school district with an enumeration of fifty-seven. There are perhaps nearly two hundred people living there. There is a large fine body of land there that produced nothing but sage brush and cactus until four years ago. Being above the main water ditch, artesian wells were bored, and produced a supply of water sufficient to supply a large scope of country. The soil has been found very productive. I went out with Mr. Clark, the oldest settler, to see his farm. He has an orchard three years old that is beginning to bear. He has fifty acres in alfalfa which he has mown twice this season, producing, he estimated, 275 tons of hay. He expects to get 125 tons for the third crop, making 400 tons, or eight tons per acre. He expects to get, according to previous yields, nearly 2000 bushels of potatoes off forty acres. Does it not pay to encourage home mission efforts in such a country as this? Most of these people have come here quite poor, and have had quite a struggle to get a start made. The great and all-absorbing interest is money making. But while the country is in its infancy, if the people are helped to procure gospel privileges, we may be able to hold this country for the Presbyterian Church, and this fertile soil, if consecrated to the Lord's work, will, after a few years, make large returns into the treasury of the Lord.

A YOUNG MORMON SAVED.

Rev. N. E. Clemenson, *Logan, Utah*, writes as follows:—I am sometimes asked, "Do you ever get any Mormons?" Of course we do; that is what we are here for. The young man who came into the church in July was a Mormon before the Holy Spirit gave him a regenerate heart. He was born and grew up a Mormon. All his people now are Mormons. The influence that moulded his life to the time when the truth grappled him was Mormon. Yet he came out, as many others have done in Utah the past twenty-five years, and is now an earnest intelligent Christian man whose influence is being felt for Christ and his cause. How we rejoice in such victories! They mean so much. What may we not expect God to accomplish through such a life in the next forty or fifty years in this dark State! One such is worth half a dozen older persons. The Bible is his treasure—his meditation day and night. The Shorter Catechism is his creed. He has committed it to memory, for which the Board of Publication gave him a Bible, which I had the privilege of presenting to him in the presence of a house full of people. The service of Christ is his joy and song. He is active in Sunday-school, prayer meeting and all departments of Christian work. When he came into the church his mother sent me word that it was with her "free and full consent," not because she believed he was doing the right thing, but because Christianity had made a man of him! That is something.

DAKOTA INDIANS' DANGERS FROM WHITE MEN'S VICES.

Rev. John P. Williamson, *Greenwood, S. D.*, writes:—I have churches in some places holding meetings for several days. There are both victories and defeats in the church's war of conquest against heathenism. The church is winning many precious souls worth many times what is expended, but the devil is also entrapping many who had professed Christ. The devil's traps are the civilized inventions, strong drink, gambling and dancing. These enchantments are very alluring to the sensual, time-serving Indian, and the last ten years has witnessed a great increase in their demoralizing effect upon the Sioux Indians. I understand the cause of this increase to be the nearer contact of these Indians with the whites addicted to these vices. Ten years ago all the churches of Dakota Presbytery except one were on reservations from which whites were excluded from living. Now so many of these reservations have been opened to white settlers that the majority of our churches are near white settlements and the members are in daily contact with the whites. If only these white people were all Christians this contact might bring great blessings, and *only* blessings, to the Indians; but so many are the vices of the whites who have come to be neighbors to the Indians that more vices than virtues seem to be imparted by the con-

tact. Yet we are encouraged in the Lord. Many converts are holding out faithful. They are the Lord's converts. Some fail. They are man's converts. If the church is faithful God will not allow the vices of civilization to destroy this people, but Christianity will be established as the religion of the Dakotas.

MORMONS EVERYWHERE.

Rev. L. Harold Forde, *Castlewood, S. D.*, writes:—Two Mormon missionaries made a trip through this county during the summer, and preached on the streets. They met with no success. They cover up the fact of being Mormons until they secure a night's lodging, then they leave their tracts with a promise to return because so hospitably entertained! But their second reception here will be "cold." They neither give nor ask, they say, and of course do not refuse to take all they can get. Report has it that south of here they got $600 from a man who was "hospitable" in his treatment of them. I understand they met with encouragement at Watertown, and promised to return. I hear no more of them. If they return this way I shall open on them. I have a "Book of Mormon," and our missionary, M. T. Lamb's Golden Bible. Have you anything better or later to show them up? I suggest that we missionaries be prepared for them, for I would not be surprised it they returned near here. They will likely work the State.

CHEERING.

Rev. M. C. Long, *Topeka, Kans.*, writes:—"This has been a very encouraging quarter in our work. Average congregation of 400; twenty additions; a large increase in Sabbath-school and all branches of the church in splendid working order. Finances in a better shape than at any time of the six years on the field."

APPOINTMENTS.

H. A. Newell, Los Angeles, Bethany,	Cal.
D. M. Stuart, National City, 1st,	"
G. E. Keithley, Coronado, Graham Memorial,	"
W. L. Johnston, Pacific Beach, Pt. Loma, La Jolla and Del Mar,	"
F. D. Seward, Banning and Beaumont,	"
J. C. Fletcher, La Crescenta,	"
W. S. Whiteside, Santa Maria, 1st,	"
H. J. Furneaux, Pleasant Valley, 1st, Simi and Oxnard,	"
W. Donald, Carpenteria, 1st,	"
G. M. Darley, Ouray, 1st,	Colo.
E. H. Montgomery, Glenwood Springs, 1st,	"
C. A. Berger, Florence, 1st,	"
R. Nairne, Antonito and Bowen,	"
L. G. Battiest, Philadelphia and stations,	I. T.
F. L. Schaub, work among Cherokee Full Bloods,	"
J. J. Bagsley, Beaver and stations,	O. T.
G. W. McKinney, Shellsburg,	Iowa.
E. A. Enders, Essex and Bethany,	"
A. E. Kiser, Hamburg, 1st,	"
E. A. McDonald, Fremont, White Oak and station,	"
A. Doremus, Dubuque, 3d,	"
A. L. Berry, Livermore, 1st,	"
R. Corbett, Gilmore City and Pocahontas, 1st,	"
L. C. McEwen, Charter Oak, 1st,	"
L. Martin, Neuchatel,	Kans.
J. C. Berger, Great Bend,	"
G. D. Hyden, Dillon, Hope and Union,	"
F. M. Stead, Brighton,	Mich.
J. D. McDonald, Bayshore, Greenwood and Kegomic,	"
S. P. Todd, Lafayette, 2d, and stations,	"
G. L. Guichard, Grayling and Pinconning, 1st,	"
J. W. Christianson, Alpha, Enterprise and station,	Minn.
T. G. Sykes, Cloquet, 1st,	"
J. S. McCornack, Howard Lake, 1st, Sylvan and Winsted,	"
H. H. Gane, Royalton,	"
R. Horne, Evan, 1st,	"
J. S. Boyd, Alden, 1st, and station,	"
G. M. Caldwell, Madison, Grace and station,	Mo.
C. J. A. Porter, Enterprise and Grantsvill,	"
A. W. McGlothlan, Stanberry, 1st,	"
C. P. Blaney, Martinsville and New Hampton,	"
H. Gardner, St. Louis, Lee Avenue,	"
A. I. Goodfriend, Butte, Immanuel,	Mont.
O. P. Rider, Hamilton, 1st, Grantsdale and station,	"
A. B. Jamieson, Stamford and stations,	Neb.
J. R. Cooper, Oxford and Orleans,	"
J. Schaedel, Hastings, 1st, German and station,	"
A. M. Hendee, Hansen, 1st,	"
L. W. Scudder, Shelton, 1st,	"
L. E. Humphrey, Ashton and Farwell,	"
D. B. McLaughlin, Alexandria,	"
P. Bagnall, Paterson, St. Augustine,	N. J.
J. L. Langton, Waltham, 1st,	Mass.
S. B. Nelson, Woonsocket, 1st,	R. I.
E. D. Gallagher, Casselton, 1st,	N. D.
R. M. Hayes, La Grande, 1st,	Oreg.
J. C. Templeton, Burns and Harney, 1st,	"
J. M. Morrison, Moro, Monkland and stations,	"
C. R. Shields, Union,	"
W. Steele, Klickitat, 1st, Centreville, Canyon and Bethel,	Wash.
A. J. Adams, Cleveland, 1st, and Klickitat, 2d,	"
D. M. Butt, Britton, 1st, and Amherst,	S. D.
W. Graham, Carmel, Hay Creek, Minnesela, and Vale, 1st,	"
B. E. P. Prugh, Rapid City, 1st,	"
S. Hopkins, Mountain Head, Indian,	"
D. S. Brown, Kimball, 1st,	"
H. M. Boyd, Jupiter and Reems Creek,	Tenn.
J. J. Loux, Elizabethton,	"
J. C. Lord, Caledonia, New Salem and Shunem,	"
F. A. McGaw, Hot Springs and station,	N. C.
F. Marston, Thomas, 1st, and Pratt City,	Ala.
D. H. Dodson, Leonard,	Tex.
G. Bailey, Salt Lake City, Westminster,	Utah.
J. Wilson, Nephi, Huntington,	"
W. A. Mackey, Bellingham Bay, 1st,	Wash.
W. L. Breckinridge, Bayfield,	Wis.
H. A. Winter, Madison, St. Paul, German, and Middleton,	"
J. Bren, Racine, Bohemian,	"
C. Bremicker, Milwaukee, 1st and 2d German,	"
F. T. Bastel, Melnik, Hope Bohemian Mission,	"
B. Vis, Alto, Calvary Holland,	"

Young People's Christian Endeavor.

Replying to many inquiries, we are glad to announce that provision will be made for the Christian Training Course in the pages of the new *Assembly Herald*.

* * *

The Index to Volume XXIV occupies so many pages of this issue that it has been found necessary to give much less space than usual to the young people's department.

* * *

"Is heaven like this?" was the question Elder John, a Nez Perce Indian, asked Miss Kate C. Macbeth. He was sitting in church and felt the presence of the Lord.

* * *

At the recent Episcopal Convention, Bishop Graves expressed the opinion that his Church had made a serious error in not organizing the young people for her work on the lines of the Epworth Leagues and Christian Endeavor societies.

* * *

Those who have found help and suggestion in these pages, and regret the discontinuance of the magazine with this issue, are invited to become readers of the new *Assembly Herald*, to be published at 156 Fifth avenue, New York, beginning in January, 1899.

* * *

Replying to the statement sometimes made that the Chinese are not artistic, Dr. Judson Smith says that fifty young men in one of the mission schools sang the Hallelujah Chorus as grandly as it could be rendered by the young men of Amherst. He adds: "A people must not be judged by what they are under depressed conditions."

* * *

The Senior Circle of King's Daughters in the Fifth Reformed Church, Philadelphia, has for its motto: "They helped every one his neighbor; and every one said to his brother, Be of good courage." The circle supports a Bible reader in India, helps the poor and suffering at home, and recently, when the house of worship was renovated, provided the pulpit and altar chairs.

* * *

A missionary reports that the first lesson which the children in the Christian day-schools in Peking are taught is to give up the use of vile language. In this service the older children help the new-comers, and have been overheard saying, "Don't say that, it doesn't make Jesus happy," and "You *can't* go to heaven if you say that, because it isn't in the heavenly language."

* * *

Nearly all the boarding pupils in Way College, Adelaide, are active members of the Christian Endeavor Society. Dr. Torr, the principal, believes the society admirably adapted to the needs of a school in which eleven different churches are represented. A penny collection each week goes to some benevolent object, and the society maintains a regular correspondence with old members.

* * *

From the report on young people's societies, at the annual meeting of the Synod of South Dakota, it appeared that four of the presbyteries have Christian Endeavor Unions, four societies pursue special Bible study, and all show a growing interest in missions. All were encouraged to master the Christian Training Course recommended by the General Assembly and published in THE CHURCH AT HOME AND ABROAD.

* * *

An ignorant Chinese carpenter was converted. Moved with an earnest desire to serve his new-found Master, he learned to read the difficult Chinese written language, and made such use of the knowledge thus opened up to him in the word of God as to become a blessing to more than one hundred persons who might otherwise never have heard the gospel. Such a life, writes Rev. Mr. Shoemaker, who tells on page 481 the story of Elder Dzing, should help to satisfy the modern demand for definite results.

* * *

The increasingly large number of Presbyterian young people who find helpful stimulus and spiritual uplift in the weekly visits of *Forward* will be glad to know that Dr. J. R. Miller has gathered into a volume the series of articles called "Young People's Problems." The purpose is to speak "the word that may give help, save from mistake, and make the way plain and clear," and Dr. Miller modestly expresses the hope that those eager to make life beautiful and rich will find a little help in some of the pages. This is a book to build up the Christian life. It will bring blessing to those who read it. It is attractively issued by Crowell & Company at 75 cents.

The method by which Hindus sometimes travel, at the time of an annual festival, to a "holy" shrine, is thus described: Taking a small stone in his hand, the pilgrim stands in the attitude of prayer with hands folded on his breast and mutters words of prayer or praise. Then, lying full length on the ground, he places the stones as far forward as he can. Standing up by the stone, the pilgrim repeats the same action. Thus, length by length, he makes slow progress to the shrine. His mother, wife, sister or daughter walks by the roadside, carrying water for the thirsty devotee to drink, and at night when he stops for rest cooks his evening meal.

THE SYRIAN CHURCH IN INDIA.

The Syrian Church in southern India, which can be traced back historically to the second century, has to-day more than 300,000 souls within its pale. One of their quaint old churches is seven hundred years old. They possess, however, an emasculated form of the faith and are characterized by the absence of spiritual life. They long ago abandoned the Hindu caste system, but have settled down into a quasi-caste of their own, unconnected with any other element in the community. Moreover, they have lost all missionary outgoing spirit, and sit apathetic and inactive while the masses around them are Christless and steeped in heathenism. A Church thus situated, without a mission, is the saddest spectacle on earth. They are also very ignorant of their own faith. A London missionary, some years ago, examined a number of them, and found that some did not know who Jesus Christ was.

There is now a leavening influence among them. Three-quarters of a century ago the Church Missionary Society sent out four missionaries to coöperate with the Syrian Church and to assist them in giving an education to their people, and especially to their priests. This alliance lasted for twenty-five years, with great profit to the community. As a result, a reform party, 100,000 strong, sprang up in the Church, and finally, a few years ago, separated from the conservatives and are now moving actively and hopefully toward Protestant Christianity and education. Many of their young men are now in college, and a general *renaissance* has overtaken them. So long as this remains largely under the wise direction of the evangelical missionaries of the Church of England, there is abundant hope for a large and glorious work among this interesting people, and through them among the heathen during the coming generation.—John P. Jones, D D., in the *Independent*.

QUESTIONS FOR THE DECEMBER MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. What memorable scene is the beginning of organic Presbyterian history in this country? Page 534.
2. From what experiences in the old world did Presbyterian emigrants come to East Jersey? Pages 532, 533.
3. How was the First Presbyterian Church of New York aided in the erection of its house of worship? Page 473.
4. How many new church edifices in this country are every day completed and dedicated to the worship of God? Page 475.
5. What has been accomplished since 1844 by the Board of the Church Erection Fund? Page 479.
6. Explain the purpose of the General Fund, the Manse Fund and the Loan Fund. Pages 477, 478.
7. Through what effort was the Y. M. C. A. building at Maryville College secured? Page 505.
8. What three essentials of an institution of higher learning are possessed by Alma College? Page 507.
9. What is there unique about the setting of the Oak Hill School for colored boys and girls? Page 505
10. Illustrate, from incidents in a missionary tour, the conditions of Sunday-school missionary work. Pages 510-512.
11. What illustration is drawn from a cyclone cave? Page 512.
12. How do missionaries testify to the power of the gospel to save the Indians? Page 517.
13. What points are to be remembered in the solution of the "synodical problem?" Page 518.
14. Who are the mountaineers? Page 519.
15. Give an account of the efforts made in their behalf. Page 519.

WORK ABROAD.

16. Repeat the story of the life and work of the Chinese evangelist, Dzing. Page 481.
17. What did the Korean evangelist Kim accomplish during his three years' service? Page 482.
18. What contrast is drawn between white traders in western Africa and the natives? Page 483.
19. How has the king of Siam shown his interest in the work of Presbyterian missionaries? Page 486.
20. State the location, number and area of the Philippine Islands. Page 489.
21. What races inhabit the Islands, and what dialects are spoken? Page 490.
22. What education have the inhabitants enjoyed? Pages 490, 491.
23. The Roman Catholic attitude regarding the Philippines is what? Pages 491, 492.
24. When was the so-called Philippine Republic proclaimed? Page 492.
25. Tell something of the priest Butrus, afterwards bishop of Baniah, and recently elected Greek Catholic Patriarch. Pages 493–495.
26. How did a dream lead a Chinaman to the truth? Page 496.
27. Name six reciprocal blessings that have come to the home Church as a result of its interest in missions. Pages 497–500.

CHRISTIAN TRAINING COURSE PROGRAMS.

OUTLINE D. PROGRAM NO. 5, DECEMBER, 1898.

I. Biblical—30 minutes.

1. Hymn. Biblical Leader in charge.

2. Prayer.

3. Biblical Study. Studies in Evangelism. Study III—Anxious to be Saved, but Ignorant.

Instead of reading, let this be treated by the pastor as a short lecture or conference, following the texts below and others thought of. See also Torrey, *How to Bring Men to Christ*, pp. 29-35. This will not be more difficult than the usual good prayer meeting address.

The texts are: Isa. 53 : 6; John 1 : 12; Isa. 55 : 7; Acts 16 : 31; John 3 : 16, 36; John 3 : 14 and Num. 21 : 8; Rom. 1 : 16; 1 Cor. 15 : 1-4; Rom. 10 : 9, 10; Rom. 10 : 13, and Ex. 12 : 7, 13, 23; Luke 18 : 10-14; Gal. 3 : 10-13.

4. Prayer.

II. Historical—30 minutes.

5. Hymn. Historical Leader in charge.

6. Historical Study. American Presbyterianism. Study IV—The Old Scots Church of Freehold, N. J.

Required reading. See THE CHURCH AT HOME AND ABROAD, December, 1898, pp. 532-535; an article (condensed) from "The Old Scots Church of Freehold," by Prof. Henry Goodwin Smith, D.D. The sections of the program follow paragraphs of the article.

1. The Memorable Year of 1685.

The persecution in France. The sufferings in England and Scotland. Margaret Wilson.

2. The Early Scotch Expeditions to East Jersey.

Lord Campbell's party. The sad expedition of George Scot. The earlier immigrants of 1682. Barclay of Ury's parties. The Caledonia's voyage.

3. The Settlement in Freehold.

Matawan a New Aberdeen. Freehold. Bancroft's opinion.

4. The "Old Scots" Church of Freehold.

The site. The date, 1692. The first authentic statement in the early court record. The Rev. John Boyd's appearance. The first pastor.

5. The First Presbytery Meeting

The first page of the minutes. The beginning of American presbytery. The men present, Makemie, Andrews, Hampton, Boyd. The ordination of John Boyd. The last Sabbath day of 1706.

For the further study of this important period and remarkable church, see the interesting and valuable *History of The "Old Scots" Church of Freehold in East Jersey*, by Prof. Henry Goodwin Smith, D.D. (pp. 60, postpaid 60c., The Transcript Printing House, Freehold, N. J.)

7. Prayer.

8. Hymn.

OUTLINE D. PROGRAM NO. 6, DECEMBER, 1898.

I. Doctrinal—15 minutes.

1. Hymn. The Pastor in charge.

2. Prayer.

3. Doctrinal Study. The Shorter Catechism.

Ques. 104. What do we pray for in the fourth petition? Answer in unison. Proof? (t) Prov. 30 : 8, 9; 1 Tim. 6 : 6-8; (u) Prov. 10 : 22.

Ques. 105. What do we pray for in the fifth petition? Let one answer. Proof? (w) Psa. 51 : 1, 2, 7; (x) Mark 11 : 25; Matt. 18 : 35.

Ques. 106. What do we pray for in the sixth petition? Let one answer. Proof? (y) Matt. 26 : 41; Psa. 19 : 13; (z) John 17 : 15; 1 Cor. 10 : 13.

Ques. 107. What doth the conclusion of the Lord's Prayer teach us? Let one answer. Proof? (a) Dan. 9 : 18, 19; (b) Phil. 4 : 6; 1 Chr. 29 : 11-13; (c) 1 Cor. 14 : 16; Rev. 22 : 20, 21.

This exercise may be profitably treated as a Bible reading by the leader, or texts on slips marked with the letters, a, b, c, as above, distributed in the meeting and called for when wanted.

II. Missionary—45 minutes.

4. Hymn. Missionary Leader in charge.

5. Missionary Study. Missionary Expansion. Study V—A Missionary Church. The Great Missionary Uprising.

Required reading. Graham's *Missionary Expansion of the Reformed Churches*, chapters v and vi.

Have brief essays read, one on the Moravians and one on the life of William Carey. Then have a general discussion.

Study VI—Relation of the Home Church to Foreign Missions.

Required reading. THE CHURCH AT HOME AND ABROAD, December, 1898, pp. 497-500.

Let six members state briefly the reciprocal blessings which the home Church has received from foreign missions.

Study VII (alternate)—The Board of Foreign Missions.

Required reading. THE CHURCH AT HOME AND ABROAD, March, 1897, pp. 173-192. Consult also the Report of the Board for 1898, and the volume of Historical Sketches.

6. Prayer.

7. Hymn.

The Christian Training Course will be continued in the new Assembly Herald, *the January issue of which is expected to appear before December 25.*

THE "OLD SCOTS" CHURCH OF FREEHOLD.

PROF. HENRY GOODWIN SMITH, D.D.

[For the Christian Training Course, Historical Department. See Program No. 5, December, 1898, page 531. Being extracts selected by the Rev. Hugh B. MacCauley from Prof. Smith's "History of The Old Scots Church."]

1. The Memorable Year of 1685.

At no time since the days of Calvin and of Knox was the outlook for the Reformed faith darker in Great Britain and France than in the year 1685. In that year Louis XIV was persuaded to revoke the Edict of Nantes, which for over eighty years had been the shield of toleration for the Protestantism of France. Six hundred thousand Huguenots sought exile, fleeing from the persecutions of the "dragonnades," and enriched Holland, England and America with the industry, character and faith which a century later proved to be the sorest needs of the land from which they had been so ruthlessly expelled.

Early in the year, on the death of his brother Charles, James II ascended the throne of Great Britain, and, in defiance of the past opposition to his succession on account of his Romanist views, openly avowed himself a Catholic. The ritual of the Roman Church was celebrated at Westminster in Holy Week, the court soon assumed a papist complexion, the capital silently acquiesced, but in the West of England and in Scotland discontent ripened in a few weeks into revolt. Had leaders appeared with characters and reputations that would have fairly represented the Protestant sentiment of the land, the revolution might well have been anticipated, which three years later brought William of Orange to the English throne. But Duke Monmouth, the vain, luxurious, natural son of Charles II, strove in vain to rally the pure, stern piety of England and of Scotland to the blue banner of his Protestant uprising in the West, and died as a traitor to the King's person and the "King's religion," which gained a passing strength by the failure of this so-called "Protestant rebellion."

That summer of 1685 witnessed the "bloody circuit" in West England, when the ferocious Jeffreys hung or exiled a thousand for participating in Monmouth's cause. In Scotland, Claverhouse raided the districts of Dumfries and Galloway, making the abjuration of the Covenant the alternative to imprisonment or death. In the month of May, Margaret Wilson and Margaret McLaughlan were drowned in the tidewaters of Blednock, singing their psalms of praise until the waters sealed their lips. Burnt Island prison and Dunnottar Castle heard the piteous prayers of hundreds of suffering Presbyterians, who refused to renounce their allegiance to Christ as the Head of His people.

2. The Early Scotch Expeditions to East Jersey.

Many of the clan of the Campbells were hung or sentenced to be deported to the colonies. Hearing the threats of the Council to exterminate the clan, Lord Neil Campbell purchased a proprietory right in the colony of East Jersey, and in the autumn of the year fled to America, leading over several scores of adherents of his brother's cause and of the persecuted faith. He was received with marks of distinction by the East Jersey proprietors upon the field, and in the following year was appointed Deputy Governor of the province. In the quaint chirography of James Emott, of Amboy, clerk of the province, is the list of Campbell's emigrants of 1685, and among their number we may find names of those who, a few years after, reared the Church of their covenanted faith on "Free Hill" in the county of Monmouth.

Toward the close of the year there arrived at Perth Amboy the "Henry and Francis," a vessel "of 350 tun and 20 great guns," the pest ship containing the stricken remnant of the sad expedition organized by George Scot, laird of Pitlochie. Few pages of history are fuller of mingled misery, horror and moral grandeur than the records of these persecuted followers of Pitlochie. Sentenced to death for attending conventicles and refusing allegiance to the Papist James, they were lying in the summer of 1685, tortured and mutilated, in the prisons of Glasgow and Edinburgh, Stirling and Leith. Pitlochie, who had been fined enormous sums and thrice imprisoned for his Presbyterian principles, obtained for them a commutation of sentence to banishment for life. Collecting from the stifling dungeons this wretched crowd of men and women, with ears cropped, and noses slit, and cheeks branded, he embarked with them in September, only to lose his life upon the passage, his wife and some seventy of his fellow-sufferers also perishing from the pestilent ship-fever. On this voyage of horrors, with the memory of persecution and tyranny behind them, with the plague carrying away three and four from their number daily, with the hardships of the untried wilderness before them, their indomitable spirits rose above all these miseries that encompassed them and they sent back to Scotland the protest against the injustice that

banished them from their "own native and covenanted land, by an unjust sentence, for owning truth, and holding by duty, and studying to keep by their covenanted engagements and baptismal vows, whereby they stand obliged to resist, and testify against all that is contrary to the word of God and their covenants."

Wodrow states that the emigrants found but inhospitable treatment from "the people who lived on the coast side," but received many acts of kindness from the inhabitants of a town "a little way up the country." This place of their first sojourn was probably Woodbridge, where the sufferers found a Puritan settlement of New Englanders. Many of them came over to Monmouth county, after litigation with John Johnstone, Pitlochie's son-in-law, on whom the command of the expedition devolved at the leader's death.

Although these two expeditions of 1685 were the most notable of those days, they were not the first or only organized parties of Scotch immigrants. In the year 1682, the twenty-four proprietors, a number of whom were Scotchmen, on coming into possession of the soil of East Jersey, offered many inducements to settle in the new colony. Among those who came over in this first year of general immigration, we find the names of William and Margaret Redford, born in the years 1642 and 1645, who lie buried in the "Old Scots" graveyard, near the present town of Freehold, under a double stone. The years of their respective births are the oldest recorded in the graveyard.

Barclay of Ury, the grand old Quaker Governor of the colony, together with Lawrie and Drummond, his Deputies on the field, with motives of mingled compassion and business interest, organized many parties of harassed Scotch Quakers and Covenanters, who on their arrival at Perth Amboy, the port of the colony, soon found their way to the broad plains of Middlesex and Monmouth counties.

The famous emigrant ship, the "Caledonia," is supposed to have made her first voyages at this early period, and other well-known Covenanters, such as Walter Ker, pillar of the Freehold Church for half a century, are known to have come in the year 1685.

3. The Settlement in Matawan and Freehold.

The Covenanters would naturally seek a locality where they might form a community of their own and might dwell together in fellowship. Some of them settled near the present town of Matawan, where before the year 1690 was a hamlet known as New Aberdeen. The larger portion of them advanced somewhat farther into the interior and in the large district known then as Freehold found peace and plenteousness after their sufferings and wanderings. Freehold obtained its first character as a community from the Covenanter immigrants of 1682–1685.

"This is the era at which East Jersey, till now chiefly colonized from New England, became the asylum of Scottish Presbyterians," says Bancroft ["Colonial History," Chap. xvii]. "Is it strange," he continues, "that Scottish Presbyterians of virtue, education and courage, blending a love of popular liberty with religious enthusiasm, hurried to East Jersey in such numbers as to give to the rising commonwealth a character which a century and a half has not effaced?" "Thus the mixed character of New Jersey springs from the different sources of its people. Puritans, Covenanters and Quakers met on her soil; and their faith, institutions and preferences, having life in the common mind, survive the Stuarts."

4. The "Old Scots" Church of Freehold.

Some six miles to the north of the present town of Freehold, on a wooded eminence, overlooking rolling, fertile fields, lies a neglected acre which should be a cherished spot to all Presbyterians of our land, and also to all interested in the beginnings of the colonial history. It is the site of the "Old Scots" Church of Freehold, reared by the exiles of 1685 for their worship of God after the simple manner forbidden in their own "native and covenanted land." Close under its eaves were laid the remains of its first minister, Rev. John Boyd. Eight yards to the southwest lies the body of Rev. John Tennent, who, like Rev. John Boyd, died in his youth after two years of ministry with the church.

Around this central site lie the rude stones of the old Scotch pilgrims and their children, of Archibald Craige, one of Lord Campbell's company; of John Henderson, son probably of him of the same name who signed the protest on Pitlochie's ship; of Formans, of the generation following John Foreman of the "Henry and Francis," and others of the names of Clark, Redford, Wall and Ward, belonging to the Covenanter generation; others still of the names of Amy, Crawford, O'Harrah, Pease, Patten, VanDorn and Freeiser, of the generation of the sons and daughters born in the new world.

The generally accepted date for the erection of the church building, or the organization of the church society, is the year 1692. The only basis apart from tradition appears to be a MS. letter from Freehold by Rev. John Woodhull, D.D., dated April 23, 1792, which stated that "The Church was formed about an hundred years ago,

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chiefly by persons from Scotland" [Hodge's "History," i, 56].

The first authentic statement concerning the early history of the church is contained in the early records of the courts of the county of Monmouth.

This is the action taken by four representative Presbyterians in the county who desired the "recording" of their meeting house by the court. A *facsimile* of this request, of the consequent action of the court, and of the application of the Rev. John Boyd for leave to "qualify" is given.

The record reads as follows:—"At a Court held on Fourth Tuesday of December, 1705. John Bowne, President.

"Richard Salter, Obadiah Bowne, Anthony Woodward, George Allen, Jeremiah Stillwell, Assistants.

"At ye request of John Craig, Walter Ker, William Bennet, Patrick Imly, in behalf of themselves and their breathren, ye protestant desenters of freehold called Presbiterians, that their Publick meeting house may be recorded. Ordered by this Cort, that it be Recorded as followeth. The Meeting House for religious worship, belonging to the Protistant discenters, called ye Presbiterians of ye Town of Freehold, in ye County of Monmouth, in ye Province of New Jarsey, is scituate, built, lying and being at and upon a piece of Rising grownd, commonly known and called by the name of free hill in sd Town.

"Mr. John Boyd, Minnister of the sd Presbiterians of freehold, did also Parsonally appear, and did desire that he might be admitted to qualify himself, as the law directs in that behalf.

"Ordered that further consideration thereof be referred until the next Court of Quarter Sessions."

The appearance of the young minister, Rev. John Boyd, at the court sessions was an act of precaution to preserve the person of the preacher from the outrages and tyranny of the Governor. Cornbury's treatment of Morgan of Eastchester [who was Boyd's successor at Freehold], of Hubbard of Jamaica, of Makemie and Hampton when preaching at Newton, and even of Episcopalian ministers in New Jersey who fell under his displeasure gave abundant warrant for taking every step to ensure safety from the attacks of the man who, Bancroft says, "joined the worst form of arrogance to intellectual imbecility" ["Hist. of U. S.," ii, p. 41].

In May, 1706, Mr. Boyd appearing again before them, he was permitted to "qualify" by subscribing to the provisions of three acts, made in the reigns of Elizabeth, Charles II, and William and Mary, which contained an abjuration of Transubstantiation, an assent to the doctrine of the Trinity as taught in the XXXIX Articles and the Oaths of Allegiance and Supremacy, all being contained in the Toleration Act of 1689, which freed dissenting ministers from the obnoxious restrictions of the Five Mile Act and Conventicle Act.

5. The First Presbyterian Meeting.

"De Regimine ecclesiæ." Concerning the government of the church—with these striking and characteristic words, in the midst of a broken sentence, the history of the Presbyterian Church in America begins. This incomplete phrase ushers us into the midst of an interesting scene. The place is the "Old Scots" church of Freehold, or some spot near it; the day is Friday, December 27, 1706. The revered Francis Makemie, "Father of the American Presbyterian Church," is occupying with appropriateness the Moderator's chair; the other ministers present are Jedediah Andrews, of Philadelphia, and John Hampton, of Maryland, and the Presbyterial action is the examination of Rev. John Boyd, with a view to his ordination to the gospel ministry and his connection with the Freehold church.

A reproduction of the first part of the minutes of this "Presbytery of Philadelphia" is given herewith.

"1706. De Regimine ecclesiæ, which being heard was approved of and sustained. He gave in also his thesis to be considered of against next sederunt.

"Sederunt 2d, 10bris, 27.

"Post preces sederunt, Mr. Francis McKemie, Moderator, Messrs. Jedidiah Andrews and John Hampton, Ministers.

"Mr. John Boyd performed the other parts of his tryals, viz., preached a popular sermon on John i. 12; defended his thesis; gave satisfaction as to his skill in the Languages, and answered to extemporary questions; all which were approved of and sustained.

"Appointed his ordination to be on ye next Lord's day, ye 29th inst., which was accordingly performed in the publick meeting house of this place, before a numerous assembly; and the next day he had ye Certificat of his ordination."

This memorable scene is the beginning of organic Presbyterian history in the new world. This is the first known Presbyterian meeting, and the first known Presbyterian ordination. There may have been presbytery meetings and ordinations prior to this. There probably were ordinations before this, and ordinations presuppose a presbytery to ordain. Yet in tracing back to its sources the wondrous course of the development of the church, history stops at John Boyd and the "Old Scots" meeting house of Freehold. Back of this point lie the uncertainties of tradition or conjecture. Onward from this, all is clear, cogent and connected. From the threshold of the little meeting house on

Free Hill began the tiny current of the stream, which, as in the prophet's vision, has spread through distant deserts, deepening in its progress, watering thirsty places, and bringing its nourishment to the trees of life.

Upon the following Sabbath, was performed the solemn act of dedicating the life of the young minister to the service of the Church of God. Upon his brow in this symbolic ritual descended the ordination touch of the old world ministry. The new order of the American presbytery was born that day. The difficult question of validity of ordination which brought dissension into other churches, such as the Dutch Presbyterian Church of America, was solved in the act. John Boyd heads the long list of presbyters in the ordination roll of the American Presbyterian Churches.

By the actions on these two days, the Freehold church became the first recognized Presbyterian church in New Jersey. "In Jersey, the Church in Freehold was the only one at first belonging to the Presbytery" [Hodge, i, 75]. Abraham Pierson, who was at Newark in 1667; Jeremiah Peck, at Elizabethtown in 1668; Benjamin Salsbury, at Woodbridge in 1674, and Thomas Bridge, at Cohanzy in 1692, all ministered to apparently Independent congregations. The churches at Woodbridge and Cohanzy came into connection with the presbytery two years later, in 1708; the churches of Maidenhead and Hopewell followed in 1709.

On that last Sabbath day of the year 1706, the Covenanters gathered with gladness, at the sound of the conch shell, or the rolling drum, in their house of religious assembly. One whose services had been approved by over a year of trial, the man of their choice and of their nation, was to be empowered to exercise his full ministry, and to administer to them the precious sacraments of the Church of Christ. For the first time in the lives of most of them, the exiles of 1685 would now enjoy the full privileges of the Church which they had loved and suffered for; privileges which they had been denied by tyrannous intolerance in their native land, and by the undeveloped character of their church life in their new home.

The throngs that would assemble, drawn by deep and prayerful interest in the events, or by the curiosity excited by the wide reputation of Francis Makemie, might not be contained within the narrow walls; and some of those outside the building would pass above the spot where less than two years later rested the ashes of the young presbyter, who this day was consecrating the ardor of his youth to the service of the Church of Christ.

[See paragraph on page 470 relative to the Historical Monument to be erected in Monmouth County.—EDITOR.]

Book Notices.

All that the Apostle to the Gentiles says about himself in his letters and recorded addresses, arranged in chronological order, forms a booklet of much suggestiveness and value. It is entitled SAINT PAUL: AN AUTOBIOGRAPHY, and is one of Revell's Quiet Hour Series. [25 cents.]

To his already long list of practical books that are helpful in Christian living, Dr. J. R. Miller has added THE JOY OF SERVICE. Its twenty-four chapters bear such titles as "The Duty of Joy," "Belonging to God," "Ministries that Bless," "If Christ were our Guest," "The Making of Character." The author hopes it may have "a mission of helpfulness to some who are earnestly striving to grow into a braver, truer, richer-hearted life, and to become inspirers of others in their efforts and struggles." [T. Y. Crowell & Co., 75 cents.]

FELLOW TRAVELLERS, by Francis E. Clark, D.D., is the record of a personally conducted journey in three continents, with impressions of men, things and events. The journey of nearly forty thousand miles, occupying almost a year, was undertaken for the advancement of the cause of Christian Endeavor. The book is not a connected narrative, but contains descriptions of scenery, of eminent men and of Christian Endeavor conventions. It shows how young people live the Christian life in Sweden and Switzerland, in Germany and Egypt, in South Africa and India. [F. H. Revell Co., $1.25.]

WHAT A CARPENTER DID WITH HIS BIBLE is an address by John Franklin Genung, Professor of Rhetoric in Amherst College. The complete victory of the Galilean carpenter, when brought face to face with the greatest spiritual emergency ever recorded in history, throws a significant light on his habitual study and use of the Bible. He had lived and meditated in Scripture ideas until they had given color and direction to all his mental and moral workings. From that treasure-house he could draw just the precept and principle needed for the case in hand. He made a wise and discriminating use of historic parallels and experiences, while his interpretation and applications are based on broad and sound common sense. [T. Y. Crowell & Co., 35 cents.]

Dorcas Hicks (Mary H. Perkins) tells her readers that since she began to wear spectacles she sees many things she never saw before. So in her little volume, THROUGH MY SPECTACLES, made up of thirty-nine brief papers on every-day topics, she anticipates the spectacles for her friends, and shows them some things they ought to see. The author's delight in nature and trust in the tender care of God are contagious. The humdrum routine of the common, ordinary affairs of life receive sympathetic treatment; and the book is likely to awaken thought and stimulate to better endeavor. [T. Y. Crowell & Co., 75 cents.]

WORTH READING.

Hinduism and Christianity—A Contrast, by Rev. John P. Jones. *Bibliotheca Sacra*, October, 1898.

Life in Honolulu, by Mabel Loomis Todd. *Self-Culture*, October, 1898.

Nusqually Mythology: Studies of the Washington Indians, by James Wickersham. *Overland Monthly*, October, 1898.

The Bulawayo of To-day, by a resident. *Gentleman's Magazine*, October, 1898.

Spanish Missions in Arizona, Past and Present, by Henry P. Aulick. *Overland Monthly*, October, 1898.

Colonial Lessons of Alaska, by David Starr Jordan. *Atlantic Monthly*, November, 1898.

The Bible in Education, by John T. Prince. *Educational Review*, November, 1898.

The Maroons of Jamaica, by Lady Blake. *North American Review*, November, 1898.

Shall We Keep the Philippines? by Hon. Charles Denby. *The Forum*, November, 1898.

George Whitefield, the Apostle of the Great Awakening in America, by Joseph Parker, D.D. *Homiletic Review*, November, 1898.

The Growth of the Hopi Ritual, by J. Walter Fewkes. *Journal of American Folk-Lore*. July–September, 1898.

Rhymes of Korean Children, by E. B. Landis, M.D. *Journal of American Folk-Lore*, July–September, 1898.

In the Country of Sitting Bull, by Rosa T. Shelton. *The Outlook*, November 5, 1898.

The Romance of the Mission Field, VI, by Frederick Burns. *Wide World Magazine*, November, 1898.

Queer Scenes in Sumatra, by J. Stafford Ransome. *Wide World Magazine*, November, 1898.

RECEIPTS.

Synod in SMALL CAPITALS; Presbyteries in *italics;* Churches in Roman.

☞ It is of great importance to the treasurers of all the Boards that when money is sent to them, the name of the church from whence it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e.g.*, *Pastor*, *Treasurer*, *Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

THE BOARD OF HOME MISSIONS.

COMPARATIVE STATEMENT OF RECEIPTS FOR MONTHS OF OCTOBER, 1897 AND 1898.

	*CHURCHES.	*WOMAN'S BD. OF H. M.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1898—For Current Work....	$10,251 58	$21,616 65	$2,929 41	$2,903 01	$37,700 65
" " Debt.....	1,106 33			90 50	1,196 83
1898—Total October.....	11,357 91	21,616 65	2,929 41	2,993 51	38,897 48
1897— " "	9,572 24	22,616 97	3,903 36	2,778 82	38,871 39
Gain.....	1,785 67			214 69	26 09
Loss.....		1,000 32	973 95		

COMPARATIVE STATEMENT OF RECEIPTS FOR SEVEN MONTHS ENDING OCT. 31, 1897 AND 1898.

	*CHURCHES.	*WOMAN'S BD. OF H. M.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1898—For Current Work	$55,931 80	$91,772 67	$37,462 17	$26,367 54	$211,534 18
" " Debt.	34,975 55			9,734 92	44,710 47
1898—Total, 7 mos.....	90,907 35	91,772 67	37,462 17	36,102 46	256,244 65
1897— " "	61,265 22	86,835 28	47,440 64	21,096 64	216,637 78
Gain	29,642 13	4,937 39		15,005 82	39,606 87
Loss			9,978 47		

HARVEY C. OLIN, *Treasurer*,
Madison Square Branch P. O., Box 156, New York, N. Y.

* Under these headings are included the gifts of Sabbath-schools and Young People's Societies.

RECEIPTS FOR THE BOARD OF HOME MISSIONS, OCTOBER, 1898.

NOTE.—All items marked * have been contributed as a "Patriotic Offering for Debt."

BALTIMORE.—*Baltimore* — Annapolis C. E., 3.96; Baltimore 1st, 200; — Brown Memorial (C. E., 14.50), 100.91; Catonsville sab.-sch., 50; Havre de Grace C. E., 10; Highland, 4. *New Castle*—Lower Brandywine, 10; Manokin, 12; Wilmington Central C. E., 5. *Washington City* — Falls Church W.M.S.,* 7.50; Washington City Metropolitan, 75. 478 37

CALIFORNIA.—*Los Angeles*—Banning, 3.80; Del Mar, 2; San Gorgonia, 3.46. *Oakland*—Fruitvale, 2.50; Oakland 1st, 216; — Union Street, 3. *Sacramento*—Colusa, 5; Redding, 5. *San José*—Hollister, 10. *Santa Barbara*—El Montecito, 11.05. 261 81

COLORADO.—*Boulder*—Collins, 3; New Castle, 3; Saratoga, 5; Wolf Creek,* 6. *Denver*—Highland Park C. E., 2. *Pueblo*—Cañon City C. E., 25; Pueblo Mesa,* 3; Walsenburgh, 2d, 5. 52 00

ILLINOIS.—*Alton*—Salem German, 5. *Bloomington*—Clinton C. E.,* 22.60; Heyworth C. E., 4. *Cairo*—Metropolis,* 3.37. *Chicago*—Chicago 41st Street sab.-sch.,* 40; Presbytery of Chicago, 74.25. *Peoria*—Princeville sab.-sch., 20.40. *Schuyler*—Salem German (*4), 5. 174 62

INDIANA.—*Crawfordsville*—Crawfordsville 1st W. M. S.,* 2; Dayton W. M. S.,* 2; Delphi W. M. S.,* 2; Frankford W. M. S.,* 2; Lafayette 1st W. M. S.,* 2; — 2d W. M. S.,* 2; Newtown W. M. S.,* 1; Oxford W. M. S.,* 2; Spring Grove W.M.S.,* 1; Waveland* (C. E., 5; sab.-sch., 5), 10. 26 00

INDIAN TERRITORY.—*Choctaw* — Bethel Mission, 1; Pine Ridge, 1; San Bois, 1; Wister, 2. *Cimarron*—Purcell, 10. *Sequoyah*—Claremore Mound, 5. 20 00

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 154.31; —Central Park, 21.39; Delmar, 4; Mechanicsville sab.-sch., 10. *Corning*—Creston, 7.50; Sidney,* 15; West Centre, 5. *Council Bluffs*—Columbian, 8; Woodbine, 11.80. *Des Moines*—Davis City, 4; Tremont, 10.13; Lineville, 7.60. *Dubuque*—Frankville, 5. *Fort Dodge*—Boone C. E., 5; Emmanuel German, 8; Fonda (C. E., 8. sab.-sch., 2), 20; Fort Dodge Jr. C. E., 5; Jefferson C. E., 2.50; Lohrville, 7.05; Ramsey German, 20; Wheatland German, 20. *Iowa*—Bloomfield C. E., 74 cts.; Burlington 1st, 12.40; Fairfield, 38; Fort Madison Union C. E., 5; Keokuk Westminster (C. E., 2.50), 33.16; Leando C. E., 1; Martinsburg C. E., 1.15; Middletown* (C. E., 1.50), 21.50; Montrose C. E., 1.50; New London C. E., 50 cts.; Ottumwa 1st C. E., 3.75; Shuman C. E., 50 cts.; Troy C. E., 50 cts.; Wapella C. E., 2.50. *Iowa City*—Atalissa, 5; Cedar Valley, 1.50; Columbus Central (sab.-sch., 5.62), 11.72; Unity, 5.46; Washington C. E., 2.50. *Sioux City*—Denison C. E., 2; Ida Grove C. E., 5; Storm Lake C. E., 3.50. *Waterloo*—Ackley (C.E., 2.50; Jr. C.E., 1), 3.50; Clarksville C. E., 1.50; Nevada C.E., 5; Tama C. E., 50 cts.; Tranquility C. E., 5.60; Unity C.E., 1.21; Waterloo (C.E., 12.88; sab.-sch. Rally Day, 7.05), 62.88. 590 35

KANSAS.—*Emporia* — Brainerd, 2.50; Emporia Arundel Avenue, 4.40; Waverly (*16.40), 43.28; Wichita Oak Street, 10. *Highland*—Barnes, 4; Blue Rapids (*6), 24; Holton, 57; Irving, 2. *Larned*—Valley Township, 16.40. *Neosho*—Monmouth, 2.25; Parker, 3.25; Princeton, 5. *Solomon*—Barnard, 5; Concordia (sab.-sch., 1.70), 66.51; Ellsworth, 8; Lincoln Jr. C. E., 5. *Topeka* — Adrian, 1.25; Mulberry Creek, 2.10; Pleasant Ridge, 3.75. 265 79

KENTUCKY.—*Ebenezer*—Greenup, 9.15. *Louisville*—Louisville Warren Memorial, 41.60. 50 75

MICHIGAN.—*Detroit* — Dearborn, 6.15; Detroit Covenant sab.-sch., 4.90; Springfield C. E., 2.75. *Flint*—Akron, 7; Bad Axe,* 10.25; Columbia, 8; Deckerville, 6.75; Mundy, 6.35. *Grand Rapids*—Big Rapids Westminster sab.-sch., 5; Grand Rapids 1st sab.-sch., 8.62. *Kalamazoo*—Richland E. R. Miller, 10; White Pigeon* (C.E., 1), 3. *Lake Superior*—Detour,* 5.25; Manistique Redeemer, 13.30. *Lansing*—Jackson,* 11; Sunfield, 3.50. *Monroe* — Hillsdale,* 12.10. *Saginaw*—Hillman, 1.50. 125 44

MINNESOTA.—*Duluth*—Duluth 2d,* 1.15; Floodwood Sta., 1; Hibbing, 2; Kelsey Sta., 1; Virginia Cleveland Avenue, 2; Through Rev. S. A. Jamieson,* 102.50. *Mankato*—Kasota, 5.65; Russell, 2; Woodstock L. A. Soc., 2.50. *Minneapolis*—Minneapolis Swedish 1st, 3. *Red River*—Red Lake Falls, 5. *St. Cloud*—Wilmar* (ch., 7.57; sab.-sch., 1.58, Jr. C.E., 1; C. E., 55c.), 10.70. *St. Paul*—Forest, 3.50; Macalester, 5.25; St. Paul 1st, 5; — Dano-Norwegian, 7; — Dayton Avenue C.E., 6.25. *Winona*—Houston, 3. 168 50

MISSOURI.—*Kansas City*—Appleton City, 10; Malta Bend, 2; Salt Springs, 2.50. *Ozark*—Joplin, 14.53. *St. Louis*—Emmanuel German, 10; Jonesboro, 6; Zoar, 10. 55 03

MONTANA.—*Helena*—Miles City, 32. 32 00

NEBRASKA.—*Box Butte*—Belmont,* 1.40; Marseland,* 1.60; Willow Creek,* 2.75. *Hastings*—Bostwick, 5; Hanover German, 35; Hastings German, 6; Lysinger, 2.50; Ruskin, 3; Seaton, 3.50; Stamford, 7.82. *Kearney* — Litchfield (sab.-sch., 1.71), 7.25; Wood River, 5. *Nebraska City*—Auburn, 4.84; Diller, 3.23; Goshen, 1.26; Nebraska City, 17.57; Pawnee (Jr. C.E., 1.79), 61.46; Staplehurst, 21.50. *Niobrara*—St. James Union sab.-sch., 3.50. *Omaha*—Lyons Jr. C.E., 3.90; Omaha 1st German, 15. 213 08

NEW JERSEY.—*Elizabeth*—Basking Ridge C. E., 5; Clinton, 75; Connecticut Farms C. E., 3; Elizabeth 3d C.E., 10; — Madison Avenue, 10; — Westminster sab.-sch. Mission Fund, 24.78; Roselle, 25.29. *Jersey City*—Garfield C.E., 4; Kingsland Mission Chapel C. E., 5; Paterson 3d Jr. C. E., 1; — Westminster,* 16.64. *Monmouth* — Allentown, 50; Beverly (sab.-sch., 5; ch.,* 51.25), 56.25; Bordentown sab.-sch., 12.22; Columbus, 7; Cranbury 2d, 49.80; Tennent C.E., 8. *Morris and Orange*—Madison sab.-sch. Missy. Soc., 100; Orange Central, 150; Pleasant Valley German, 10; Succasunna, 5.46; Wyoming, 5.53. *Newark*—Lyon's Farms, 64.24; Montclair 1st, 152.70; Newark 1st, 100; — 2d, 100; — 3d sab.-sch., 18.95; — 1st German sab.-sch., 20; — Fewsmith Memorial, 10.88; — Park, 5.19; — Roseville sab.-sch., 50. *New Brunswick*—Amwell 2d (Mt. Airy sab.-sch., 5), 13; Bound Brook sab.-sch., 1.50; Dayton, 17.76. *Newton*—Asbury, 50; Hackettstown, 50. *West Jersey*—Bridgeton 2d sab.-sch., 70.06; Cedarville Osborn Memorial, 3; Haddonfield Mon. Concert, 3.80. 1363 05

NEW MEXICO.—*Arizona* — Clifton and Morenci,* 5.75; Peoria,* 2.25; Sacaton 1st Prina (*6), 31; — 2d Prina,* 4. *Santa Fé*—Aztec, 2; Embudo Spanish,* 7.75; Penasco Spanish,* 3.65; Raton 1st,* 56. 112 40

NEW YORK.—Committee on New York Synodical Missions, 1000. *Albany*—Albany 1st W. H. M. Soc.,* 14.50; — West End C. E., 4; Esperance (sab.-sch., 3), 20.45; Jermain Memorial, 27.78; Schenectady East Avenue sab.-sch., 3.78. *Binghamton* — Cortland, 100; McGrawville, 5. *Boston* — Houlton C. E., 5; Manchester Westminster (*2.80), 6; Roxbury sab.-sch., 3.69; Somerville,* 1.25 *Brooklyn*—Brooklyn Bay Ridge, 19.53; — Classon Avenue Jr. C. E., 90 cts.; — Greene Avenue sab.-sch., 17.50; — Lafayette Avenue, 1374.43; — Memorial, 162; — Throop Avenue, 57; — Westminster, 80. *Buffalo*—Buffalo Park, 34.72; Ripley, 10. *Champlain*—Chazy, 22.48; Essex, 2.44. *Chemung*—Big Flats, 15; Moreland, 3.75. *Columbia*—Hillsdale, 3; Oak Grove Mission sab.-sch., 1.50. *Genesee*—Warsaw sab.-sch., 56.67. *Geneva*—Canoga (sab.-sch., 1.50), 7.42; Trumansburg (sab.-sch Rally Day, 7), 36.66; West Fayette C. E., 2. *Hudson*—Congers 1st, 20.51; Florida, 18.60; Haverstraw Central sab.-sch., 15.70; Milford, 15; Monticello, 24; Mongoup Valley, 12.60; Washingtonville 1st, 30; West Town, 20. *Long Island*—Amagansett, 16.50; Belleport, 16; Bridgehamp on, 18.08; Cutchogue, 15.38; Middletown, 16.40; South Haven, 17; Southhold C. E., 10. *Lyons*—Victory, 5; Wolcott 2d, 5.56. *Nassau*—Astoria, 9.31; Jamaica, 66.20; Roslyn C. E., 5.46. *New York*—New York 14th Street, 11.13; — Adams Memorial C. E., 10; —Covenant C. E., 10; —Faith, 12; —Throggs Neck C. E., 5. *Niagara*—Lockport 2d, 2.15; Niagara Falls 1st, 60; North Tonawanda North, 15. *North River*—Amenia, 24.20; Freedom Plains (sab.-sch. C. Day, 5), 10; Highland Falls (C. E., 3), 9.60; Marlborough C. E., 15; Milton C. E., 7. *Otsego*—Gilbertsville, 17.12. *Rochester*—Mt. Morris, 31.70; Rochester Westminster, 87. *St. Lawrence*—Potsdam, 20; Sacketts Harbor, 7.75; Watertown 1st, 112.49. *Steuben*—Hornellsville 1st, 60. *Syracuse*—Syracuse 1st C. E., 34.69; — Park Central, 42.70. *Troy*—Salem sab.-sch., 6.81; Troy Woodside A. H. A.,* 100. *Utica*—Glendale C.E., 2; Ilion (sab.-sch., 5.73; ch., 5.73), 11.46; Knoxboro C.E., 1; Oriskany, 20.50; West Camden C. E., 5. *Westchester*—New Rochelle 1st, 66.03. 4273 08

NORTH DAKOTA.—*Fargo*—Kelso, 4. *Pembina*—Elkmont, 1.22; Elkwood, 2.20; Inkster, 1.43; Maida Sta., 60 cts.; Tyner Sta., 60 cts. 10 05

OHIO.—Synod of Ohio for debt, 25.71. *Cincinnati*—Cincinnati 7th sab.-sch.,* 10; — Westminster C. E., 5. *Cleveland*—Willoughby, 11.25. *Dayton* — Troy sab.-sch., 17.28. *Mahoning*—Kinsman, 8; Middle Sandy C. E., 5; Youngstown, 36.04; — Westminster (*17.07), 41.46. *Steubenville*—Bacon Ridge,* 3; Bethel C. E., 3; Carrollton, 13; East Liverpool 2d, (C. E., 5; Jr. C. E., 4), 9; New Philadelphia,* 9; Ridge sab.-sch.,* 2; Steubenville 2d,* 28.53; Unionport, 2; Yellow Creek,* 11.50. *Zanesville*—Madison C.E., 5. 245 77

OREGON.—*East Oregon*—Lastine Sta., 2.50. *Portland*—Astoria, 10.96; Bay City, 7.50; Portland Mizpah, 2.50; — St. John's, 6.30. *Willamette*—Marion, 1.45; Mehama C.E., 1. 32 21

PENNSYLVANIA. — *Allegheny* — Concord, 3; Fairmount, 4.15; Glenshaw sab.-sch., 21.26; Leetsdale sab.-sch., 8.02; Tarentum, 11.18. *Blairsville*—Johnstown Laurel Ave. (sab.-sch., 10), 41; Latrobe, 49; Livermore, 4.11; New Florence, 8.25; Parnassus, 10.76. *Butler*—Amity, 10; Butler, 146.48; Mt. Nebo, 23.75; New Hope, 8; North Washington, 19.60; Prospect, 21.20. *Carlisle* — Green Hill, 4; Lower Marsh Creek, 22.70. *Chester*—Bryn Mawr,* 152.76; Great Valley, 14; Media, 66.43. *Clarion*—Brookville, 27. *Huntingdon*

—Houtzdale, 3.10; Irvona sab.-sch., 4.50; Little Valley sab.-sch., 8.57; Osceola, 18; Tyrone, 84.04; Williamsburg sab.-sch.,* 8.74. *Kittanning*—Cherry Tree, 4.08; Crooked Creek, 10; East Union, 3. *Lackawanna*—Bernice sab.-sch., 5 80; Hawley, 10; Peckville, 7.51; Plains (sab.-sch., 1; ch., *6.70, 2.84), 10.54; Tunkhannock, 28. *Lehigh*—Easton 1st, 100. *Northumberland*—Buffalo C. E., 4; Muncy C. E., 7.50; Renovo 1st sab.-sch., 27; Williamsport 1st, 50; — Bethany, 3. *Parkersburg*—Hughes River, 5. *Philadelphia*—Philadelphia Gaston sab.-sch., 22.10; — Holland C. E., 10; — Memorial C.E.,* 10; — Walnut Street sab.-sch., 43.79; — 79th Street and Brewster Avenue Mission, 3.27; "Patriotic Offering for Debt," 4. *Philadelphia North*—Bridesburg, 20; Chestnut Hill 1st C. E., 2.90; Frankford, 35.85; Morrisville sab.-sch., 4.16; New Hope, 4.94; Norristown 1st, 177.74; Overbrook, 274; Thompson Memorial, 6. *Pittsburg*—Castle Shannon 1st, 5 23; Hebron sab.-sch. (Free Will Offering), 5; Pittsburg 1st sab.-sch., 72.94; — Point Breeze, 200. *Redstone*—Dunbar, 20; Dunlap's Creek, 9.67; Mt. Vernon, 4; Mt. Washington, 3; Uniontown 1st, Mrs. Julia A. Brownfield,* 50. *Shenango*—Hopewell, 16.50; Unity, 20; Westfield sab.-sch., 25. *Washington*—Fairview, 14; Lower Ten Mile, 5; Mt. Prospect, 75; Upper Buffalo, 36.40; Washington 3d, 41; West Alexander, 130; Wheeling 1st, 25. *Wellsboro*—Wellsboro, 87.27. *Westminster*—Wrightsville, 11.78. 2554 59

South Dakota.—*Central Dakota*—Forestburg, 10. *Southern Dakota*—Alexandria, 8.64; Hope Chapel, 4.86. Turner Co. 1st German, 50. 73 50

Tennessee.—*Holston*—Amity, 75 cts.; Timber Ridge, 75 cts. *Union*—Rockford, 10; Shiloh, 3. 14 50

Texas.—*Austin*—Austin 1st Mrs. E. B. McLane, 3; Cibolo, 3; Dilley, 3; El Paso, 29.75; New Orleans Immanuel,* 3; Pearsall, 14. *North Texas*—Jacksboro, 2.25. 58 00

Utah.—*Kendall*—St. Anthony 1st Jr. C.E., 3 3 00

Washington.—*Alaska*—Ft. Wrangell 1st, 3.50; — 2d, 1.50. *Olympia*—Ridgefield, 8. *Puget Sound*—Snohomish Union, 8.12. *Spokane*—Cœur d'Alene, 5.25. 26 37

Wisconsin.—*Chippewa*—Maiden Rock, 1.50; Oak Grove,* 3. *La Crosse*—Greenwood sab.-sch., 1; La Crosse North,* 8.53; Sechlerville, 6.30. *Madison*—Cambria C. E., 7.50; Lodi (C.E.,* 6.12), 21.22; Madison St. Paul's German, 5. *Milwaukee*—Alto Calvary, 6; Milwaukee German (sab.-sch., 1), 3.10. *Winnebago*—Weyauwega, 14.50. 77 65

$11,357 91

Plus amount transferred from Individuals..... 100 00

$11,457 91

Woman's Board of Home Missions..... 21,616 65

LEGACIES.

Legacy of J. L. Parent, dec'd, late of Niles, Mich., 15.89; John W. Howe, late of Rochester, N. Y., 50; Hon. Wm. A. Wheeler, late of Malone, N. Y., add'l, 98; Mary H. Gilson, late of Leetonia, O., 300; Egbert Starr, dec'd, late of New York, N.Y., 2000; David Ingalls, late of Springville, N. Y., 431; Mary E. Clapp, late of West Randolph, Vt., 14.68; Mary W. Dimond, late of Brighton, Ill. (balance), 81.85; Jos. S. Brewster, late of Philadelphia, Pa., 158.127..... $3,149 54

Less legal expenses..... 220 13

$2,929 41

INDIVIDUALS, ETC.

Whitedale sab.-sch., Gulliver, Mich., 1.51; Rev. A. M. Lowry, Watsontown, Pa., 40; "K.," 75; "3 Cs.," 2; W. Graydon, 5; "C. Penna.," 14; Presbyterian Relief Association of Nebraska, 29.55; Rev. R. G. Keyes, Watertown, N.Y., 5; R. S. Egleston, Gaines, N.Y., 1; Mr. S. Yandes, Indianapolis, Ind., 1000; Maclavia, Laura and Cordelia Whitlock, Lumberton, N.M., 1; "A. C. G.," 10; Rev. Peter J. Leenhouts, New Amsterdam, Wis.,* 5; Rev. Meade C. Williams, St. Louis, Mo., 50; "A Friend," 1; A. G. McKaney, Laconia, Ind., 1; "J. A. W.," 25; Miss A. E. Schenck, Dayton, N.J ,* 1.50; Mrs. Laura C. Hughes and sister, Russellville, N.Y., 10; Mrs. G. S. Jonett, Washington, D.C., 10; T. Nash, Chicago, Ill., 12; Nathaniel Smith, N. Y.,* 1; "C. B.," Pasadena, Cal., 15; C. W. Loomis, Binghamton, N. Y., 30; Mrs. F. W. de Hernandfz, Lumberton, N. M., 1; Mary S. Rice, Colorado Springs, Colo., 20; "G. L. K.," 15; Rev. David M. James, Easton, Pa.,* 2; Mrs. Helen D. Mills, Tunkhannock, Pa., 25; "M. A. R.," 100; Wm. Aikman, Atlantic City, N.J., 5; Rev. Louis F. Benson, Philadelphia, Pa., 25; "Cash," 10; T. E. Laurie, Jaksonville, Ill., 26; Rev. J. A. Pomeroy, Fairview, W. Va.,* 1; B. F. Felt, Galena, Ill., 100; "A Friend,"* 20; Rev. W. V. Te Winkel, White Pigeon, Mich.,* 2; "A Friend,"* 2; Mary E. Sill, Geneva, N. Y., 5; Rev. Wm. Miller, Des Moines, Ia.,* 100; Raymond H. Hughes, Altoona, Pa., 4; Rev. and Mrs. E. S. Toensmier, Coudersport, Pa.,* 2; Interest on John C. Green Fund, 40; Interest on Permanent Fund (Trustees of the General Assembly, 490), 862.95; Interest on Charles R. Otis Missionary Fund, 30; Interest on Cornelia B. Strong Fund, 250 ..... $2,993 51

Less amount transferred to churches.... 100 00

2,893 51

Total received for Home Missions, October, 1898... $38,897 48

" during same period last year..... 38,871 39

" since April 1, 1893..... 256,244 65

" during same period last year 216,637 78

SPECIAL DONATION.

Through Woman's Board $129 17

H. C. Olin, *Treasurer*,
156 Fifth Avenue, New York.

Madison Square Branch P.O. Box 156.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, OCTOBER, 1898.

Atlantic. — *Fairfield* — Mt. Tabor, 1; Mt. Olivet, 1. *South Florida*—Eustis sab.-sch., 85 cts. 2 85

Baltimore. — *Baltimore* — Baltimore 1st, 300, sab.-sch., 225; — Brown Memorial, 144.28. *New Castle* — Buckingham, 34.75; Rehoboth (Md.), 8.62; West Nottingham, 54. *Washington City*—Berwin Chapel sab.-sch., 20; Hyattsville sab.-sch., 10; Takoma Park sab.-sch., 10; Washington City Bethany sab.-sch., 19.70; — Eckington sab.-sch., 16.19; — Metropolitan, 188.75; — New York Avenue sab.-sch., 61; — North sab.-sch., 10. 1102 29

California.—*Benicia*—San Rafael, 26.20, sab.-sch., 2.15; Vallejo, 21, sab.-sch., 5. *Los Angeles*—Los Angeles Immanuel, 50, sab.-sch., 12.75. *Oakland*—North Temescal, 18.60. *San Francisco*—San Francisco Franklin Street sab.-sch., 2.50; San Anselmo, 11 55, sab -sch., 6. 155 75

Illinois.—*Alton*—Rockwood, 5. *Bloomington*—Heyworth, 32; Wellington, 10.16. *Cairo* — Bridgeport, 13. *Chicago*—Austin, 15.47; Chicago Bethany, 3; — Lakeview, 100; Peotone, 5; Riverside, 2.98. *Mattoon*—Tower, 10. *Peoria*—Elmira sab.-sch., 22; Princeville sab.-sch., 18.20; Prospect, 12. *Rock River*—Hamlet Y. P. S., 7.50; Joy Y. P. S., 7; Milan Y. P. S., 8.35; Morrison sab.-sch., 416, Y. P. S., 18.75; Newton Y.P S., 4; Princeton sab.-sch., 10.76; Rock Island Central Y. P. S., 10. *Schuyler*—Rushville, 22.87; Salem German, 7. *Springfield*—Buffalo Hart, 4.45; Springfield 1st, 73.74, sab.-sch., 29.94; — 2d, 34.64; Williamsville Union, 2.40. 495 37

Indiana.—*Crawfordsville* — Elizaville, 4; Hopewell, 12; Kirklin, 5; Rockville Memorial, 8.95. *Fort Wayne*—Huntington, 16.44. *Indianapolis* — Greencastle sab.-sch., 3.50. *Logansport*—Granger, 1; Pisgah, 3; Union, 3.51; Westminster, 8. *New Albany*—New Albany 3d, 12.53; Orleans, 9.30; Paoli, 9.25. 96 48

Indian Territory.— *Choctaw*— Philadelphia, 2. *Oklahoma*—Ponca City, 19. 21 00

Iowa.—*Cedar Rapids*—Cedar Rapids 2d, 22.65; Scotch Grove sab.-sch., 6. *Corning*—Brooks, 1.80; Creston sab.-sch., 2.10; Nodaway, 1.75. *Council Bluffs*—Carson, 7; Hamlin sab.-sch., 1.75. *Dubuque*—Jesup, 12; McGregor, 3. *Fort Dodge*—Emmanuel German, 13; Wheatland German, 40. *Iowa*—Fairfield, 40. *Sioux City*—Cherokee, 17.27; Paullina sab. sch., 3; Storm Lake, 3.13. *Waterloo*—Dysart, 5, sab.-sch., 3. 182 45

Kansas.—*Emporia*—Burlingame sab.-sch., 15.30; Cottonwood Falls, 5 14; Waverly, 31.19; Wichita Oak Street, 15. *Highland*—Holton sab.-sch., 21.47. *Neosho*—Independence sab -sch., 4.54. 92 64

Kentucky.— *Louisville* — Louisville Warren Memorial, 1.27. 1 27

Michigan. — *Detroit* — Birmingham, 5; Detroit Forest Avenue, 23.31; — Scovell Memorial sab.-sch., 24. *Flint*—Bridgehampton, 2.53; Deckerville, 1.61; Flushing sab.-sch., 6; Marlette 2d, 2.72. *Grand Rapids*—Big Rapids Westmins er, 31. *Kalamazoo*—Benton Harbor, 25. *Lake Superior*—Manistique Redeemer, 25. *Monroe*—Erie, 5.25, sab.-sch., 1. 128 42

Minnesota.—*Mankato* —Alpha, 3.20; Mankato 1st, 56.34. *Minneapolis*—Minneapolis Oliver sab.-sch., 3.46. *St. Paul*—St. Paul Dayton Avenue sab.-sch., 8. *Winona*—Oakland, 2.60; Utica, 2.10. 75 70

MISSOURI.—*Platte*—Craig, 10, sab.-sch., 5. *St. Louis*—Bethel German, 20; De Sota, 9.65; St. Louis Gla gow Avenue sab.-sch., 16.25. 60 90

NEBRASKA.—*Box Butte*—Crowbutte, 3; Emmanuel, 2; Union Star, 5. *Hastings*—Hanover German, 8; Hansen, 4; Hastings German, 7. *Nebraska City*—Plattsmouth sab.-sch., 4. *Niobrara*—St. James sab.-sch., 3.50. *Omaha*—Craig, 14.17; Lyons, 15.77. 66 44

NEW JERSEY.—*Elizabeth*—Connecticut Farms, 15; Cranford, 56.90; Plainfield 1st, 219.06; Roselle, 283.33. *Jersey City*—Newfoundland, 20; Passaic sab.-sch., 15. *Monmouth*—Bordentown sab.-sch., 12.22; Cranbury 1st, 150; Freehold, 173.80; Manasquan, 35.59. *Morris and Orange*—Ea t Orange Brick sab.-sch., 15.98; Madison, 58.64; Mendham 1st, 47.92, sab.-sch., 5.25; New Vernon sab.-sch., 10.66; Orange Central, 1000; — Hillside sab.-sch., 100; Succasunna, 5.46; Summit Central, 60.65, sab.-sch., 100; Wyoming, 2.60, sab.-sch., 1.78. *Newark*—Arlington sab.-sch., 5.82; Montclair Trinity, 100; Newark 1st, 100; — 2d, 87.50; — Calvary sab.-sch., 30; — Park, 46.80. *New Brunswick*—Bound Brook sab.-sch., 1.50. *Newton*—Branchville, 26; North End Mission sab.-sch., 30. *West Jersey*—Bridgeton 2 1 sab.-sch., 70.07; Camden German, 2; Hammonton, 15.62. 2905 15

NEW YORK.—*Albany*—Albany 6th, 107.98; — West End, 31; Sand Lake, 7.10; West Galway, 3. *Binghamton*—Cortland, 100. *Boston*—Antrim, 21.60. *Brooklyn*—Brooklyn Lafayette Avenue, 25.09; — Memorial, 162; — South 3d Street, 25.52. *Buffalo*—Buffalo Park, 36.89; — Westminster, 69.15; East Aurora, 10; Portville sab.-sch., 15; Silver Creek, 7.31. *Cayuga*—Ithaca, 425.47. *Champlain*—E sex, 1.97; Port Henry, 34.66. *Genesee*—Wyoming sab.-sch., 7.25. *Geneva*—Manchester, 55; Ovid, 58.42; West Fayette, 4. *Hudson*—Good Will, 6.27; Middleton 2d, 70.26; Monroe, 50; Palisades, 80 05. *Long Island*—Bellport, 14; Bridgehampton, 32; South Haven, 20. *Lyons*—Victory, 3.57. *Nassau*—Babylon sab.-sch., 12; Newtown sab.-sch., 20; Northport, 4.11. *New York*—New York Brick, 50; — Morrisania 1st, 9.38. *Niagara*—Lewiston, 5; North Tonawanda North, 15. *North River*—Amenia, 14.35; Cornwall on Hudson, 10.84; Highland Falls, 8, sab.-sch., 4. *Otsego*—Cooperstown, 62.76; Otego, 27.66. *St. Lawrence*—Waddington Scotch, 80.90; Watertown 1st, 126.30. *Syracuse*—Oswego Grace, 45.32. *Troy*—Cambridge, 12; Melrose, 20; Pittstown, 9.55; Salem sab.-sch., 3.48; Troy Jermain Memorial, 29.57; — Park, 20.06; Waterford, 26.79. *Utica*—Ilion, 7.50, sab.-sch., 7.50. *Westchester*—Darien, 40; New Rochelle 1st, 77.19; — 2d, 56.67; Yonkers Westminster sab.-sch., 33.75. 2324 24

NORTH DAKOTA.—*Pembina*—Cavalier, 3.35; Tongue River, 3.85. 7 20

OHIO.—*Athens*—Amesville, 5; Middleport, 14. *Bellefontaine*—Bellefontaine, 10.20; De Graff, 13 07; Spring Hills, 5.23. *Cincinnati*—Pleasant Ridge sab.-sch., 4.41. *Cleveland*—Cleveland Calvary, 100. *Columbus*—Amanda, 7; Midway, 5.64. *Dayton*—Troy sab.-sch., 15.50. *Huron*—Bloomville, 4; Melmore, 5; Republic, 2. *Mahoning*—North Jackson, 13; Youngstown, 43.59. *Steubenville*—Deersfield Y. P. S., 10; East Liverpool 1st Y. P. S., 4; Island Creek, 19.35, sab.-sch., 1.65; Yellow Creek sab. sch., 13.48. *Wooster*—Dalton sab.-sch., 12.50; Hopewells ab.-sch., 12. 320 62

OREGON.—*East Oregon*—Union, 3.04. *Portland*—Portland 1st sab.-sch., 10; — St. John's, 6.30. *Southern Oregon*—Marshfield, 7. 26 34

PENNSYLVANIA.—*Allegheny*—Allegheny Central, 70.34; Glenshaw sab.-sch., 21 26; Sewickley sab.-sch., 225. *Blairsville*—Livermore, 7.70; McGinnis, 6.16; Parnassus, 109.89. *Butler*—Amity, 10; Grove City, 50; Middlesex, 42; New Hope, 8; New Salem, 11; Plain Grove, 30; Unionville, 30. *Carlisle*—Carlisle 2d sab.-sch., 25; Centre, 18; Harrisburg Covenant, 9; Lower Marsh Creek, 17.25. *Chester*—Bryn Mawr, 607.50; Chichester Memorial, 4. *Clarion*—Academia, 2.50. *Erie*—Hadley, 2. *Huntingdon*—Clearfield, 199.20; Spring Mills, 6. *Lackawanna*—Bernice sab.-sch., 5.80: Carbondale, 7.50, sab.-sch., 13.50; Langcliffe, 16.01; Wilkes-Barre Grand Street sab.-sch., 68.37. *Lehigh*—Allentown, 41.74; Mauch Chunk sab.-sch., 40. *Northumberland*—Williamsport 1st, 100; — Covenant, 145.42. *Parkersburg*—Hughes River, 5. *Philadelphia*—Philadelphia 10th, 362.50; — Gaston sab.-sch., 22.13; — Walnut Street sab.-sch., 46.15; — West Hope, 30; — 79th Street Mission, 3.47. *Philadelphia North*—Bridesburg, 20; Frankford, 35 85; Hermon, 75; Morrisville sab.-sch., 4.15. *Pittsburg*—Charleroi sab.-sch., 4.15; Idlewood Hawthorne Avenue, 7; Oakdale, 85.25; Pittsburg 1st sab.-sch., 83.54; — Point Breeze, 200; — Shady Side, 89.63, sab.-sch., 35.40. *Redstone*—Dunlap's Creek, 12.77; Mt. Vernon, 3; Mt. Washington, 3; Rehoboth, 35.51. *Shenango*—Centre, 18; Herm n, 14.50; Harlansburg, 7; Rich Hill sab.-sch., 9. *Washington*—Burgettstown 1st, 53.02; Cross Creek, 40.62; Fairview, 14; Lower Ten Mile, 2; Upper Buffalo, 5.78; Wheeling 1st, 75. *Westminster*—Chanceford, 17. 3369 50

SOUTH DAKOTA.—*Dakota*—Porcupine, 2. *Southern Dakota*—Turner County 1st German, 45. 47 00

TENNESSEE.—*Union*—Eusebia, 10; Knoxville 2d, 3. 13 00

TEXAS.—*Austin*—Austin 1st, 5. 5 00

WASHINGTON.—*Walla Walla*—Kamiah 1st sab.-sch., 10. 10 00

WISCONSIN.—*Chippewa*—Ellsworth, 3.33; Hager City, 3.75; Hartland, 3.93. *Madison*—Beloit 1st, 18; Highland German, 3; Pulaski German, 12, sab.-sch., 1.85; Richland Centre sab.-sch., 2.50. *Milwaukee*—Horicon, 10; Somers, 20. 77 36

MISCELLANEOUS.

Rev. A. M. Lowry, 40; Chas. Bird, U. S. A., 6; Garrett Burns, 28; "C. Penna.," 22; E. A. and W. McN., 5; A. P. Gray, 1; "Cooperstown," 148; A friend from Bloomfield, for salary W. P. Chalfant, 150; G. P. Reeves, 20; Jno. G. Brooks, 5; David O. Irving, 100; Frank K. Hipple, 50; "Cash," 50; Rev. Meade C. Williams, D.D., 50; Rev. and Mrs. J. A. Ainslie, 5; Rev. W. C. Johnston, 10; Rev. T. W. Bowen, 25; Miss Alida Beyer, support child in India and China, 4; C. K. Powell, for work in China, 2.50; "A friend," support Messrs. Johnson and Fraser, 83.33; "J. A. W.," 100; S. Yandes, 1000; "A Friend," 1; W. E. Hunt, support Chatirie Lal, 5; "A. N. J. Friend," 150; T. Nash, 12; Princeton Theological Seminary for W. S. Lee, 140; Jno. S. Merriman, 1; Mrs. Helen D. Mills, 25; "C. B., Pasadena," 15; G. C. Gearn, support Mr. Massey, 12; "Alpha," work in North Laos, 10; "A. M. C.," Jefferson, N. Y., 25; A. Cooper, 5.52; F. T. Voris, 60; J. M. S ewart, 2; "J. T. W. and M. W.," 8; A. N. J. Friend, 50; Mrs. Mary S. Rice, 20; Rev. E. P. Robinson, 15; C. W. Harris, for Mr. Hallock, 14; James Joy, salary V. F. Partch, 150; Rev. and Mrs. J. W. Miller, 10; W. J. Mackee, salary E. Baueiji, 13.50; "A Friend," salary C. J. Boppell, 500; Emma Kellogg, 100: S. V. Wright, 5; Miss Grace H. Dodge, salary of Jno. Wherry, D.D., 150; "H. R. P.," 4; Rev. Arthur H. Allen, evangelistic work in Korea, 100; Y.M. and Y.W. C. A., Normal University, 24.80; Wm. Aikman, 10; The Campbell family, 2; E. Wachter, 1; R. H. Milligan, 20; N. Tooker, for Hospital at Tungchow, 310.28; Boys' Society, Oroomiah, 50 cts.; W. N. Jackson, 40 . . . . . $8,916 43

LEGACIES.

Estate of Mrs. A. R. Ewing	$475 00	
Pastor Jacob, Oroomiah	48 75	
Estate of Mary W. Diamond	81 85	
" Egbert Starr	2,000 00	
" Mary H. Gibson	300 00	
" Jos. Brewster	158 12	
		$3,063 72

WOMEN'S BOARDS.

Woman's Occidental Board of Foreign Missions	1,194 37	
Woman's Presbyterian Foreign Missionary Society Northern New York	264 14	
Woman's North Pacific Presbyterian Board of Missions	362 31	
Women's Presbyterian Board of Foreign Missions of the Southwest	1000 00	
Women's Presbyterian Board of Missions of the Northwest	4,305 00	
Woman's Foreign Missionary Society of the Presbyterian Church	1,835 02	
Women's Board of Foreign Missions of the Presbyterian Church	2,500 00	
		11,460 34

Total received during the month of October, 1898 . . . . . $30,034 77

Total received from May 1, 1898, to Oct. 31, 1898 . $153,508 82
Total received from May 1, 1897, to Oct. 31, 1897 . . 176,244 96

CHAS. W. HAND, *Treasurer*,
156 Fifth Ave., New York.

RECEIPTS FOR THE BOARD OF EDUCATION, OCTOBER, 1898.

BALTIMORE.—*Baltimore*—Baltimore Aisquith Street, 6.31; Emmittsburg, 8.62. *New Castle*—New Castle (sab.-sch.,3.96), 130.61; Pencader, 5; Red Clay Creek, 6; Smyrna, 3.33; Wilmington East Lake, 3. *Washington City*—Washington City Gurley Memorial, 5.30; — Metropolitan, 30.

CALIFORNIA.—*Benicia*—Vallejo (sab.-sch., 2), 6. *Los Angeles*—Santa Monica, 3. *San José*—Santa Clara, 8.60. *Santa Barbara*—Montecito, 5; Santa Paula, 5.

CATAWBA.—*Southern Virginia*—Ridgeway sab.-sch., 1.

COLORADO. — *Boulder* — Berthoud, 2.64; Brush, 4; Valmont, 3; Wolf Creek, 1. *Gunnison*—Gunnison Tabernacle, 7. *Pueblo*—Pueblo 1st, 9.28; — Fountain, 4.99.

ILLINOIS.—*Alton*—Chester, 2; East St. Louis, 1.79; Jerseyville, 11.47. *Bloomington*—Rossville, 3. *Cairo*—Anna, 7; Centralia (sab.-sch., 1.50), 5; Pisgah, 4; Shawneetown, 11.15. *Chicago*—Chicago Calvary, 2; Gardner, 8.51; Kankakee, 15. *Freeport*—Belvidere, 10; Galena 1st, 20; Rockford Westminster, 5.08; Winnebago, 13. *Mattoon*—Arcola, 2.40; Bethel, 1.50. *Ottawa*—Oswego, 3.10; Paw Paw, 6.41. *Peoria*—Elmira, 30; Peoria 2d, 17.25. *Rock River*—Rock Island Broadway, 10.70; Sterling, 41.02; Viola, 3, Woodhull, 4.50. *Schuyler*—Salem German, 6. *Springfield*—Buffalo Hart, 1.33; Jacksonville 2d Portuguese, 5.10; Springfield 2d, 3.75; Williamsville Union, 72 cts.

INDIANA.—*Crawfordsville* — Bethany, 8; Romney, 6.02; Waveland add'l, 10. *Fort Wayne*—Huntington, 2.62. *Logansport*—Bethlehem, 6; Centre, 2.20; Concord, 3; Crown Point, 6.10; La Porte, 23.81; Lucerne, 2. *New Albany*—Hanover, 1.

INDIAN TERRITORY.—*Cimarron*—Enid (sab.-sch., 55 cts.), 12.72; Kingfisher, 3.50. *Oklahoma*—Newkirk, 4.50. *Sequoyah*—Muscogee, 7; Tulsa, 8.50.

IOWA.—*Cedar Rapids*—Atkins, 4.95; Big Grove, 1; Cedar Rapids 2d, 21.56; Garrison, 10; New Hall, 1.55; Vinton, 14. *Corning*—Corning, 6; Malvern, 6.03; Sidney, 9. *Council Bluffs*—Atlantic, 4.72; Columbian, 3; Council Bluffs 1st, 10. *Des Moines*—Allerton, 2.31; Colfax, 4; Dallas Centre, 10.55; Des Moines Central sab.-sch., 2.38; Earlham, 4. *Dubuque*—McGregor German, 2. *Fort Dodge*—Dana, 1.31; Emmanuel German, 4; Grand Junction, 2.98; Ramsey German, 4; Wheatland German, 10. *Iowa* — Burlington 1st, 2.40; Fairfield, 7; Keokuk Westminster, 5.94; Wapella, 4.45. *Iowa City*—Atalissa, 1; Oxford, 3.50; Shimer, 2.50; Sigourney, 1.90. *Sioux City*—Odebolt, 7.11; Sac City, 4. *Waterloo*—Ackley, 17; Greene, 3.54; Tama, 1.45; Toledo, 2.62.

KANSAS.—*Emporia*—White City, 3.50. *Highland*—Atchison 1st, 6. *Larned*—Arlington, 2.42. *Neosho*—New Albany, 1.82; Oswego, 6; Walnut, 1. *Osborne* — Long Island, 1; Phillipsburg, 2. *Solomon*—Mankato, 6; Salina, 10. *Topeka* —Auburn, 4.20; Kansas City 1st, 8; Lawrence, 8; Oskaloosa, 4.

KENTUCKY.—*Louisville*—Louisville 4th Avenue, 61.52; — Calvary, 7.50.

MICHIGAN.—*Detroit*—Detroit Immanuel, 4.80; Northville, 9.23; Pontiac, 27.22. *Kalamazoo*—Schoolcraft, 4. *Lansing* —Delhi, 3; Marshall, 10. *Monroe*—Monroe, 5.25. *Petoskey* —East Jordan, 3. *Saginaw*—Midland, 3.

MINNESOTA.—*Duluth*—Duluth 1st, 13 20. *Mankato*—Mankato 1st, 6.25. *Minneapolis*—Minneapolis 5th, 2.35; — Highland Park, 5. *St. Paul*—St. Paul 1st sab.-sch., 7. *Winona* —Hope, 1; Winona 1st, 6.

MISSOURI.—*Kansas City*—Kansas City 2d, 65.41. *Ozark*—Carthage, 6.80; Joplin, 2.81. *Platte*—Avalon, 6.30; Cowgill, 2; Parkville (sab.-sch., 3.42), 7.68. *St. Louis*—St. Louis Curby Memorial, 6.35.

NEBRASKA.—*Hastings*—Hastings German, 8. *Kearney*—Clontibret, 2. *Nebraska City*—Palmyra, 2. *Omaha*—Fremont, 12.45; Lyons, 8.15; Omaha Clifton Hill, 5.06; — Lowe Avenue, 2.

NEW JERSEY.—*Elizabeth*—Cranford, 10; Metuchen, 10; Perth Amboy sab.-sch., 3.02; Plainfield Crescent Avenue, 114.06; Pluckamin (sab.-sch., 7.03), 12.43; Roselle, 4.90; Springfield, 11. *Jersey City*—Jersey City 2d, 11; Passaic, 5. *Monmouth*—Beverly sab.-sch, 7.50; Cream Ridge, 5.33; Tom's River, 3. *Morris and Orange*—Chatham, 54.58; East Orange Bethel, 20.49; New Vernon, 8.10; Parsippany, 8.59; Summit Central, 91.74. *Newark*—Newark 2d, 12.50. *New Brunswick* — Alexandria, 3; Dayton, 3.42; Flemington, 37.65; Holland, 6.56; Lambertville, 34; Milford, 27.12. *Newton*—Hackettstown, 50; Oxford 1st, 5. *West Jersey*—Blackwood, 20; Bridgeton 2d, 16.78: Wenonah, 25.

NEW YORK.—*Albany*—Jermain Memorial, 5.38; Mariaville, 3; Princetown, 4.40. *Binghamton*—Binghamton Ross Memorial, 4; — West, 15; Cortland, 40. *Boston*—East Boston, 13. *Brooklyn*—Brooklyn 1st, 41.01; — Greene Avenue, 13.40; — South 3d Street, 26.55. *Buffalo* — Buffalo Park, 5.43; — Westminster, 11.52. *Columbia* — Windham, 16.30. *Genesee*—Castile, 4.53. *Geneva*—Dresden, 5; Seneca, 18.40. *Hudson* — Chester, 10.87; Florida, 3.60; Goshen, 35.05; Hamptonburg, 6; White Lake Bethel, 6. *Long Island*—Setauket add'l, 2. *Lyons*—Newark Park, 4.50. *Nassau*—Green Lawn, 2.20; Hempstead Christ Church, 5; Huntington 1st, 26.74. *New York*—New York Central, 56.34; — Rutgers Riverside, 61.34; — West, 126.92. *Niagara*—Carlton, 2; Niagara Falls, 20; North Tonawanda North, 8. *North River*—Amenia, 1.93; Milton, 4; Pleasant Valley, 4; Smithfield, 11.51. *Rochester*—Brockport, 2.12; Fowlerville, 3. *St. Lawrence* — Gouverneur, 14 37; Waddington 1st, 66.16. *Steuben*—Hornellsville 1st, 10. *Syracuse*—Jamesville, 3.48; Oneida Valley, 1; Wampsville, 1. *Troy*—Lansingburg 1st, 10; Troy 2d, 50.80; — Oakwood Avenue, 16.42; — Woodside, 20.66. *Utica*—Ilion 1st ch. and sab.-sch., 3; Utica Memorial, 29; West Camden, 3.01. *Westchester*—Bridgeport 1st, 40; Gilead, 9.50; Mahopac Falls, 20.75; Mt. Vernon 1st sab.-sch., 29; New Rochelle 1st sab.-sch., 8.54; Peekskill 2d, 16.11; South East Centre, 10.75; Yonkers Westminster, 10.38; Yorktown, 13.

OHIO.—*Athens*—Pomeroy, 2.50; Stockport, 64 cts. *Bellefontaine*—Bucyrus, 6.10; De Graff, 2.44; Spring Hills, 97 cts.; Upper Sandusky, 1. *Chillicothe*—Concord, 6.53. *Cincinnati*—Pleasant Ridge, 11.25; Silverton, 2.75; Somerset, 1; Springdale, 11.37; Williamsburg, 4.50. *Cleveland* — East Cleveland, 11.12. *Columbus*—London, 4.30; Westerville, 5. *Dayton*—Blue Ball, 4; New Carlisle, 4; South Charleston, 13.48; Troy sab.-sch., 3. *Huron*—Bloomville, 1; Melmore, 1; Republic, 1. *Mahoning*—Clarkson, 6; Poland, 9; Rogers Westminster, 2. *Marion*—Liberty, 1; Mt. Gilead, 5.58; Richwood, 6. *Maumee*—Pemberville, 7. *Portsmouth*—Manchester, 5; Portsmouth 1st 31.22; Red Oak, 3. *St. Clairsville*—Rock Hill, 4.65; Wheeling Valley, 1.50. *Steubenville* —Irondale, 11; Newcomerstown, 2; Pleasant Hill, 2.25; Wellsville, 13. *Wooster*—Loudonville, 1.81; Plymouth, 6. *Zanesville*—Clark, 5; Newark 1st, 8.

OREGON.—*Portland*—Mt. Tabor, 4; Portland 3d, 2.02; Sellwood, 1; Smith Memorial, 1.

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 5; Aspinwall, 5.90; Avalon, 18; Clifton, 5.75; Pine Creek 1st, 4.50; — 2d, 3.50. *Blairsville*—Greensburg Westminster, 10; Kerr, 2; Laird, 3 50; Plum Creek (sab.-sch., 1.87; Y. P. S. C. E., 1.13), 12; Unity, 12.25. *Butler*—Middlesex, 7.25; West Sunbury, 7. *Carlisle*—Bloomfield, 7.44; Carlisle 1st, 19.70; Dauphin, 2; Shermansdale, 3.35; Shippensburg, 22. *Chester*—Bethany, 3; Coatesville, 44.73; Great Valley, 6; Kennett Square, 5; Marple, 4; Nottingham (Y. P. S. C. E., 45 cts.), 2.34; Toughkenamon, 2.04. *Clarion*—Hazen, 2.15; Penfield, 4; Reynoldsville, 11.25; Richardsville, 2.50; Scotch Hill, 1; Sligo, 3; Sugar Hill, 4; Tionesta, 6. *Erie*—Erie Chestnut Street, 10; — Park, 26; Franklin, 37 80; Georgetown, 2; Kerr's Hill (sab.-sch., 33 cts.), 2.30; Milledgeville, 1.75; Mill Village, 3; Mt. Pleasant, 3; North Clarendon, 4.17; North Warren, 2.25; Oil City 1st, 15.16; Springfield, 2.80; Tideoute, 10; Warren, 63.28. *Huntingdon*—Altoona 3d, 6.13; Houtzdale, 60 cts.; Lower Tuscarora, 6.50; McVeytown, 11; Milroy, 4; Pine Grove, 3.13; Sinking Valley, 6.83. *Kittanning*—Avonmore, 2; Cherry Tree, 79 cts.; Gilgal, 1 02; Glen Campbell, 2; Indiana, 26; Slate Lick, 7.89. *Lackawanna*—Carbondale, 58.09; Kingston, 23.50; Silver Lake, 6; Wysox, 1.50. *Lehigh*—Easton Brainerd Union, 43.73; Mahanoy City, 7.43; Middle Smithfield, 7.19; South Bethlehem, 17. *Northumberland*—Beech Creek, 2; Linden, 1.90; Washington, 11; Williamsport 1st, 10; — Bethany, 2; — Covenant, 10.34. *Parkersburg*—Dubree, 1; French Creek, 5; Hughes River, 2; Lebanon, 5. *Philadelphia*—Philadelphia 9th, 44; — African 1st, 3; — Bethany sab.-sch., 23.80; — Evangel (sab.-sch., 8), 18; — Memorial, 42.79; Northminster, 110.42; — 79th Street and Brewster Avenue Mission, 63 cts. *Philadelphia North* — Doylestown, 26.85; Frankford, 14.34; Germantown 1st sab.-sch., 15.20; — Market Square, 77.59; Lower Merion (sab.-sch., 1.62), 5. *Pittsburg*—Cannonsburg 1st, 7 80; Castle Shannon, 3.50; Fairview, 3; Forest Grove (Ladies' Soc.), 2; McKee's Rocks, 3; Mansfield, 27.20; Montours, 5.21; Pittsburg 4th. 56.38; — 6th, 23.45; — Lawrenceville, 15.13; Sheridanville, 4.42; Wilkinsburg, 50. *Redstone*—Fayette City, 4.60; Jefferson, 1; Little Redstone, 10 07; Mt. Washington, 2; New Providence, 18. *Shenango*—Mahoning, 12; New Castle 1st, 28.89; Rich Hill, 3; Transfer, 1.70. *Washington* — Burgettstown 1st, 12.01; Three Springs, 1; Upper Ten Mile, 5. *Wellsboro* —Wellsboro, 16.89. *Westminster*—Cedar Grove, 5; Middle Octorara, 5.25; Slateville, 13.92; York 1st, 87.

SOUTH DAKOTA. — *Aberdeen* — Castlewood, 4.49. *Central Dakota*—Bethel, 2.64; Brookings, 9; Colman, 1.02; Wentworth, 5. *Southern Dakota*—Sioux Falls, 3.59.

TENNESSEE.—*Union* — Hopewell, 2; Knoxville 2d, 2.75; New Prospect, 2; South Knoxville, 2.35.

TEXAS.—*Austin*—San Antonio Madison Square, 15.

UTAH.—*Boise*—Boise City 1st, 6.25. *Kendall*—Soda Springs, 1.50.

WASHINGTON.—*Olympia* — Olympia, 4.15; Tacoma Calvary, 5; *Spokane*—Davenport, 12; Larene, 4.

WISCONSIN.—*Madison*—Baraboo, 6. *Milwaukee*—Alto Calvary, 5. *Winnebago*—Stevens Point, 13.51.

Receipts from churches in October, 1898	$4,628 39
" " Sabbath-schools and C.E. Societies	135 30
Refunded	250 00

MISCELLANEOUS.

Cash, New Bedford, Pa., 50 cts.; Rev. H. McMinn, Blueball, O., 1; C. B. Gardner, Trustee, Ripley, N.Y., 50; "C. Penna.," 2; Rev. W. H. Robinson, 2; "G. L. K.," 10; Garret Burns, 5	70 50

INCOME ACCOUNT.

78; 17; 99.75	$194 75
Total receipts in October, 1898	$5,278 94
Total receipts from April 16, 1898	21,918 58

JACOB WILSON, *Treasurer*,

512 Witherspoon Building, Philadelphia.

RECEIPTS FOR SABBATH-SCHOOL WORK, OCTOBER, 1898.

ATLANTIC.—*Atlantic*—Edisto sab.-sch., 4.54; Zion sab.-sch., 2. *East Florida*—Palatka 2d sab.-sch., 5.95. *Fairfield*—Bethlehem 2d sab.-sch., 3.17; Cheraw 2d sab.-sch., 2 25; Congruity sab.-sch., 2.94; Ebenezer sab.-sch., 1; Little River sab.-sch., 1; Sumter 2d sab.-sch., 1.60. *McClelland*—Mount Pisgah sab.-sch., 2.50. *South Florida*—Kissimmee sab.-sch., 5. 31 95

BALTIMORE.—*Baltimore*—Ashland sab.-sch., 3.19; Baltimore Knox sab.-sch., 2; — Ridgely Street sab.-sch., 3.75; Bel Air sab.-sch., 62 cts; Ellicott City sab.-sch., 7.10; Fallston sab.-sch., 8.10; Havre de Grace sab.-sch., 7. *New Castle*—Buckingham sab.-sch., 16.09; Cool Spring sab.-sch., 6; Lewes sab.-sch., 4 16; Lower Brandywine sab.-sch., 8; Wilmington 1st sab.-sch., 9.61; — Central sab.-sch., 20. *Washington City*—Washington City Gunton Temple Memorial, 20.27; — Gurley Memorial sab.-sch., 5.79; — North sab.-sch., 6. 127 68

CALIFORNIA.—*Benicia*—Covelo sab.-sch., 1.36; Santa Rosa sab.-sch., 7; Seminary sab.-sch., 5; Vallejo (sab.-sch., 10), 14. *Los Angeles*—Alhambra (sab.-sch., 4.45), 8; Beaumont sab.-sch., 1.31; Los Angeles 2d sab.-sch., 5; — Bethany sab.-sch., 2; Monrovia sab.-sch., 12.34; National City sab.-sch., 5.20; Orange sab.-sch., 3.25; Riverside Arlington (sab.-sch., 1.28), 7.73; San Bernardino sab.-sch., 6.50. *Oakland*—Oakland Brooklyn sab.-sch., 8 30; — Union Street sab.-sch., 3.75; Walnut Creek sab -sch., 2. *Sacramento*—Davisville sab.-sch., 15; Sacramento 14th Street sab.-sch., 5. *San Francisco*—San Francisco Howard sab.-sch., 5; — Lebanon sab.-sch., 3.65; — Westminster sab.-sch., 5.60. *Santa Barbara*—Montecito ch. and sab.-sch., 7.02; Santa Barbara sab.-sch., 9.04; Ventura sab.-sch., 7. *Stockton*—Columbia sab.-sch., 1. 151 05

CATAWBA.—*Cape Fear*—Haymount sab.-sch., 1. *Southern Virginia*—Holmes Memorial sab.-sch., 1; Petersburg Central (sab.-sch., 2), 3. *Yadkin*—Golden Crown sab.-sch., 1.25; Mill Creek sab.-sch., 3.12. 9 37

COLORADO.—*Boulder*—Erie sab.-sch., 5; Fort Collins, 4.79; Slack sab.-sch., 3.92; Timnath sab.-sch., 10. *Denver*—Central City sab.-sch., 8; Denver York Street sab.-sch., 7.85; Georgetown sab.-sch., 3.65; Valverde St. Paul German sab.-sch., 2.25. *Gunnison*—Gunnison Tabernacle (sab.-sch., 4), 6; Salida sab.-sch., 3.09. *Pueblo*—Colorado Springs 2d, 4; La Junta sab.-sch., 10; Rocky Ford sab.-sch., 2.10. 70 65

ILLINOIS.—*Alton*—Betnel sab.-sch., 11.75; Butler sab.-sch., 4.50; East St. Louis, 16.26; Yankeetown sab.-sch., 2.45. *Bloomington*—Heyworth, 5; Minonk sab.-sch., 2.67; Rossville sab.-sch., 1.50; Wenona, 18. *Cairo*—Anna, 6; Mount Carmel, 5. *Chicago*—Cabery sab.-sch., 11.45; Chicago 2d sab.-sch., 13.16; — 30th Street sab.-sch., 11.35; — 48th Avenue sab.-sch., 1.50; — Covenant, 38.68; — Edgewater sab.-sch., 5; — Railroad Mission sab.-sch., 2.92; — Scotch Westminster sab.-sch., 4.62; Evanston South sab.-sch., 30.32; Hinsdale sab.-sch., 1.40; Joliet 1st (sab.-sch., 9.98), 13.11; Oak Park (Pioneer Mission), 2.67; Roseland sab.-sch., 7.67; St. Anne sab.-sch., 2.20; Wilmington sab.-sch., 1 50. *Freeport*—Belvidere sab.-sch., 10; Galena 1st sab.-sch., 5; Marengo sab.-sch., 6.12; Ridgefield sab.-sch., 3.09; Warren sab.-sch., 3.55. *Mattoon*—Marshall sab. sch., 1.32; Neoga sab.-sch., 12; Shelbyville sab.-sch., 3; Vandalia sab.-sch., 10.14. *Ottawa*—Lincoln sab.-sch., 1.70; Waltham sab.-sch., 1.50. *Peoria*—Elmwood sab.-sch., 6.45; Peoria Westminster sab.-sch., 10. *Rock River*—Dixon, 10.71; Keithsburg sab.-sch., 3.70; Milan sab.-sch., 4.42; Pleasant Ridge sab.-sch., 2.08; Princeton sab.-sch., 8.50; Sterling, 39.98. *Schuyler*—Mount Sterling, 10; Salem German, 1. *Springfield*—Buffalo Hart, 90 cts.; Decatur sab.-sch., 13.55; — College Street Chapel, 2.50; Divernon sab.-sch., 1; Jacksonville United Portuguese sab.-sch., 8.32; — Westminster sab.-sch., 20; Lincoln sab.-sch., 2.16; New Berlin sab.-sch., 6; Springfield 2d, 3.25; Sweet Water sab.-sch., 4; Williamsville Union, 48 cts. 437 10

INDIANA.—*Crawfordsville*—Attica sab.-sch., 1.50; Beulah sab.-sch., 3.01; Crawfordsville Memorial, 1; Ladoga sab.-sch., 3.64; Lafayette 1st sab.-sch., 7.01; Lexington North Branch sab.-sch., 3.55; Russellville sab.-sch., 75 cts.; Sugar Creek sab.-sch , 2.34; Waveland sab.-sch., 2.80; Williamsport, 1.50. *Fort Wayne*—Columbia City sab.-sch., 2.80; Elhanan sab.-sch., 1; Huntington (sab -sch., 11), 12.60. *Indianapolis*—Brazil sab.-sch., 6.64; Franklin sab.-sch., 2.20; Greencastle sab.-sch., 3.48; Indianapolis 4th sab.-sch., 8.76; — 7th sab.-sch., 10.75; — 12th sab.-sch., 4.50; — Grace sab.-sch., 65 cts.; — Olive Street sab.-sch., 2.81; Spencer sab.-sch., 1. *Logansport*—Bethlehem, 7; Michigan City sab.-sch., 14.50; Rochester sab.-sch., 3. *Muncie*—Albany sab.-sch., 7.43; Jonesboro sab.-sch., 2.60; Portland sab.-sch., 25.33. *New Albany*—Brownstown sab.-sch., 2.12; Hebron sab.-sch., 1; Pleasant Township sab.-sch., 1.50; Vevay sab.-sch., 50 cts. *Vincennes*—Evansville Walnut Street sab.-sch., 10; Farmersburg sab.-sch., 2.65; Oakland City sab.-sch., 7.80; Vincennes sab.-sch., 1.20. *White Water*—Greensburg sab.-sch., 2.33; Liberty sab.-sch., 5.25; Providence sab.-sch., 2.50. 181 00

INDIAN TERRITORY.—*Choctaw*—Krebs sab.-sch., 7; Philadelphia, 1; Pine Ridge, 1. *Cimarron*—Jefferson sab.-sch., 1.72. *Oklahoma*—Clifton sab.-sch., 1.65; Ponca City sab.-sch., 3.60. *Sequoyah*—Tulsa sab.-sch., 4.25. 20 22

IOWA.—*Cedar Rapids*—Cedar Rapids Central Park sab.-sch., 7.35; Scotch Grove sab.-sch., 5. *Corning*—Arlington sab.-sch., 1; Bethany sab.-sch., 2; Morning Star sab.-sch., 6. *Council Bluffs*—Neola sab.-sch., 2; Walnut sab.-sch., 3. *Des Moines*—Albia sab.-sch., 4; Allerton sab.-sch., 5; Des Moines Central sab.-sch., 26.31; — East, 8.62; Dexter sab.-sch., 7; Earlham (sab.-sch., 1.80), 4.80; Leon sab.-sch., 1; Winterset sab.-sch., 6.69. *Dubuque*—Lime Spring sab.-sch., 5; Littleton sab -sch., 1.20; McGregor, 3; Prairieburg sab.-sch., 4. *Fort Dodge*—Boone Harmony sab.-sch., 2.40; Lake Park sab.-sch., 2; Lohrville sab.-sch., 3; Rippey sab.-sch., 77 cts. *Iowa*—Burlington 1st (sab.-sch., 16.57), 18.97; Fairfield, 7; Keokuk Westminster, 15.77; Mount Pleasant 1st sab.-sch., 10 88. *Iowa City*—Atalissa, 1; Davenport 1st, 3.08; Fairview sab.-sch., 3.05; Washington sab.-sch., 9.13. *Sioux City*—Early Hope sab.-sch., 2.30; Larrabee sab.-sch., 2.39 Manilla sab.-sch , 5; Sac City, 5; Sioux City 1st sab.-sch., 56.84; Storm Lake Lakeside sab.-sch., 10.45. *Waterloo*—Aplington ch. and sab.-sch., 6; East Friesland German sab.-sch., 9.06. 277 06

KANSAS.—*Emporia*—Calvary sab.-sch., 1; Cedar Point sab.-sch., 1.26; Conway Springs sab.-sch., 2.76; Oxford sab.-sch., 75 cts.; Wichita 1st sab.-sch., 8.70; — Lincoln Street sab.-sch., 1.81. *Highland*—Frankfort sab.-sch., 5; Vermillion sab.-sch., 5.80. *Larned*—Great Bend sab.-sch., 2.11; Lyons sab.-sch., 9.85. *Neosho*—Chanute sab.-sch., 4.38; Fort Scott 1st sab.-sch , 8.02; Humboldt sab -sch., 4.24; Walnut, 2. *Osborne*—Long Island, 1; Phillipsburg, 2. *Solomon*—Bennington sab.-sch., 3 50; College Hill sab.-sch., 3; Harmony sab.-sch., 1; Miltonvale sab.-sch., 1.76; Minneapolis sab.-sch., 3.75; Salina sab.-sch., 4.48; Saltville sab.-sch., 45 cts.; Scandia sab.-sch., 2.13. *Topeka*—Junction City sab.-sch., 3.50; Topeka 1st sab.-sch., 9.36. 93 61

KENTUCKY.—*Ebenezer*—Frankfort sab.-sch., 20.75; Mount Sterling 1st sab.-sch., 9.95. *Louisville*—Louisville 4th, 51.83. 82 53

MICHIGAN.—*Detroit*—Ann Arbor sab.-sch., 29.86; Detroit 2d Avenue sab.-sch., 9.83; — Calvary sab.-sch., 16; — Memorial sab.-sch., 7.50; Pontiac (sab.-sch , 11.42), 27.78; South Lyon sab.-sch., 9.20; Wyandotte sab.-sch., 16.03. *Flint*—Bloomfield sab -sch , 1.60; Chandler sab -sch., 2; Lapeer sab.-sch., 6.58; Mundy sab.-sch., 4; Port Hope sab.-sch., 3.50; Port Huron Westminster sab.-sch., 2; Sand Beach sab.-sch., 5. *Grand Rapids*—Evart sab.-sch., 1.85; Grand Rapids Westminster sab.-sch., 32.51; Hesperia sab.-sch., 5.48. *Kalamazoo*—Cassopolis sab.-sch., 5; Edwardsburg sab.-sch., 1 13; Niles sab.-sch., 4.47; Richland sab.-sch., 3.50. *Lake Superior*—Ishpeming sab.-sch., 26.10; Manistique Redeemer sab -sch., 8.83; Marquette sab -sch., 21.49; Newberry sab.-sch., 1.25; Sault Ste. Marie sab.-sch., 21.48. *Lansing*—Battle Creek sab.-sch., 3.88; Homer sab -sch., 2.39; Jackson sab.-sch., 34.12. *Monroe*—Hillsdale, 6; Petersburg sab.-sch., 4; Tecumseh sab -sch., 13.69. *Petoskey*—Boyne Falls sab.-sch., 1; East Jordan, 11; Elmira sab.-sch , 3.66; Harbor Springs sab.-sch., 75 cts. *Saginaw*—Bay City 1st sab.-sch., 10; Gladwin 2d sab.-sch., 1.25; Maple Ridge sab.-sch., 1.75; Mungers sab.-sch., 2; Omer sab.-sch., 1.40; Saginaw West Side Grace sab.-sch., 1.50. 372 39

MINNESOTA.—*Duluth*—Long Lake sab.-sch., 1; West

Duluth Westminster sab.-sch., 3.62. *Mankato*—Amboy sab.-sch., 5.42; Beaver Creek sab.-sch., 4; Blue Earth City sab.-sch., 4.50; Currie sab.-sch., 3; Holland, 2.75; Mankato 1st (sab.-sch., 18.31), 27.82; — Hope Mission sab.-sch., 10; Sterling Centre sab.-sch., 91 cts.; Tracy sab.-sch., 3.87; Winnebago City sab.-sch., 14.42; Worthington Westminster sab.-sch., 2 29. *Minneapolis*—Howard sab.-sch., 1; Minneapolis 5th sab.-sch., 5.80; — Elim sab.-sch., 1.06; — Oliver sab.-sch., 21.26; — Westminster (Riverside Chapel), 9.39. *Red River*—Alliance sab.-sch., 4; Argyle sab.-sch., 2.45; Deerhorn sab.-sch., 2; Elbow Lake sab.-sch., 9; Fergus Falls sab.-sch., 3.60. *St. Cloud*—Litchfield sab.-sch., 7; Spring Grove sab.-sch., 1.50. *St. Paul*—Farmington ch. and sab.-sch., 4; Forest sab.-sch., 1; Hastings sab.-sch., 5.50; Macalester, 1.50; Vermillion, 2. *Winona*—Alden, 1; La Crescent sab.-sch., 6.60; Rochester sab.-sch., 4.58; Washington sab.-sch., 2.18; Winona 1st sab.-sch., 13. 193 02

Missouri.—*Kansas City*—Appleton City sab.-sch., 5.35; Butler sab.-sch., 4.20; Eldorado Springs sab.-sch., 2.75; Jefferson City sab.-sch., 9; Sedalia Broadway sab.-sch., 23.20. *Ozark*—Joplin (sab.-sch., 2.75), 5.56; Ozark Prairie sab.-sch., 1.10; Springfield Calvary sab.-sch., 11.20. *Palmyra*—La Grange sab.-sch., 1.90; Louisiana sab.-sch., 1.40. *Platte*—Cowgill, 1; Craig sab.-sch., 3; Hodge sab.-sch., 2.83; Parkville, 9.28; Union sab.-sch., 1.50; Weston sab.-sch., 3.27. *St. Louis*—St. Louis 2d sab.-sch., 14.70; — Grace sab.-sch., 2; — Lafayette Park sab.-sch., 23.18; — Mizpah sab.-sch., 5; — Memorial Tabernacle, 2.10; — North Cabanne sab.-sch., 3.17; — Oak Hill sab.-sch., 1; — Olivet sab.-sch., 3.24; — Washington and Compton Ave. sab.-sch., 19.04. 159 97

Montana.—*Butte*—Phillipsburg sab.-sch., 13.75. *Great Falls*—Kalispell sab.-sch., 7.75; Libby sab.-sch., 2.24. 23 74

Nebraska.—*Hastings*—Aurora sab.-sch., 81 cts.; Bostwick sab.-sch., 78 cts.; Giltner sab.-sch., 37 cts.; Hanover German sab.-sch., 5; Hastings 1st C. E. S., 1; Republican City sab.-sch., 2. *Kearney*—Ashton sab.-sch., 3; Broken Bow sab.-sch., 1.15; Clontibret ch. and sab.-sch., 8; Gibbon sab.-sch., 3; Grand Island, 10 50; Shelton sab.-sch., 6.80. *Nebraska City*—Hebron sab.-sch., 5.75; Lincoln 1st sab.-sch., 25; Sterling sab.-sch., 1. *Niobrara*—Emerson sab.-sch., 3.15. *Omaha*—Bancroft sab.-sch., 2.21; Columbus sab.-sch., 2; La Platte sab.-sch., 60 cts.; Omaha 1st sab.-sch., 20. 102 12

New Jersey.—*Elizabeth*—Cranford, 10; Elizabeth 1st, 50.78; — Westminster (sab.-sch. Miss. Soc., 28.55), 36.30; Perth Amboy sab.-sch., 4; Pluckamin, 5.40; Rahway Grand Street Chapel. 5; Roselle, 4 89. *Jersey City*—Hoboken, 5.41; Kingsland sab.-sch., 5; Lyndhurst sab.-sch., 9; Passaic sab.-sch., 5. *Monmouth*—Beverly Grace Chapel, 3.57; Englishtown sab.-sch., 2; Tom's River, 3. *Morris and Orange*—Dover sab.-sch. Miss. Soc., 20 75; Madison sab.-sch. Miss. Soc., 100; Orange Central, 100; Parsippany sab.-sch., 5; Rockaway sab.-sch., 4 74; Schooley's Mountain sab.-sch., 3; Succasunna, 2 07; Summit Central sab.-sch., 7.66. *Newark*—Bloomfield 1st sab.-sch., 5; Montclair 1st sab.-sch., 70.75; Newark 1st sab.-sch. Miss. Soc., 9.59; — 2d, 12.50; — 5th Avenue sab.-sch., 5.89; — Central sab. sch., 11; — Italian sab.-sch., 1.59; — Park sab.-sch., 13.71; — Roseville, 31.60; Verona 1st sab.-sch., 1.85. *New Brunswick*—Alexandria, 6; Amwell 1st sab.-sch., 8.20; Bound Brook sab.-sch., 17.50; Dayton, 3.42; Frenchtown sab.-sch., 1.96; New Brunswick 2d sab.-sch., 5.56; Trenton 1st sab.-sch., 7.35; — 2d sab.-sch., 2; — Chapel 1st, 12.60; — Prospect Street sab.-sch., 18.12. *Newton*—Asbury sab.-sch., 3.09; Branchville, 9; Phillipsburgh 1st sab.-sch., 3 12; Sparta sab.-sch., 1.70; Wantage 1st sab.-sch., 6. *West Jersey*—Billingsport sab.-sch, 3.40; Blackwood sab.-sch., 6; Bunker Hill sab.-sch., 2.10; Camden Calvary sab.-sch., 2.22; Hammonton Da Costa sab.-sch., 1.40; Salem sab.-sch., 5.47; Williamstown sab.-sch., 4.76. 687 02

New York.—*Albany*—Amsterdam 2d, 44.66; Galway sab.-sch., 5.75; Jermain Memorial (sab.-sch., 6), 11.38; Menands Bethany sab.-sch., 11.30; Princetown sab.-sch., 5. *Binghamton*—Binghamton West sab.-sch., 15.03; Cortland, 20; Whitney's Point sab.-sch., 3.83. *Boston*—Brookline sab.-sch., 5; Houlton sab.-sch., 5; Quincy sab.-sch., 2.21. *Brooklyn*—Brooklyn 2d, 43.19; — Bedford sab.-sch., 5.70; — Bethany sab.-sch. Miss. Soc., 13; — Central sab.-sch., 54.44; — Franklin Avenue sab.-sch., 5.38; — Greene Avenue sab.-sch., 18; — Hopkins Street sab.-sch., 5; — Memorial. 18; — Olivet Chapel sab.-sch., 22.24; — Prospect Heights sab.-sch., 5.79; — Westminster, 100; Stapleton 1st Edgewater sab.-sch., 10; Woodhaven 1st sab.-sch., 3.35. *Buffalo*—Akron sab.-sch., 2.57; Alden sab.-sch., 10.50; Buffalo Calvary sab.-sch., 20.43; -- East sab.-sch., 5; — Lafayette Avenue sab.-sch., 10.93; — Park, 1.09; — Walden Avenue sab.-sch., 6.10; — Westminster, 11.53; Conewango sab.-sch., 1; Orchard Park sab.-sch., 5; Silver Creek sab.-sch., 7; Tonawanda sab.-sch., 4.52. *Cayuga*—Ithaca sab.-sch., 11.30; Port Byron sab.-sch., 3; Scipio sab.-sch., 1.14. *Champlain*—Essex sab.-sch., 1.87; Port Henry sab.-sch., 11.50. *Chemung*—Breesport sab.-sch., 2.35; Sugar Hill sab.-sch., 1.30; Tyrone sab.-sch., 71 cts.; Watkins sab.-sch., 3.02. *Columbia*—Austerlitz sab.-sch., 2.25; Catskill Christ's sab.-sch., 8.31. *Genesee*—North Bergen sab.-sch., 2.50; Perry sab.-sch., 9. *Geneva*—Dresden sab.-sch., 1.45; Geneva 1st (sab.-sch., 52.26), 63.57; Manchester sab.-sch., 15; Naples sab.-sch., 4.25; Romulus sab.-sch., 1.66; Union sab.-sch., 3.71. *Hudson*—Chester sab.-sch., 1; Cochecton sab.-sch., 26.25; Florida (sab.-sch., 1.30), 4.90; Middletown 1st sab.-sch., 20.08; Milford sab.-sch., 5; Montgomery ch. and sab.-sch., 10.45; Mongaup Valley sab.-sch., 8.25; Nyack German sab. sch., 2.50; West Town, 2. *Long Island*—Bellport, 10; Brookfield, 3; East Moriches sab.-sch., 2.50; Middle Island sab.-sch., 2.55; Setauket sab.-sch., 9.35; South Haven, 18. *Lyons*—Newark Park, 6 50; Wolcott 2d sab.-sch., 2.58. *Nassau*—Glen Wood sab.-sch., 2; Newtown, 4.12; Northport, 8.76. *New York*—New York 4th sab.-sch., 21.10; — 4th Avenue sab.-sch., 7.88; — Alexander Chapel sab.-sch., 6.48; — Faith sab.-sch., 24; — Spring Street sab.-sch., 8.05. *Niagara*—Lockport 2d Ward sab.-sch., 6.05; Medina sab.-sch., 2.41; Youngstown sab.-sch., 7.50. *North River*—Amenia, 8.12; Bethlehem sab.-sch., 7.35; Highland Falls sab.-sch., 4; Marlborough sab.-sch., 4.18; Matteawan sab.-sch., 5.64. Newburg Calvary sab.-sch., 8.72. *Otsego*—East Guilford sab.-sch., 4.92; East Springfield sab.-sch., 1.70; Margaretville sab.-sch., 1.60; Oneonta (sab.-sch., 8.29), 30.24. *Rochester*—Avon Central sab.-sch., 4.58; Charlotte sab.-sch., 12.66; Mount Morris sab.-sch., 5; Rochester Westminster (sab.-sch., 14.06), 64.06; Springwater sab.-sch., 2; Victor sab.-sch., 8.50. *St. Lawrence*—Ox Bow sab.-sch., 3; Watertown 1st sab.-sch., 12; — Boone Street Mission, 1.67. *Steuben*—Andover sab.-sch., 5; Cohocton sab.-sch., 4.44; Hornellsville 1st, 10. *Syracuse*—Cazenovia sab.-sch., 6.77; Hannibal sab.-sch., 10; Syracuse Elmwood sab.-sch., 2.50; — West End sab.-sch., 3.25. *Troy*—Salem sab.-sch., 12.36; Schaghticoke sab.-sch., 5. *Utica*—Forestport sab.-sch., 3.78; Augusta sab.-sch., 7.15; Ilion sab.-sch., 10; Rome, 11.03; Sauquoit (sab.-sch., 2.31), 7.31; Waterville sab.-sch., 4. *Westchester*—Brewster sab.-sch., 2.20; Greenwich 1st sab.-sch., 8.23; Katonah (sab.-sch., 2.57), 25; New Haven 1st sab.-sch., 2.75; New Rochelle 1st (sab.-sch., 22.50), 37.16; Peekskill 1st sab.-sch., 25; Port Chester, 3.65; Springfield sab.-sch., 2.40; Yonkers Dayspring sab.-sch., 10.47. 1309 46

North Dakota.—*Fargo*—Casselton sab.-sch., 5; Hillsboro sab.-sch., 3.50. *Minnewaukon*—Peabody sab.-sch., 2; Rugby, 1.50. *Pembina*—Ardoch sab.-sch., 5.85; Cavalier sab.-sch., 1.03; Crystal sab.-sch., 2.35; Drayton sab.-sch., 5.80; Elkwood, 75 cts.; Gilby sab.-sch., 10; Greenwood sab.-sch., 4.70; Inkster sab.-sch., 1.73; Neche, 3. 47 21

Ohio.—*Athens*—Barlow, 7.05; Berea, 2.58; McConnellsville sab.-sch., 7; New Plymouth, 3.67; Stockport, 63 cts.; Veto sab.-sch., 8.50. *Bellefontaine*—De Graff, 2.44; Spring Hills, 97 cts. *Chillicothe*—Salem sab.-sch., 3.27; Washington (East End Mission), 5.57. *Cincinnati*—Bond Hill sab.-sch., 1; Cincinnati 3d sab.-sch., 10; — North sab.-sch., 8.16; Goshen sab.-sch., 1; Lebanon sab.-sch., 5; Montgomery sab.-sch., 3.70; New Richmond sab.-sch., 6; Norwood sab.-sch., 10.77; Somerset, 1; Springdale sab.-sch., 13.10. *Cleveland*—Cleveland 2d sab.-sch., 60; — Beckwith sab.-sch., 7.60; — Case Avenue sab.-sch., 7.40; — Euclid Avenue sab.-sch., 7.12; — South sab.-sch., 3.86; East Cleveland sab.-sch., 4.98; Solon sab.-sch., 6.08. *Columbus*—Amanda sab.-sch., 2; Columbus 5th Avenue sab.-sch., 3.37; — Broad Street sab.-sch., 26.86; — St. Clair Avenue (sab.-sch., 2.49), 3.65; — West Broad Street sab.-sch., 4.85; Worthington sab.-sch., 5. *Dayton*—Dayton 1st sab.-sch., 13.54; — Bethel Mission sab.-sch., 2.78; —Memorial sab.-sch., 13.31; —Park sab.-sch., 3.50; Middletown Oakland sab.-sch., 2; New Jersey sab.-sch., 3.89; Seven Mile sab.-sch., 2.19; Somerville sab.-sch., 75 cts.; Springfield 1st sab.-sch., 33.57; Washington sab.-sch., 2.11. *Huron*—Chicago sab.-sch., 11; Clyde sab.-sch., 5. *Lima*—Delphos sab.-sch., 7.50. *Mahoning*—Canfield sab.-sch., 2.08; Canton Calvary sab.-sch., 7.36; Coitsville, 3.40; Kinsman sab.-sch., 49.60; Lowell, 4.30; Middle Sandy sab.-sch., 11.50; Youngstown sab.-sch., 10. *Marion*—Iberia sab.-sch., 1; Marysville sab.-sch., 10.42; Ostrander sab.-sch., 1.15; Pisgah, 1.50; York sab.-sch., 3. *Maumee*—Delta sab.-sch., 6; Haskins sab.-sch., 3.17; Perrysburgh Walnut Street, 2; Toledo 1st sab.-sch., 4.50; — Auburndale sab.-sch., 3.82. *Portsmouth*— Rome sab.-sch., 1.25. *St. Clairsville*—Martin's Ferry sab.-sch., 10.63; New Castle sab.-sch., 1; Wheeling Valley, 1.70. *Steubenville*—Bergholz sab.-sch., 2.31; Bethel sab.-sch., 3; Bethlehem sab.-sch., 2; Carrollton sab.-sch., 24; Hopedale sab.-sch., 1.69; Monroeville (sab.-sch., 2.10), 3.95; Oak Ridge, 6; Ridge, 3; Wellsville, 23. *Wooster*—Ashland sab.-sch., 3; Canaan sab.-sch., 9.20; Perrysville sab.-sch., 50 cts. *Zanesville*—Coshocton sab.-sch., 25; Jefferson sab.-sch., 1.93; Unity sab.-sch., 4.40. 597 68

Oregon.—*East Oregon*—La Grande sab.-sch., 5. *Portland*—Mount Tabor sab.-sch., 4.60; Portland Mizpah sab.-sch., 5.88; — St. John's, 2.40. *Southern Oregon*—Grant's Pass sab.-sch., 9.11; Medford sab.-sch., 5. *Willamette*—Eugene sab.-sch., 5.25; Lebanon, 7; Salem sab.-sch., 5.55. 49 79

Pennsylvania.—*Allegheny*—Allegheny 1st, 50; Avalon sab.-sch., 17; Clifton sab.-sch., 4.98; Freedom sab.-sch., 15; Natrona sab.-sch., 3.61; Pine Creek 1st, 5.05. *Blairsville*—

Armagh sab.-sch., 5; Beulah sab.-sch., 22; Johnstown 2d sab.-sch., 4.50; — Laurel Avenue sab.-sch., 6.76; New Alexandria sab.-sch., 13.87. *Butler*—Butler 2d, 9.65; Evans City sab.-sch., 5.14; Middlesex, 7.75; Muddy Creek sab.-sch., 4.70; North Liberty sab.-sch., 4; Unionville sab.-sch., 5. *Carlisle*—Carlisle 2d sab.-sch., 14.75; — Biddle Mission, 6.60; Chambersburg Falling Spring sab.-sch., 6.56; Harrisburg Covenant sab.-sch., 5.25; — Olivet sab.-sch., 7; Mechanicsburg sab.-sch., 13.50; Newburgh sab.-sch., 2.10. *Chester*—Christiana sab.-sch., 5.76; Clifton Heights sab.-sch., 3.72; Coatesville sab.-sch., 10.08; Darby Borough, 5.79; Doe Run sab.-sch., 5.19; Kennett Square sab.-sch., 5.35; Lansdowne 1st, 22.62; Media sab.-sch., 2.41; Oxford 1st sab.-sch., 19.11; Penningtonville sab.-sch., 6.43; Phœnixville, 7.85; Trinity sab.-sch., 13; Wayne sab.-sch., 27.78. *Clarion* — Emlenton sab.-sch., 9.36; Johnsonburg sab.-sch., 3; New Rehoboth sab.-sch., 6.45; Pisgah sab.-sch., 16.08; Sugar Hill sab.-sch., 7.20. *Erie*—Cool Spring sab.-sch., 1.50; Franklin sab.-sch., 16.50; Georgetown sab.-sch., 1; Glenwood sab.-sch., 2.80; Greenville, 8.22; Irvineton sab.-sch., 3.50; Milesgrove sab.-sch., 2.90; Rocky Grove sab.-sch., 5.36; Titusville sab.-sch., 12.08; Union sab.-sch., 7.14. *Huntingdon*—Altoona 3d sab.-sch., 10.50; Duncansville sab.-sch., 6.50; Houtzdale (sab.-sch., 5.56), 6.16; Huntingdon sab.-sch., 16.48; Kerrmore sab.-sch., 3.73; McVeytown sab.-sch., 8; Mapleton sab.-sch., 4; Petersburg sab.-sch., 10; Philipsburg sab.-sch., 5.18; Spring Creek, 4.48. *Kittanning*—Apollo sab.-sch., 19.84; Cherry Tree, 79 cts.; Gilgal, 90 cts.; Kittanning 1st, 20; Rural Valley sab.-sch., 1; Saltsburg sab.-sch., 19.69; Worthington sab.-sch., 3. *Lackawanna*—Carbondale, 24.57; Greenwood (sab.-sch., 2.17), 8; Hallstead sab.-sch., 3; Langcliffe, 8.28; Mehoopany sab.-sch., 1.50; Montrose sab.-sch., 21.92; Pecksville sab.-sch., 2.12; Plymouth sab.-sch., 4.64; Prompton sab.-sch., 1.25; Sayre sab.-sch., 5.92; Scranton Green Ridge Avenue, 6.74; — Hickory Street sab.-sch., 15; Silver Lake sab.-sch., 50 cts.; Taylor (sab.-sch., 3), 4.40; Towanda sab.-sch., 100; Ulster sab.-sch., 1.62. *Lehigh*—Easton 1st sab.-sch., 8.18; Middle Smithfield (Highland Grove Mission, 1), 4.92. *Northumberland*—Berwick, 2.75; Mifflinburg ch. and sab.-sch., 8; New Columbia, 1.50; Williamsport 1st (sab.-sch., 43.84), 48.84; — Bethany sab.-sch., 8.62; — Covenant sab.-sch., 11.67. *Parkersburg*—Buckhannon (sab.-sch., 7.45), 14. *Philadelphia*—Philadelphia 3d (Old Pine Street sab.-sch.), 1.15; — 4th (sab.-sch., 11.45), 17.14; — Arch Street, 105.42; — Atonement, 7.87; — Calvary, 157.17; — Gaston sab.-sch., 10.24; — Lombard Street Central sab.-sch., 5.50; — McDowell Memorial, 13; — Mariners' sab.-sch., 5.75; — Northminster sab.-sch., 36.54; — Oxford sab.-sch., 65.58; — Patterson Memorial sab.-sch., 8.75; — Scots sab.-sch., 15; — Tioga sab.-sch., 20.66; — West Hope sab.-sch., 8.83; — Westminster sab.-sch., 32.62; — West Park sab.-sch., 5. *Philadelphia North*—Ashbourne sab.-sch., 6; Bridesburg sab.-sch., 9.72; Carmel sab.-sch., 7.40; Frankford, 14.34; Germantown Market Square sab.-sch., 15; Hermon sab.-sch., 4.21; Langhorne sab.-sch., 11; Leverington sab.-sch., 16.78; Morrisville sab.-sch., 14; Mount Airy sab.-sch., 8.65; Overbrook sab.-sch., 50; Port Kennedy sab.-sch., 2; Pottstown sab.-sch., 8.62; Roxborough sab.-sch., 5.50. *Pittsburg* — Cannonsburg 1st sab.-sch., 7.20; Courtenay and Coal Bluff sab.-sch., 5.55; Fairview sab.-sch., 4.86; Greenfield sab.-sch., 24; Idlewood Hawthorne Avenue sab.-sch., 3.21; North Branch sab.-sch., 2; Pittsburg 1st sab.-sch., 45.30; — Lawrenceville sab.-sch., 25; —Morning Side sab.-sch., 5.18; —Point Breeze sab.-sch., 100; Wilkinsburg, 50. *Redstone*—Brownsville sab.-sch., 9.49; Dunbar (sab.-sch., 6.25), 12; Fayette City, 4.35; Little Redstone, 9.63; Mount Moriah sab.-sch., 1.15; Mount Washington, 2; New Providence sab.-sch., 5; West Newton sab.-sch., 18.54. *Shenango*—Beaver Falls sab.-sch., 40.83; Leesburg, 5; Princeton sab.-sch., 11.18; Sharpsville sab.-sch., 9. *Washington*—Upper Ten Mile, 5; Washington 2d sab.-sch., 10.50; — 3d sab.-sch., 11.58; Wheeling 2d sab.-sch., 6; — Vance Memorial sab.-sch., 16.88. *Wellsboro*—Kane sab.-sch., 4.25; Wellsboro, 16.89. *Westminster*—Chestnut Level, 22; York Westminster sab.-sch., 5. 2119 15

South Dakota. — *Aberdeen* — Aberdeen sab.-sch., 5.76; Castlewood sab.-sch., 3.02; Wilmot sab.-sch., 3.10. *Central Dakota*—White sab.-sch., 5.62. 17 50

Tennessee. — *Holston*—St. Marks sab.-sch., 2.25. *Kingston* —Chattanooga 2d sab.-sch., 14.22. *Union*—Knoxville 2d (sab.-sch., 4.30), 8.18; Marysville 2d sab.-sch., 2; New Providence sab.-sch., 5.75. 32 40

Texas. —*Austin* — Houston Westminster sab.-sch., 5.29. *North Texas*—Denison sab.-sch., 7.58; St. Jo sab.-sch., 5. *Trinity*—Dallas Exposition Park sab.-sch., 3.25. 21 12

Utah. —*Boise*—Boise City 1st sab.-sch., 5. *Kendall*—St. Anthony sab.-sch., 1.80. *Utah*—Ephraim sab.-sch., 85 cts.; Hyrum Emmanuel sab.-sch., 2.20; Manti sab.-sch., 2; Springville sab.-sch., 3.15. 15 00

Washington. —*Alaska*—Fort Wrangell 1st, 1; — 2d sab.-sch., 1. *Olympia*—Carbonado 1st sab.-sch., 4.60; South Bend sab.-sch., 3.40; Vancouver 1st Memorial sab.-sch., 2.47. *Puget Sound*—Bethany sab.-sch., 2.33; Port Townsend sab.-sch., 2; Sedro (sab.-sch., 5.20), 6.55. *Spokane*—Davenport sab.-sch., 11.60; Rockford sab.-sch., 1.19; Spokane Bethel sab.-sch., 2.55. *Walla Walla*—Lewiston sab.-sch., 80 cts 39 49

Wisconsin. —*Chippewa*—Chippewa Falls sab.-sch., 11.27. *La Crosse*—Bangor sab.-sch., 1.64; La Crosse 1st sab.-sch., 12; Shortville sab.-sch., 50 cts. *Madison*—Lodi sab.-sch., 17.50. *Milwaukee*—Milwaukee German sab.-sch., 2; — Grace (Union Endeavor sab.-sch.), 2; — Immanuel sab.-sch., 10. *Winnebago*—Marshfield, 2; Merrill 2d sab.-sch., 3.05; Neenah sab.-sch., 36.17; Stevens Point, 28.45; Weyauwega sab.-sch., 5. 131 58

MISCELLANEOUS.

Collection per Thomas Bracken, 26; collection per A. O. Loosley, 25 cts.; Glendale sab.-sch., S. C., 1.25; Coulters sab.-sch., Va., 1; collection per William Davis, 51 cts.; Maron sab.-sch., Ind., 1.38; Mission at 79th and Brewster Avenue, Philadelphia, 4.63; Okabena sab.-sch., Minn., 1.87; Gothenburg sab.-sch., Neb., 2.50; Sherlock sab.-sch., Wash., 1.80; Vaughan sab.-sch., Wash., 50 cts.; collection per W. B. Williams, 35 cts.; collection per Joseph Brown, 1.80; Keystone Bible sab.-sch., Wash., 1.10; Mt. Pleasant sab.-sch., Del., 1.65; collection per W. H. Long, 1.24; collection per G. F. Dillard, 84 cts.; Jones Chapel sab.-sch., Ky., 1.14; sab.-sch. Institute, Sheldon, Wis., 4.20; sab.-sch. Institute, Bender, Wis., 3.15; Geetingsville sab.-sch., Ind., 1.34; Craig sab.-sch., Mont., 73 cts.; Horr sab.-sch., Mont., 7.10; Chestnut sab.-sch., Mont., 90 cts.; collection per W. H. Schureman, 50 cts.; Elm Ridge sab.-sch., Minn., 1.05; collection per C. W. Higgins, 1.66; collection per William Baird, 85 cts.; Marshalls Corner sab.-sch., N. J., 2.32; Ridge Spring sab.-sch., S. C., 1.30; Riverside sab.-sch., Mich., 91 cts.; collection per R. H. Rogers, 11; collection per George Perry, 5.95; collection per W. J. Hughes, 3.35; collection per John Redpath, 1.95; collection per A. W. Griffith, 6.55; collection per W. A. Yancey, 1.10; collection per S. A. Blair, 2; collection per C. R. Lawson, 1.01; collection per C. Shepherd, 80 cts.; collection per D. A. Jewell, 2.40; collection per H. M. Henry, 75 cts.; Charleroix sab.-sch., Mich., 1.50; Lawrence sab.-sch., Colo., 1; Carlin sab.-sch., Nev., 1.50; Mountain City sab.-sch., Nev., 4; Deep Creek sab.-sch., Nev., 1.50; collection per M. S. Riddle, 1; Mount Hope sab.-sch., Minn., 2.72; Moorheadville sab.-sch., Pa., 1; Upper Shonkin sab.-sch., Mont., 3.12; Scovil, S. H., Ills., 70 cts.; Johnstown sab.-sch., N. D., 1.35; Glen Ila sab.-sch., N. D., 1.25; Penn sab.-sch., N. D., 1; Beverly sab.-sch., Neb., 2.43; collection per Thomas Scotton, 6.87; Pitkin sab.-sch., Colo., 2.04; Tennent Memorial sab.-sch., Philadelphia, 1.55; Ohio City sab.-sch., Colo., 2.97; Estella sab.-sch., Wis., 2; Burgaw sab.-sch., N. C., 1.25; collection per J. B. Currens, 4.40; Grove Mission sab.-sch., Ind., 70 cts. 158 53

INDIVIDUAL.

Henry D. Moore, 1000; A. C. G., 10; "Cash," New Bedford, Pa., 50 cts.; Mrs. W. H. Lewis, 25 cts.; A. Friend, 1; C. Penna., 1; Garret Burns, 5; "Cash," 5. . . . . 1022 75

Contributions from churches	$1,901 95
Contributions from Sabbath-schools	5,657 44
Contributions from individuals	1,022 75
Total	$8,582 14
Deduct: sab.-sch. of Grace church, Jenkintown, Pa., acknowledged in September receipts, paid to Business Department	1 39
Contributions during October, 1898	$8,580 75
Previously acknowledged	60,072 38
Total since April 1, 1898	$68,653 13

C. T. McMullin, *Treasurer*,
Witherspoon Building, 1319 Walnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF AID FOR COLLEGES AND ACADEMIES, OCTOBER, 1898.

BALTIMORE.—*Baltimore*—Baltimore Light Street, 5; — St. Helena, 1. *New Castle*—Elkton, 25; Pencader, 4; Rehoboth (Md.), 1. *Washington City*—Lewinsville, 1.20; Vienna, 5.13 (add'l); Washington City Metropolitan, 30. 72 33

CALIFORNIA. — *Benicia* — Vallejo (sab.-sch., 2), 6. *Los Angeles*—Santa Monica, 5. *San José*—Santa Clara, 8.60. *Stockton*—Fresno, 8.45. 28 05

ILLINOIS.—*Chicago*—Chicago Bethany, 1; Joliet 1st, 5.80. *Rock River*—Newton, 5.90. *Schuyler*—Salem German, 1. *Springfield*—Buffalo Hart, 1.33; Springfield 2d, 4.33; Williamsville Union, 72 cts. 20 08

INDIANA.—*Crawfordsville*—Rockville Memorial, 1.63. *Fort Wayne*—Huntington, 3.15. *Logansport*—LaPorte, 33.07. 37 85

INDIAN TERRITORY.—*Cimarron*—Enid (sab.-sch., 55 cts.), 12.72. 12 72

IOWA.—*Des Moines*—Des Moines Central sab.-sch., 2.39. *Fort Dodge*—Emmanuel German, 8; Fonda, 5; Paton, 3; Wheatland German, 22 *Iowa*—Bentonsport, 2.11; Keokuk Westminster, 11.69. *Sioux City*—Sac City, 7. 61 19

KANSAS.—*Emporia*—Waverly, 13.69. *Highland* — Hiawatha, 4. *Neosho*—Walnut, 1. 18 69

MICHIGAN.—*Detroit*—Detroit Forest Avenue, 4.24. 4 24

MISSOURI.—*St. Louis*—Glasgow Avenue, 5. 5 00

NEBRASKA—*Nebraska City*—Adams, 2.55; Palmyra, 8.40. *Omaha*—Waterloo, 3. 13 95

NEW JERSEY.—*Elizabeth*—Cranford, 10; Elizabeth 1st, 64.72; — 2d, 56; — 3d, 20; Metuchen, 7.13; Pluckamin, 5.40. *Jersey City*—Jersey City 1st, 71.98; — 2d, 11; Passaic sab.-sch., 5. *Monmouth*—Calvary, 12.46; Cranbury 1st, 30; Englishtown, 5; Tom's River, 2. *Morris and Orange*—Madison, 7.64. *Newark*—Newark 2d, 12.50; — Park, 9.36 330 19

NEW YORK.—*Albany*—Albany State Street, 19.63; Ballston Centre, 4.65. *Binghamton*—Cortland, 20. *Brooklyn*—Brooklyn Memorial, 36. *Buffalo* — Buffalo Park, 3.25; — Westminster, 7.68. *Genesee*—Leroy, 12. *Geneva*—Geneva 1st, 8.99. *Hudson*—Good Will, 1.14; Ridgebury, 50 cts.; Unionville, 5. *New York*—New York Lenox, 2.51; — University Place, 64.09. *Niagara*—North Tonawanda North, 8. *Rochester*—Dansville, 1. *St. Lawrence*—Heuvelton, 1. *Steuben* —Painted Post, 3.40. *Troy*—Lansingburg 1st, 18 28; Salem, 6.30; Troy 2d Street, 28.23; Wa erford, 6.70. *Utica*—Ilion, 3; Williamstown, 1.32. *Westchester*—New Rochelle, 8.54. 271 21

OHIO.—*Cincinnati* — Wyoming, 30.98. *Dayton* — Springfield 2d, 9.84. *Huron*—Bloomville, 50 cts.; Melmore, 50 cts.; Republic, 50 cts. *Maumee*—Pemberville, 7.60. 49 92

OREGON.—*East Oregon*—Union, 55 cts. 55

PENNSYLVANIA.— *Allegheny* — Bakerstown, 5. *Butler* — Middlesex, 7. *Carlisle* — Dauphin, 1.25; Harrisburg Pine Street, 135.58. *Erie*— Cambridge, 7; Girard, 6.69; — Miles Grove Branch, 85 c's.; Kerr's Hill (sab.-sch., 34 cts.), 2.31. *Huntingdon*—Bellefonte, 50; McVeytown, 3. *Northumberland*—Williamsport 1st, 5. *Parkersburg*—Hughes River, 2. *Philadelphia* — Philadelphia Hebron Memorial, 14.56; — Tabernacle, 28 97; — 79th and Brewster Avenue Mission, 63 cts. *Philadelphia North*—Carversville, 2; Germantown Wakefield, 20.24; Morrisville, 7. *Pittsburg*—Pittsburg 3d, 500; — Mt. Washington, 2.25; — Shady Side (sab.-sch, 5.90), 20.83; Wilkinsburg, 50. *Redstone* — Mt. Washington, 2. *Washington*—Upper Ten Mile, 5. *Westminster*— Chestnut Level, 5; New Harmony, 8.76. 892 92

SOUTH DAKOTA.—*Dakota*—Porcupine, 1. 1 00

TENNESSEE.—*Union*—Knoxville 2d, 39.38. 39 38

WASHINGTON. — *Puget Sound* — Anacortes Westminster, 5.10. 5 10

Total received from churches and church organizations..... $1,864 37

PERSONAL.

J. H. Converse, Philadelphia, Pa., 100; William Rankin, Newark, N.J., 51.50; Wm. Crawford, Omaha, Neb., 5; "C. Penna.," 3; Rev. A. J. Montgomery, Oregon City, Oreg., 2.50; Miss Clara Gard, Albany, Oreg., 10; S. Edith Hadley, 5, J. H. Bryant, 1, J. D. Radford, 5, Mrs. H. C. Worland, 1, J. W. Proctor, 2.50, Rev. Carlos Bransby, Los Angeles, Cal., 5.17; Benj. Douglass, Santa Barbara, Cal., 10; Norman W. Dodge, New York, 100; Prof. W. H. Landon, San Rafael, Cal., 5; Rev. R. E. Flickinger, Fonda, Ia., 10; Garret Burns, 5; Mrs. Nettie F. McCormick, Chicago, 1000 ..... 1,321 67

PROPERTY FUND.

T. K. Andrews, Wellsville, O 5 00

INTEREST.

Bank earnings on deposits 44 91
Transmissions 1 50

Total receipts October, 1898 ..... $3,237 45
Previously acknowledged 22,344 91

Total receipts since April 16, 1898..... $25,582 36

E. C. RAY, *Treasurer*,
30 Montauk Block, Chicago, Ill.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, OCTOBER, 1898.

†† In accordance with terms of mortgage.

ATLANTIC.—*Fairfield*—Mt. Tabor, 2; Macedonia 1st, 1. 3 00

BALTIMORE.—*Baltimore*—Baltimore Aisquith Street, 2.67; Ellicott City, 2.83; Highland, 2; St. Helena, 1. *New Castle* —St. George's, 3.20. *Washington City*—Kensington Warner Memorial, 25; Vienna, 50 cts.; Washington City North, 5. 42 20

CALIFORNIA.—*Los Angeles*—Lakeside, 2; Pasadena 1st, 16. *Oakland*—Elmhurst, 2.75; Fruitvale, 3. *San José*—San José 1st, 25.50. *Santa Barbara*—Santa Paula, 7. 56 25

CATAWBA.—*Catawba*—Bethpage, 1; Bellefonte, 1. 2 00

COLORADO.—*Boulder*—La Salle, 8; Wolf Creek, 1. *Pueblo* —Del Norte, 55 cts. 9 55

ILLINOIS.—*Alton*—Blair, 3; East St. Louis, 1.79; Steelville, 2.30. *Bloomington*—Chenoa, 15; Gilman, 6. *Cairo*—Golconda, 3.60. *Chicago*—Chicago Hyde Park, 41.55; — Lakeview, 25; Joliet 1st, 7.90. *Mattoon*—Oakland, 6. *Rock River*— Beulah, 4; Coal Valley, 3; Geneseo, 3.08; Sterling, 37.59. *Schuyler*—Bushnell, 7.78; Carthage, 4.26; Salem German, 4. *Springfield*—Buffalo Hart, 1.33; Springfield 1st, 13.08; — 2d, 4.33; Williamsville, 1.72. 195 31

INDIANA. — *Crawfordsville* — Elizaville, 3; Hopewell, 4; Kirklin, 3; West Lebanon, 2. *Fort Wayne*—††Columbia City, 80; Fort Wayne 1st, 29.52; Huntington, 4.22; La Grange, 5. *Logansport*—La Porte, 25.20. *Muncie*—Jonesboro, 2.25. *Vincennes*—Rockport, 5. 163 19

INDIAN TERRITORY.—*Choctaw*—Philadelphia, 1.70. *Oklahoma*—††Shawnee. 5. 6 70

IOWA.—*Cedar Rapids*—Linn Grove, 6; Onslow, 5. *Corning* —Villisca, 8. *Council Bluffs*—Columbian, 5; Guthrie Centre, 7.50. *Des Moines*—Des Moines Clifton Heights, 3; — East, 7.70; Newton, 6.62; Ridgedale, 3.40. *Dubuque*—Hazleton, 4; ††Otterville, 6.15. *Fort Dodge*—Emmanuel German, 4; Ramsey German, 8; Wheatland German, 12. *Iowa*—Burlington 1st, 2.40; Fairfield, 7; Keokuk Westminster, 5.94. *Iowa City*—Atalissa, 2; Columbus Central, 2; Conroy Shimer, 2.50; Marengo, 5.72. *Sioux City*—Ashton German, 14; Sac City, 8; Zoar German, 5. *Waterloo*—East Friesland German, 14.77. 155 70

KANSAS.—*Emporia*—Brainerd, 2; Burlingame, 6.60; Eldorado, 7; Waverly, 6.66. *Highland*—Hiawatha, 8.06. *Solomon*—Cheever, 5; Glasco, 5.32; Lincoln, 4.50. *Topeka*— ††Kansas City Grand View Park, 13; Lawrence, 7; Lowemont, 1.15; Riley, 4.63; Sedalia, 2.15. 73 07

KENTUCKY. — *Louisville* — Louisville Warren Memorial, 46.43. 46 43

MICHIGAN.—*Detroit*—Ann Arbor (sab.-sch., 5.69), 29.69. *Flint*—Akron, 4; Bridgehampton, 1.15; Columbia, 6. *Kalamazoo*—Plainwell, 3.80. *Monroe*—Clayton, 4.51; Dover, 4.53. 53 68

MINNESOTA.—*Duluth*—Barnum, 2; Ely, 2.75. *Mankato*— Mankato 1st, 16.32; Winnebago City, 5. *Red River*—Alliance, 2. *St. Cloud*—Spring Grove, 1.75. *St. Paul*—Farmington, 2; St. Paul Goodrich Avenue, 4.15; Vermillion, 2. *Winona*—Owatonna, 5.45; Winona 1st, 11. 54 42

MISSOURI.—*Ozark*—Carthage Westminster, 5.20; Joplin, 2.81; ††Neosho (sab.-sch., 3), 20; Seneca, 4. *Palmyra*—New Providence, 4. *Platte* — Avalon, 4.60; Cowgill, 2; Craig, 2.50; Dawn, 2; New Point, 3.10; Parkville, 6.16. *St. Louis* —Kirkwood, 30.30. 86 67

MONTANA.—*Helena*—Manhattan 2d Holland, 3. 3 00

NEBRASKA.—*Hastings* — Minden, 7; Stamford, 2.50. *Nebraska City*—Blue Springs, 4. *Omaha*—Omaha Lowe Avenue, 2.39. 15 89

NEW JERSEY.—*Elizabeth*—Cranford, 10; Pluckamin, 5.40; Roselle, 4.90; Woodbridge, 13. *Jersey City*—Passaic sab.-sch., 5. *Monmouth*—Columbus, 2; Cranbury 1st, 30; Englishtown, 5. *Morris and Orange*—East Orange Bethel, 20.74;

Madison, 100. *Newark*—Newark 2d, 12.50; — Park, 9.36. *New Brunswick*—Alexandria, 4; Amwell 1st United, 3; Dayton, 3.42. *Newton*—Phillipsburgh 1st, 4. *West Jersey*—Hammonton, 10.24. 242 56

NEW MEXICO.—*Santa Fé*—Aztec, 2. 2 00

NEW YORK.—*Albany*—Greenbush, 8.72; Jermain Memorial, 5.38. *Binghamton*—Cortland, 20; Nineveh, 11.15. *Boston*—Quincy, 7.81. *Brooklyn*—Brooklyn Arlington Avenue, 5; — Memorial, 48; Stapleton 1st Edgewater, 30.15. *Buffalo*—Buffalo Covenant, 12; — Park, 4.34; Portville, 40. *Cayuga*—Scipio, 1.72; Scipioville, 1.25. *Champlain*—Beekmantown, 2. *Genesee*—North Bergen, 2. *Hudson*—Florida, 3.60; Goshen, 14.68; West Town, 2. *Long Island*—Remsenburg, 25. *Lyons*—Newark Park, 14.55; Williamson, 4. *Nassau*—Huntington 2d, 16.57. *New York*—New York 4th Avenue (sab.-sch., 7.68), 64.68. *Niagara*—Lockport 2d, 1.25; North Tonawanda North, 8. *Otsego*—Oneonta, 13.88. *Steuben*—Hornellsville 1st, 10. *Westchester*—Darien, 21.64; New Haven 1st, 3.20; New Rochelle 1st, 16. 418 57

OHIO.—*Athens*—Beverly, 3.10; New Matamoras (sab.-sch., 1), 5.17; Stockport, 64 cts. *Bellefontaine*—De Graff, 2.44; Spring Hills, 97 cts. *Chillicothe*—South Salem, 7. *Cincinnati*—Cincinnati 1st, 5; Glendale, 17; Wyoming, 34.24. *Cleveland*—Cleveland Boulevard, 2.36. *Dayton*—Camden, 2.50; Oxford, 17; Troy sab.-sch., 3. *Huron*—Huron, 4.25. *Mahoning*—Canton Calvary, 2.15; Kinsman, 3. *Marion*—Kingston, 1; Marion, 6.98; Richwood, 4. *Maumee*—North Baltimore, 5; Toledo 5th, 8.50. *St. Clairsville*—Farmington, 2. *Steubenville*—Carrollton, 10; Dell Roy, 5.70; Minerva, 6.41; New Harrisburg, 4; Wellsville, 12. *Zanesville*—Zanesville Brighton, 3.75. 179 16

OREGON.—*Portland*—Astoria, 2.14; St. John's German, 3. *Willamette*—††Brownsville, 50. 55 14

PENNSYLVANIA.—*Allegheny*—Aspinwall, 3.86; Fairmount, 2.28. *Blairsville*—Johnstown 1st, 38.21; Johnstown Laurel Avenue, 10; McGinnis, 9.42; New Florence, 11.55. *Butler*—Muddy Creek, 3.70. *Carlisle*—Harrisburg Covenant, 5.15. *Chester*—Dilworthtown, 2. *Clarion*—East Brady, 6.42; Emlenton, 10. *Erie*—Meadville 1st, 8; Sugar Creek Memorial, 2.50. *Huntingdon*—Houtzdale, 60 cts.; Milroy, 4.49. *Kittanning*—Cherry Tree, 79 cts.; Gilgal, 66 cts.; Indiana sab.-sch., 20. *Lackawanna*—Herrick, 1; Moosic, 8.41; Scott, 4.60; Wilkes Barre Westminster, 10. *Lehigh*—Mahanoy City, 11.67. *Northumberland*—Linden, 2; Mahoning (sab.-sch., 11.37), 41.93; Mifflinburg, 4; New Columbia, 2; Sunbury, 21; Washingtonville, 2; Williamsport 1st, 10; — Bethany, 2; — Covenant sab.-sch., 9.34. *Parkersburg*—Hughes River, 2; Wyoma, 1. *Philadelphia*—Philadelphia Trinity, 10; — Westminster, 13; — 79th Street and Brewster Avenue Mission, 63 cts. *Philadelphia North*—Bridesburg, 5; Falls of Schuylkill, 21; Frankford, 11.95; Germantown 1st, 191.92; Langhorne, 11. *Pittsburg*—Bethany sab.-sch., 3.73; Cannonsburg Central, 9.25; Montours, 4; Pittsburg Lawrenceville, 12.70; — Mt. Washington, 3; Wilkinsburg, 70.32. *Redstone*—Brownsville, 11; Mount Washington, 2; Round Hill, 6; Scottdale (sab.-sch., 4.08), 20.18. *Shenango*—Mount Pleasant, 5. *Washington*—Burgettstown 1st, 8.44; Claysville, 10.55; Fairview, 7; Lower Ten Mile, 2; Upper Buffalo, 8.64; Upper Ten Mile, 5; Wheeling Vance Memorial, 6. *Wellsboro*—Wellsboro, 1689. *Westminster*—Chestnut Level, 5. 753 78

SOUTH DAKOTA.—*Aberdeen*—Castlewood, 7. *Southern Dakota*—Parkston, 2.65; Turner 1st German, 3. 12 65

TENNESSEE.—*Holston*—College Hill, 3.20; Mount Bethel, 2.19. 5 39

TEXAS.—*Austin*—Austin 1st, 23.75. *North Texas*—Jacksboro, 4. 27 75

UTAH.—*Utah*—Salt Lake City Westminster, 5.50. 5 50

WASHINGTON.—*Puget Sound*—Anacortes Westminster, 3.35; Ellensburgh, 7.50. 10 85

WISCONSIN.—*Madison*—Eden Bohemian, 1; Muscoda Bohemian, 1; Platteville German, 4 30. *Winnebago*—Omro, 3. 9 30

Contributions from churches and Sabbath-schools. $2,689 71

OTHER CONTRIBUTIONS.

"C. Penna.," 4; "Cash," New Bedford, Pa., 50 cts. 4 50

$2,694 21

MISCELLANEOUS.

Premiums of insurance, 423.28; Interest on investments, 1725; Sales of church property, 1520.30; Barber Fund, 300; Partial losses, 95..... 4063 58

SPECIAL DONATIONS.

ILLINOIS — *Chicago* — Kankakee, 15.25. NEW YORK — *Boston* — Boston 1st, 60. *Columbia*—Greenville, 2.10. *Utica*—Glendale, 2; Ilion 1st sab.-sch., 10; Martinburg, 2.03; Rome 1st, 19.63. 111 01

$6,868 80

Church collections and other contributions, April 11-October 31, 1898. ..... $21,425 78

Church collections and other contributions, April 11-October 31, 1897. ..... 20,889 10

LOAN FUND.

Interest..... $2,395 73
Payments on mortgages 2,140 68
$4,536 41

MANSE FUND.

Installments on loans..... $865 49
Interest 139 47
$1,004 96

MISCELLANEOUS.

Premiums of insurance..... 34 75

$1,039 71

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
156 Fifth Avenue, New York City.

RECEIPTS FOR THE BOARD OF MINISTERIAL RELIEF, OCTOBER, 1898.

BALTIMORE. — *Baltimore* — Baltimore Broadway, 5; — Brown Memorial, 167.95; Emmittsburg, 9.75; Lonaconing, 10. *New Castle*—Port Penn, 2.20. *Washington City*—Takoma Park, 4.13; Vienna, 2.40; Washington City 4th, 25.15; — Eckington, 2.25; — Metropolitan, 60; — Western, 32. 320 83

CALIFORNIA.—*Benicia*—San Rafael (sab.-sch., 2.30), 34.50; Santa Rosa, 32; Vallejo (sab.-sch., 2), 6. *Los Angeles*—Coronado Graham Memorial, 8.50; Lakeside 1st, 3; Los Angeles Central, 19; — Grand View, 3.60; Redlands, 5.70. *Oakland*—Oakland Union Street, 6. *Sacramento*—Redding, 5; Sacramento 14th Street, 5.75. *Santa Barbara*—Carpenteria 1st, 5.55; Santa Paula, 10. *Stockton*—Fresno 1st, 11.90. 156 50

CATAWBA.—*Catawba*—Bellefonte, 1; Siloam, 1. 2 00

COLORADO.—*Boulder*—Cheyenne 1st, 4.05; Fort Collins, 8; Wolf, 1. *Denver*—Denver York Street, 2.25. *Pueblo*—Pueblo Westminster, 8.10. 23 40

ILLINOIS.—*Alton*—Chester 1st, 8; East St. Louis, 1.79; Jerseyville, 16.82; Moro, 2.10; Steelville, 2.35; Sugar Creek, 1; Trenton, 1. *Bloomington*—Champaign 1st, 49.57. *Cairo*—Carmi, 80; Centralia (sab.-sch., 3), 7. *Chicago*—Chicago 41st Street, 74.65; — Central Park, 20.09; — Covenant, 177.39; —Englewood 1st, 20.71; Highland Park, 56.71; Joliet 1st, 1.75; Lake Forest, 300; Manteno, 45; Peotone 1st, 16.95. *Freeport*—Rockford Westminster, 6.22; Woodstock, 7. *Mattoon*—Ashmore, 4; Taylorville, 22.52; Tuscola, 8.50. *Peoria*—North Peoria, 3.18; Peoria 1st, 27.62. *Rock River*—Edgington, 14; Franklin Grove, 4; Hamlet, 14; Milan, 8.12; Morrison, 76.03; Norwood, 7.05; Perryton, 5; Pleasant Ridge, 2. *Schuyler*—Bushnell, 9.68; Carthage, 7.75; Quincy 1st, 20; Salem German, 5; Wythe, 8.64. *Springfield*—Buffalo Hart, 1.33; Jacksonville State Street, 89.55; Springfield 1st, 13.08; — 2d, 3.75; Williamsville Union, 72 cts. 1251 62

INDIANA. — *Crawfordsville* — Elzaville, 3; Hopewell, 5; Kirklin, 4; Rock Creek, 5.24; Rockfield, 6; Sugar Creek, 4. *Fort Wayne*—Elkhart, 14; Fort Wayne 1st, 73.41; Huntington 1st, 4.60. *Indianapolis*—Greenwood, 1.10; Hopewell, 36.07; Indianapolis Memorial, 3; White Lick, 10. *New Albany* — Hanover, 18. *Vincennes* — Rockport, 5. *White Water*—Richmond 1st, 12.62. 205 04

INDIAN TERRITORY.—*Choctaw*—Philadelphia, 1; San Bois, 1. *Kiamichi*—Mt. Gilead, 1.14. 3 14

IOWA.—*Corning*—Afton, 7; Red Oak 1st, 16.30; Shenandoah, 7.65; West Centre, 1.50. *Council Bluffs*—Columbian, 3. *Des Moines*—Dallas Centre, 20; Garden Grove, 9.51; Leon, 3.40; LeRoy, 3; Newton, 7.38. *Dubuque*—Cascade 1st, 4; Hazleton, 5; Otterville, 6; Pine Creek, 7; Unity, 5.43; Volga, 7. *Fort Dodge*—Emmanuel German, 3; Ramsey German, 4; Wheatland German, 6. *Iowa*—Burlington 1st, 2.40; Fairfield 1st, 7; Hedrick, 1; Keokuk 1st Westminster, 5.94. *Iowa City*—Atalissa, 2; Columbus Central, 2; Fairview, 4.20; Shimer, 3.50; West Branch, 6; Williamsburg, 4. *Sioux City*—Ida Grove, 6; Sac City, 6; Sioux City 3d, 5. *Waterloo*—Marshalltown 1st, 50; Morrison, 3.25. 234 46

KANSAS.—*Emporia*—Council Grove, 8.65; Eldorado 1st, 10; Lyndon 1st, 3.52; Wichita Oak Street, 5. *Larned*—Ar-

lington, 1.07; Halsted 1st, 3; McPherson, 22.72. *Neosho*—Chanute sab.-sch., 2.61; Neodesna, 3.08; Parker, 2.75; Princeton, 2.45; Thayer, 4.37. *Osborne*—Long Island, 1; Phillipsburg, 2. *Topeka*—Clinton, 5; Kansas City Western Highlands, 10.10; Manhattan, 11; Riley, 3.24; Rossville, 2; Sedalia, 1.79; Spring Hill, 3.55; Stanley, 4.55. 113 45

KENTUCKY.—*Louisville*—Louisville Calvary, 5; — Warren Memorial, 164.06. 169 06

MICHIGAN.—*Detroit*—Northville, 10; Pontiac 1st, 33.67; Springfield, 5. *Grand Rapids*—Grand Rapids 1st, 14.10. *Kalamazoo*—Schoolcraft, 3. *Lansing*—Lansing Franklin Street sab.-sch., 3.78; Marshall, 11. *Petoskey*—East Jordan, 8. 88 55

MINNESOTA.—*Mankato*—Jackson, 5; Mankato 1st, 17.99. *Minneapolis*—Minneapolis Bethlehem, 6.75; — Westminster, 62.46; Oak Grove, 4.90. *St. Cloud*—Litchfield, 12.90. *St Paul*—Knox, 2; Warrendale, 1. *Winona*—Claremont, 5; Fremont, 3; Owatonna 1st, 6.62; Rushford, 2.40. 130 02

MISSOURI.—*Kansas City*—Holden, 3.75; Osceola, 3. *Ozark*—Carthage 1st, 13.15; — Westminster, 5.40; Ebenezer, 4.62; Joplin 1st, 2.81. *Platte*—Avalon, 4.60; Cowgill, 2; King City, 5; Oregon, 6.60; St. Joseph 3d Street, 2.85. *St. Louis*—Kirkwood 1st, 42.04; St. Louis Curby Memorial, 8.87; — Lafayette Park, 33. 137 69

MONTANA.—*Butte*—Deer Lodge, 11.25. *Helena*—Manhattan 2d Holland, 7. 18 25

NEBRASKA.—*Hastings*—Edgar, 16.65; Hanover German, 5; Nelson, 17; Ong, 4.20. *Kearney*—Clontibret, 2. *Nebraska City*—Auburn, 2.55; Beatrice 1st, 17.75; Tamora, 1.30. *Niobrara*—Apple Creek, 1.04; Black Bird, 1.39; Oakdale, 1; Scottville, 1.57. *Omaha*—Bellevue, 3.65; Fremont, 18.80; Tekamah, 5.37. 99 27

NEW JERSEY.—*Elizabeth*—Cranford, 20; Elizabeth Westminster sab.-sch., 8.75; Pluckamin (sab.-sch., 6.93), 13.33; Roselle, 4.89; Springfield, 21; Woodbridge 1st, 9.26. *Jersey City*—Passaic 1st sab.-sch., 5; Paterson East Side, 20; — Redeemer, 57.40. *Monmouth*—Cranbury 1st, 40; Freehold 1st, 21; Manasquan 1st, 10.75. *Morris and Orange*—Boonton 1st, 30.87; East Orange 1st, 171.06; Orange German, 6; — Hillside, 112.85; South Orange 1st Y. L. M. Soc., 30; Summit Central, 4. *Newark*—Newark 2d, 43.75; — Fewsmith Memorial, 5.70; — South Park, 29.11. *New Brunswick*—Alexandria 1st, 4; Dayton, 3.42; Lambertville, 15; Trenton 4th, 70; — Prospect Street sab.-sch., 7.54. *Newton*—La Fayette, 4.42. *West Jersey*—Cape May 1st, 20.72; Salem 1st, 46.84; Synod of New Jersey (collection), 30. 866 66

NEW YORK.—*Albany*—Ballston Centre, 3.92; Sand Lake, 6. *Binghamton*—Cortland, 40. *Boston*—East Boston, 13.43. *Brooklyn*—Brooklyn Bethany, 18.85; — Olivet, 2; — South 3d Street, 50; — Throop Avenue, 71. *Buffalo*—Buffalo Covenant, 12; — Park, 9.76. *Chemung*—Burdett, 4.30. *Columbia*—Catskill, 91.12; Hillsdale, 2.18; Hunter, 7. *Genesee*—Batavia 1st, 35.73. *Geneva*—Branchport, 1.50; Penn Yan, 40.05; Phelps, 16; Romulus, 60 cts.; Seneca, 22.57; Seneca Castle, 8.90. *Hudson*—Florida, 3.60; Goshen, 35.86; Hopewell, 8.07; Milford, 12; Washingtonville 1st, 10; West Town, 2. *Long Island*—Middletown, 13.61; Setauket, 15.79. *Nassau*—Glen Cove 1st, 5; Hempstead Christ Church, 5; Huntington 2d, 13.56; Newtown 1st, 20. *New York*—New York 14th Street, 14.50; — North, 67; — Throggs Neck C. E. Soc., 5. *Niagara*—Holley, 20; Niagara Falls 1st, 40; North Tonawanda North, 8; Wright's Corners, 7.65. *North River*—Amenia South, 9.47; Milton, 5; New Hamburg, 20; Pine Plains, 6. *Rochester*—Dansville, 1; Mount Morris, 12.50; Nunda, 1; Victor, 9.28. *St. Lawrence*—Gouverneur 1st, 19.10; Waddington Scotch, 14; Watertown 1st, 47.01. *Steuben*—Hornellsville 1st, 20. *Syracuse*—Baldwinsville 1st, 7.55; Jamesville, 2.54; Mexico, 15.96; Oneida Valley, 1; Wampsville, 1. *Troy*—Cambridge, 3.47. *Utica*—Ilion 1st and sab.-sch., 7; Rome 1st, 24.60. *Westchester*—Bedford, 6; Gilead, 22.30; Huguenot Memorial, 21; Mahopac Falls, 20.82; New Rochelle 1st, 26.75; South East, 5.30. 1093 20

NORTH DAKOTA.—*Fargo*—Casselton, 2.25; Sanborn, 3.20. 5 45

OHIO.—*Athens*—Beech Grove, 3; Bristol, 3.06; Stockport, 63 cts.; Warren, 1. *Bellefontaine*—De Graff, 2.44; Spring Hills, 97 cts. *Chillicothe*—Hillsboro, 47.50; South Salem, 8. *Cincinnati*—Avondale, 74; Cincinnati 3d, 6.50; Glendale 1st, 25; Lebanon, 22; Somerset, 1. *Cleveland*—Akron Central, 2.50; East Cleveland, 12. *Columbus*—Columbus Westminster, 5.90; Lancaster 1st, 8; Westerville, 4. *Dayton*—Bethel, 3.49; Middletown 1st, 21.16; New Jersey, 4.05; Troy sab.-sch., 3. *Huron*—Bloomville, 1; Melmore, 1; Norwalk 1st, 16.13; Republic, 1; Tiffin 1st, 14.50. *Mahoning*—Ellsworth, 10; Massillon 2d, 37.87; Youngstown 1st, 33.04. *Marion*—Chesterville, 5. *Maumee*—Toledo 1st, 35.48; — 5th, 8; — Collingwood Avenue, 28.16; Weston, 7. *Portsmouth*—Manchester, 5. *St. Clairsville*—Cambridge, 12; Crab Apple, 6.90; Pleasant Valley, 1.75; Wheeling Valley, 5. *Steubenville*—Bakersville, 2.75; East Liverpool 1st, 46.79; East Springfield, 3; Madison, 8; Minerva, 13.03; Newcomerstown, 3; Ridge, 3; Wellsville 1st, 10; — 2d, 6. *Wooster*—Ashland, 3.25. *Zanesville*—Clark, 4.50; Madison, 9.45; Muskingum, 12. 612 80

OREGON.—*Portland*—Portland 3d, 2.27; Smith Memorial, 2. 4 27

PENNSYLVANIA.—*Allegheny*—Beaver 1st, 5. *Blairsville*—Fairfield, 2.70; New Salem, 5.60; Unity, 14. *Butler*—Amity, 5; Centreville 1st, 21; Martinsburg, 6.30; Middlesex, 6.10; New Hope, 3. *Carlisle*—Dauphin 1st, 1.50; Millerstown, 4.75; Upper, 3.57. *Chester*—Bryn Mawr, 88.78; Chester 1st sab.-sch., 15; Coatesville, 40; Great Valley, 4; Kennett Square, 8; Wayne, 74; West Grove, 4.25. *Clarion*—Greenville, 8.83; Marionville, 10; Sligo, 3.80; Tionesta, 16. *Erie*—Bradford 1st (sab.-sch., 4.45), 43.12; Erie Park, 22.69; Girard 1st (Miles Grove, 3.34), 16.34; Milledgeville, 2.50; Mill Village, 3; Sugar Creek Memorial, 1.50; Tideoute, 10; Titusville 1st, 75.47; Venango and Gravel Run, 3.43. *Huntingdon*—Bellefonte, 53; Houtzdale, 60 cts.; Logan's Valley, 13; Lower Tuscarora, 6.50; Milesburg, 13; Moshannon and Snow Shoe, 3; Osceola, 15; Pine Grove Mills, 4.25; Sinking Valley, 8.66; Spring Creek, 9.03. *Kittanning*—Cherry Tree, 79 cts.; Freeport, 13.85; Gilgal, 1.05; Kittanning 1st, 50; West Glade Run, 6; Worthington, 7. *Lackawanna*—Elmhurst 1st, 1; Hawley, 8; Herrick, 3; Kingston, 26.40; Scranton Green Ridge Avenue (sab.-sch., 15.32), 75.32; — Sumner Avenue, 1.60. *Lehigh*—Allentown, 28.20; Easton Brainerd Union, 160; Middle Smithfield, 11.69; Shenandoah, 5.61. *Northumberland*—Buffalo (add'l), 4; Mahoning (sab.-sch., 18.84), 56.18; Mifflinburg, 5; New Columbia, 2; Washingtonville, 2; Williamsport 1st, 50; — 3d, 58.97; — Covenant sab.-sch., 10.43. *Parkersburg*—Hughes River, 2. *Philadelphia*—Philadelphia Covenant, 10; — Gaston, 33.20; — Memorial, 51.04; — Oxford, 74.47; — 79th Street and Brewster Mission, 63 cts.; — South Broad Street, 1.50; — Tabernacle, 119.70. *Philadelphia North*—Abington, 40.50; Bridgeport 1st, 5; Bristol, 9.05; Frankford, 14.34; Germantown West Side, 95.10; Pottstown 1st, 15.26; Reading 1st, 41.33. *Pittsburg*—Caraopolis (sab.-sch., 3.38), 24; Finleyville, 2.52; McDonald 1st, 25.38; Pittsburg South Side, 2.80; Raccoon (sab.-sch., 4.80), 31.80; Wilkinsburg, 50. *Redstone*—Brownsville, 17; McKeesport 1st, 50; Mount Washington, 2. *Shenango*—Clarksville, 2.90; Moravia, 1.70; New Brighton, 60; New Castle Central, 19.09; Wampum (C. E., 1), 6.48. *Washington*—Burgettstown 1st, 10.08; Forks of Wheeling, 22; Lower Ten Mile, 2; Three Springs, 2; Vance Memorial, 6; Wellsburg, 28.72; Wheeling 1st, 24.30. *Wellsboro*—Beecher Island, 5; Wellsboro, 16.89. *Westminster*—Chestnut Level, 10; Middle Octorara, 6; York Faith, 2. 2187 14

SOUTH DAKOTA.—*Black Hills*—Sturgis, 3. 3 00

TENNESSEE.—*Holston*—Jonesboro, 8; Mount Bethel, 6. *Union*—Knoxville 2d, 16.57. 30 57

TEXAS.—*Trinity*—Albany W. M. Soc., 14. 14 00

UTAH.—*Boise*—Boise City 1st, 8.45. *Utah*—Hyrum Emmanuel, 2.05. 10 50

WASHINGTON.—*Puget Sound*—Ellensburgh, 8. 8 00

WISCONSIN.—*Milwaukee*—Beaver Dam Assembly, 7; Milwaukee Calvary, 50.75; — 1st German sab.-sch., 1. *Winnebago*—Badger 1st, 2.40; Oconto, 24.28; Omro, 4; Oshkosh 1st, 35; Sheridan, 2.55; Stevens Point, 5.47. 132 45

From churches and Sabbath-schools $7,921 32

INDIVIDUALS.

Mrs. Mary S. Rice, Colorado Springs, Colo., 60; "A Presbyterian Friend," 25; "Cash," New Bedford, Pa., 50 cts.; Rev. and Mrs. L. F. Brickels, Auburndale, Wis., 2.50; C. D. Wyckoff, Penn Yan, N.Y., 5; Mrs. W. M. Canby, Germantown, Pa., 3; "Friend," Grant City, Mo., 3; Mrs. E. B. McLane, San Antonio, Tex., 10; Mrs. G. S. Jouett, Washington, D.C., 10; T. Nash, Chicago, Ill., 4.50; Rev. John Wilson, Nephi, Utah, 10; Rev. Louis F. Benson, Philadelphia, 20; C. W. Douglass, Shanghai, China, 1; Miss Julia Hashell, Cleveland, O., 5; George D. Dayton, Worthington, Minn., 100; The Misses Smith, Asbury Park, N. J., 5; Robert Dollar, San Rafael, Cal., 10; Rev. L. J. Matthews, West Plains, Mo., 1; Miss Mary Chamberlain, Brazil, 5; Rev. William Aikman, D.D., Atlantic City, N.J., 10; Rev. R. L. Adams, Indianola, Iowa, 5; Mrs. Mary A. Stout, Petoskey, Mich., 3; Mrs. A. J. Newell, Central City, Neb., 10; Mrs. J. Roberts, Brooklyn, N.Y., 1; Mrs. Mary E. Welles, Omaha, Neb., 5; "C. Penna.," 6. . . . . 320 50

INTEREST.

Interest from investments	1,472 25
" " Trustees of the General Assembly .	2,680 00
" " Roger Sherman Fund	124 50
" " Latta Fund	41 67
	$12,560 24
Unrestricted legacies.	750 00
	$13,310 24

PERMANENT FUND.

Refund 7

Total receipts in October, 1898. . . . . $13,310 31

Total for current fund (not including unrestricted legacies) since April 1, 1898. . . . . $66,820 64
Total for same period last year 71,586 77

WILLIAM W. HEBERTON, *Treasurer*,
Room 507, Witherspoon Building, Philadelphia, Pa.

RECEIPTS FOR THE BOARD FOR FREEDMEN, AUGUST, 1898.

BALTIMORE.—*New Castle* — Rock, 1. *Washington City*—Washington City Assembly, 12. 13 00

CATAWBA.—*Cape Fear*—Wilson Calvary, 3. *Southern Virginia*—Ogden's Chapel, 1. 4 00

ILLINOIS.—*Bloomington*—Chenoa C. E., 5. *Cairo*—Anna, 10; Saline Mines, 2. *Chicago*—Chicago Lakeview 1st, 20; — Woodlawn Park sab.-sch., 5; Evanston 1st, 45.21; Chicago Edgewater, 1.47. *Freeport*—Belvidere 1st, 8; Hanover, 7; Marengo, 9. *Schuyler* — Kirkwood, 6; Macomb, 47. *Springfield*—Farmington, 2.30. 167 98

INDIAN TERRITORY.—*Sequoyah*—Eureka, 2. 2 00

IOWA.—*Corning*—Malvern, 11.55; Norwich, 1. *Fort Dodge* —Rolfe 2d (C. E., 2.17), 5.83. *Iowa*—Burlington 1st, 2.01; Keokuk 1st Westminster, 7.80. *Waterloo*—West Friesland German, 6; Williams, 3. 37 19

KANSAS.—*Larned*—Liberal, 1. 1 00

KENTUCKY.—*Ebenezer*—Covington 1st, 49.03. 49 03

MISSOURI.—*Ozark*—Conway sab.-sch., 1.25. 1 25

NEBRASKA.—*Nebraska City*—Humboldt, 3. 3 00

NEW JERSEY.—*Elizabeth*—Plainfield 1st, 21. *Monmouth*—Barnegat, 4; Calvary, 31.10; Forked River, 3. *Morris and Orange*—East Orange 1st, 67.19; Mendham 1st, 13.75. 140 04

NEW YORK.—*Albany*—Jermain Memorial, 2.53. *Brooklyn* —Brooklyn Immanuel, 3. *Buffalo* — Buffalo North, 27.06. *Chemung*—Big Flats, 3. *Hudson* — Chester sab.-sch., 2; Good Will, 1.86. *Nassau* — Huntington 1st, 60.60. *New York*—New York West End, 15.22. *Niagara*—Lewiston, 5. *North River*—Newburg Calvary, 6.40. *Otsego*—Oneonta, 21. *Rochester*—Geneseo Village, 45. *Utica*—Lyons Falls, 16.95; New Hartford, 10.05. *Westchester*—Holyoke 1st, 5 224 67

OHIO.—*Cincinnati*—Cincinnati Fairmount German, 2.50. *Cleveland*—Cleveland Bolton Avenue, 4. *Dayton* — Greenville 1st, 15. *Portsmouth*—Mt. Leigh, 5.25. *St. Clairsville*—Kirkwood, 34.63. *Zanesville*—Muskingum, 18; Oakfield, 1. 80 38

PENNSYLVANIA.—*Blairsville*—Fairfield, 35.53; Johnstown 1st, 84.32; Parnassus, 23.75; Johnstown Laurel Avenue, 10; — 2d, 24. *Butler*—Milbrook, 4. *Carlisle*—Paxton, 24. *Chester*—Oxford 2d, 50 cts. *Clarion*—East Hickory Endeavor, 15. *Erie*—Concord, 4; Pleasantville, 8. *Huntingdon*—Bellefonte, 34; Houtzdale, 1.20; Osceola, 5. *Kittanning* — Union, 2. *Lackawanna*—Orwell 1st, 1. *Parkersburg*—Terra Alta, 6. *Philadelphia North*—Norristown 1st, 31.81. *Pittsburg*—Idlewood Hawthorne Avenue, 7; Pittsburg Shady Side, 48.93. *Washington*—West Alexander, 59.33; Wheeling Vance Memorial ch. and sab.-sch., 7.42. *Westminster*—Little Britain, 5; Strasburgh, 3. 444 79

TENNESSEE.—*Kingston*—Bethel, 3. *Union*—Spring Place, 2.25. 5 25

Receipts from churches during August, 1898 . . . $1,173 58

MISCELLANEOUS.

Interest from invested funds, 156; Mary E. Sill, Geneva, N. Y., 5; Rev. and Mrs. W. F. Gates, Guatemala, C. A., 10; Mrs. L. G. Chandler, Ellsworth, Me., 120. 291 00
Woman's Board 315 35

Total receipts during August, 1898. . . . . $1,779 93
Total receipts during August, 1897. . . . . 2,217 39
Total receipts since April 1, 1898. . . . . 22,794 91
Total receipts from April 1 to Sept. 1, 1897. . . . 18,765 66

JOHN J. BEACOM, *Treasurer*,
516 Market Street, Pittsburg, Pa.

RECEIPTS FOR THE BOARD FOR FREEDMEN, SEPTEMBER, 1898.

ATLANTIC.—*Fairfield*—Pleasant Grove, 4; Hebron, 1.40; Calvary, 4. 9 40

BALTIMORE.—*Baltimore*—Baltimore Light Street, 5; Barton, 1; Chestnut Grove, 4.75; Highland, 2. *New Castle*—Rehoboth (Md.), 1; Wilmington Rodney Street, 6.31. *Washington City*—Vienna, 1.50. 21 56

CALIFORNIA.—*Oakland*—Valona sab.-sch., 4.30. *San José*—Monterey 1st, 3.20. *Santa Barbara*—Hueneme, 10. 17 50

COLORADO.—*Denver* — Black Hawk, 3.90; Central City, 8.20; Denver South Broadway, 5. 17 10

ILLINOIS.—*Bloomington* — Selma, 10. *Cairo*—Cobden 1st C.E., 1; Harrisburg 1st, 4. *Chicago*—Austin 1st, 9.15; Chicago 4th, 300; — Covenant, 72.62; Lake Forest sab.-sch., 30. *Freeport*—Galena South, 48.95. *Rock River*—Peniel, 7. *Schuyler*—Ebenezer, 11.05; Monmouth, 8.17. 501 94

INDIANA. — *Crawfordsville* — Rockville Memorial, 1.63; Romney, 5.15; Sugar Creek, 2.05. *Fort Wayne*—Hopewell, 2.35. *New Albany*—Madison 1st, 15. 26 18

IOWA.—*Dubuque*—Dubuque 1st, 5.50. *Sioux City*—Schaller 1st, 3.15. *Waterloo*—Owasa, 2; Salem, 8; Tranquility, 7.45. 26 10

KANSAS.—*Solomon*—Cuba Bohemian, 10. 10 00

MICHIGAN.—*Detroit*—Detroit Forest Avenue, 7.04. *Flint*—Grindstone City, 2.15; Marlette 2d, 3.16; Morrice, 3.32; Port Austin, 2.15. *Lansing*—Delhi, 2; Homer, 6.36. 26 18

MINNESOTA.—*Duluth*—McNair Memorial, 2. *Mankato*—Ebenezer, 4. *Minneapolis*—Minneapolis Westminster, 25.17. 31 17

MISSOURI —*Kansas City*—Sedalia Central sab.-sch., 3.60; Westfield, 1.50. *Platte*—Parkville sab.-sch., 1.79; Tarkio, 4. *St. Louis*—Bethel German, 5. 15 89

NEBRASKA.—*Nebraska City*—Lincoln 3d, 5. *Niobrara*—Lambert, 4; Wakefield 1st, 10. *Omaha*—Waterloo, 2. 21 00

NEW JERSEY.—*Elizabeth* — Elizabeth 1st, 74.35. *Jersey City*—Englewood, 40 19. *Morris and Orange*—Madison 1st, 7.64; Morristown 1st, 72.20; Orange 1st, 40; Rockaway, 6.05. *Newark*—Newark Park, 9.36. *Newton* — Blairstown (sab.-sch., 5.25), 40; LaFayette, 2.68. *West Jersey*—Salem 1st, 8.80. 301 27

NEW YORK.—*Albany*—Albany State Street, 19.63; — West End (C. E., 1.02), 13.02; Ballston Centre, 6.59. *Binghamton* —Binghamton 1st, 43.95. *Cayuga*—Ithaca 1st, 55.98; Meridian, 6. *Geneva*—Canandaigua 1st, 7.24; Geneva North (sab.-sch., 5.82), 64.32. *Hudson*—Good Will, 1.14; Unionville, 7. *New York*—New York Lenox, 2.51. *St. Lawrence* —Potsdam, 6.25. *Troy*—Cohoes, 20; Troy Woodside, 15; Waterford 1st, 6.70. *Utica*—Clinton, 22. *Westchester*—Darien, 20; Yonkers 1st, 100; — Westminster, 6.22. 423 55

NORTH DAKOTA.—*Fargo*—Jamestown 1st, 7.67. 7 67

OHIO.—*Bellefontaine*—Bellefontaine 1st, 1.86; Huntsville, 3. *Cincinnati*—Cincinnati 4th, 2.50; Norwood, 12; Westwood German, 4. *Columbus*—Columbus Broad Street, 9.19. *Dayton*—Bethel, 1.97; Dayton Memorial, 18. *Huron*—Fostoria sab.-sch., 5. *Lima*—Convoy, 3. 60 52

OREGON.—*East Oregon*—Union, 55 cts. *Portland*—Astoria 1st, 2.12. *Southern Oregon*—Phœnix, 2. 4 67

PENNSYLVANIA.—*Allegheny*—Hayesville (sab.-sch., 1.19), 1.69; Sewickley, 45.80; Tarentum, 7.36. *Blairsville*—New Kensington 1st, 3. *Butler*—Concord, 11.45. *Carlisle*—Duncannon C. E., 5. *Clarion*—Clarion, 19.67; New Rehoboth, 4.06; West Millville, 2. *Erie*—Erie 1st, 15. *Huntingdon*—Hollidaysburg 1st, 23.75. *Kittanning*—Apollo (sab.-sch., 10), 44. *Lackawanna*—Franklin, 1.27. *Lehigh*—Shawnee, 4.25. *Parkersburg*—Gnatty Creek, 2.55. *Philadelphia*—Philadelphia 3d, 15.76. *Philadelphia North*—Germantown 1st sab.-sch., 29.90. *Pittsburg*—Pittsburg East Liberty (sab.-sch., 41.79), 156.59; — Hazlewood, 14.29; — Shady Side (sab.-sch., 14.75), 52.10. *Redstone*—Industry, 4.28; Mt. Vernon, 3; Round Hill, 5. *Washington*—Wheeling 1st, 18.01. 489 78

SOUTH DAKOTA.—*Dakota*—Porcupine, 1. *Southern Dakota*—Bridgewater, 3; Dell Rapids, 16; Scotland, 2.80; Turner County 1st German, 4. 26 80

TENNESSEE.—*Union*—Calvary, 4; Eusebia, 1; New Market, 5.20; Rockford, 2; Shannondale, 15; St. Luke's, 1. 28 20

TEXAS —*Trinity*—Dallas 2d, 1.99. 1 99

WASHINGTON.—*Puget Sound*—Friday Harbor, 7.35. 7 35

WISCONSIN.—*Madison*—Fancy Creek, 4; Pleasant Hill, 3; Pulaski German, 4. *Milwaukee*—Milwaukee Immanuel, 9.20. 20 20

Receipts from churches during September, 1898 . . $2,096 02

MISCELLANEOUS.

"C. Penna.," 8; Mr. J. B. Woods, Sprouts, Ky., 10; Presbyterial H. M. Soc., Huntingdon, Pa., 15.42; Rev. J. S. Pomeroy, Fairview, W.Va., 1; Mr. Thomas Cooper, Philadelphia, Pa., 40; Estate of Rev. Francis V. Warren, Northeast, Pa., 107.50; Estate of Miss Martha J. McQuilkin, Westmoreland county, Pa., 199; Mrs. A. C. Leonard, Ypsilanti, Mich., 5; Sale of canceled stamps, 3.29; Mrs. and Mr. G. A. Reaugh, Tama, Ia., 5; "3 C's, 1. 395 21
Woman's Board 2,577 28

Total receipts during September, 1898 . . . . . $5,068 51
Total receipts during September, 1897 . . . . . 5,522 41
Total receipts to Oct. 1, 1898 . . . . . 27,863 42
Total receipts to Oct. 1, 1897 . . . . . 24,288 07

JOHN J. BEACOM, *Treasurer*,
516 Market Street, Pittsburg, Pa.

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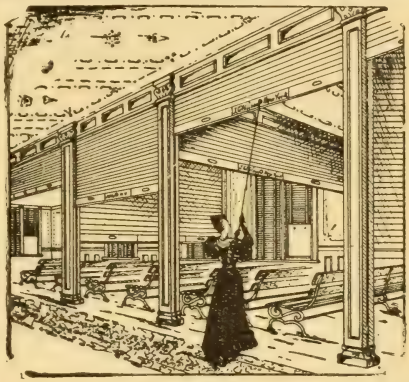
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In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in th Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in th United States of America."

Board of Home Missions—to "The Board of Home Missions of the Presbyterian Church in the United States America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions—to "The Board of Foreign Missions of the Presbyterian Church in the United State of America."

Board of Church Erection—to "The Board of the Church Erection Fund of the General Assembly of the Presby ian Church in the United States of America, incorporated March 27, 1871, by the Legislature of the State of New Yo

Board of Publication and Sabbath-school Work—to "The Trustees of the Presbyterian Board of Public and Sabbath-school Work."

Board of Education—to "The Board of Education of the Presbyterian Church in the United States of Amc

Board of Relief—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Or Deceased Ministers."

Board of Freedmen—to "The Board of Missions for Freedmen of the Presbyterian Church in the Unit of America."

Board of Aid for Colleges—to "The Presbyterian Board of Aid for Colleges and Academies."

N.B.—Real Estate devised by will should be carefully described.

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